

Indigenous Knowledge in The Framework of Ethnopedagogy for Merdeka Curriculum in Elementary Schools

Adriana Gandasari^{1*}, Asep Herry Hernawan², Dinn Wahyudin³, Markus Iyus Supiandi⁴, Thomas Joni Verawanto Aristo⁵, Ursula Dwi Oktaviani⁶, Leonardo Janius⁷, Mawardi⁸, Thenni Debby Trianni⁹, Magdalena Victoria Bungkas¹⁰

^{1,5,6,7,8,9,10}STKIP Persada Khatulistiwa, Sintang, West Kalimantan

^{2,3}Universitas Pendidikan Indonesia, Bandung, West Java, Indonesia

⁴Universitas Negeri Malang, Malang, East Java, Indonesia

*adrianagandasari@persadakatulistiwa.ac.id

Abstract. The Indonesian nation as a great nation has extraordinary wealth, one of which is indigenous knowledge spread from Sabang to Merauke. Preventive action is needed so that indigenous knowledge can be preserved so that it does not become extinct, one of which is through education in the form of ethnopedagogy. The research was conducted to find the potential and inventorying the indigenous knowledge of the Dayak, Malay, and Chinese communities of Sintang Regency, West Kalimantan, Indonesia in the form of ethnopedagogy. The research uses a descriptive qualitative approach with an exploratory survey approach to informants consisting of primary informants, key informants, and recommendations informants through in-depth interviews. The results study show that 12 indigenous knowledge can be implemented in the Merdeka Curriculum in the form of ethnopedagogy for elementary schools. The results of this study provide a recommendation on indigenous knowledge in the ethnopedagogical framework for elementary schools that can be applied in elementary schools in Sintang Regency, West Kalimantan.

Keywords: Elementary School, Ethnopedagogy, Indigenous Knowledge, Merdeka Curriculum

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INTRODUCTION

Proud to be part of the Indonesian nation is an expression that must be imprinted in the hearts of the people who inhabit the Indonesian territory from Sabang to Merauke. This sense of pride should be reflected in the actions of the community who highly uphold the diversity of Indonesia spread throughout the country. The five main islands owned by Indonesia have a diversity of indigenous knowledge which is a shared responsibility to be preserved so that it can be passed on to the next generation.

One of the five main islands is the island of Borneo which has an area of ± 743,330 kilo meters (Kutok 2018). The island is bordered by the Java Sea to the south, the Karimata Strait to the west, the Makassar Strait to the east and Malaysia to the north. The use of the word Kalimantan itself is because the island of Kalimantan is an island that has many rivers so it is nicknamed the island of a thousand rivers. There are five provinces on the island of Kalimantan, namely the provinces of West Kalimantan, Central Kalimantan, South Kalimantan, East Kalimantan and North Kalimantan as the youngest provinces in Kalimantan.

West Kalimantan has 12 Regencies, namely Sambas, Bengkayang, Landak, Sanggau, Mempawah, Kubu Raya, North Kayong, Ketapang, Sekadau, Melawi, Sintang, Kapuas Hulu

and 2 cities, namely Pontianak and Singkawang. Sintang Regency is one of the regencies in the eastern sector of West Kalimantan that has a wealth of indigenous knowledge that needs to be preserved. Indigenous knowledge in Sintang Regency is sourced from the three early tribes that inhabited Kalimantan, namely Dayak, Malay and Chinese. Indigenous knowledge in Sintang Regency consists of 12 scopes (Gandasari et al 2024a), namely (1) history, (2) language, (3) literature, (4) art, (5) crafts, (6) customary customs and law, (7) technology and tools, (8) natural environment and ecosystems, (9) medicines, (10) food and beverages, (11) fashion, and (12) sports. In addition, from these 12 indigenous knowledge scopes, it was divided into 105 sub-scopes (Gandasari et al 2024b) and 1 scope was found in the next study, so that the total sub-scope was 106 sub-scopes. Indigenous knowledge can be preserved as a form of preventive action carried out through education, one of which is through ethnopedagogy. Ethnopedagogy is one of the approaches that can be used in the world of education recommendations for education in ASEAN countries (Pheaney 2016).

Ethnopedagogy by researchers is considered to have a wide study, this is evidenced by the results of research conducted by the author when tracing indigenous knowledge in the Dayak, Malay and Chinese communities in Sintang Regency, West Kalimantan, Indonesia. However, the scope and sub-scope that have been inventoried by the author show that the opportunity for ethnopedagogy to be implemented is very wide open. Looking at the word Ethnopedagogy, it can be guessed that etymologically, ethnopedagogy consists of two words, namely ethno and pedagogy (Mariana, 2024). Ethno is defined as a group of communities that have culture and pedagogy is defined as the process of educating. Ethnopedagogy itself is defined as an educational approach that involves culture as the most important factor in the teaching and learning process or also called learning. The word ethnopedagogy can also be interpreted as "ethnic" or "ethnography" which involves the study of local culture, traditions, and wisdom (Sakti et al. 2024) and "pedagogy" is the science and art of teaching (Pandey et al. 2023). Ethnopedagogy is an educational approach that integrates elements of local wisdom and cultural practices into the learning process to make education more meaningful and relevant to students' lives (Sakti et al., 2024).

The teaching and learning process known as learning cannot be separated from the curriculum as an educational umbrella. The Independent Learning Policy, which refers to the Pancasila Ideology as the Ideal curriculum, is contained in the Independent Curriculum as a curriculum at the formal curriculum level, providing opportunities for ethnopedagogy to be implemented at other curriculum levels, namely at the instructional curriculum, operational curriculum, and experiential curriculum levels (Gandasari, Olang & Ege, 2024).

Ethnopedagogy itself is a term that was first introduced by Henry G. Burger in his article entitled "Ethno-Pedagogy: A Manual in Cultural Sensitivity, with Techniques for Improving Cross-Cultural Teaching by Fitting Ethnic Patterns" in 1968. There are two ideas put forward by Burger (1968), namely ethnopedagogy as an anthropologist to apply educational ethnology and ethnopedagogy as a cross-cultural educational method. The idea of Burger was followed by Morey and Luthans in 1984 who introduced the terminology of ethnoscience as an approach in qualitative research methods and D'Ambrosio of Brazil in 1985 who formulated ethnomathematics as an ethnopedagogical approach to mathematics learning. Then other terminology emerged, including ethnomusicology, ethnolinguistics and other types of ethno-disciplines that lead to the cultivation or introduction of culture in learning.

The implementation of ethnopedagogy can be carried out starting from Early Childhood Education (Löfdahl Hultman & Cherrington 2019, Rothuizen 2022), Primary/Elementary School Education (Suarmika & Utama 2017; Oktavianti & Ratnasari, 2018; Ramadan 2019; Putra, Setianto, Hafiz, Mutmainnah, & Aslan 2021; Fakhroh, Suprijono, & Jacky 2020; Dafit, Ramadan, Nuramalina, & Yogi 2023; Sakti, Endraswara, & Rohman 2024), Junior High School Education (Rahmawati, Ridwan, Faustine, Syarah, Ibrahim, & Mawarni 2020; Rahmawati, Ridwan, Cahyana, & Wuryaningsih 2020; Lestari & Bahri 2021; Prawiyogi, Dwimarwati, Afryanto, DS, & Asmara, 2023; Saputro, Eveline, & Apsari 2023), High School/Vocational High Education (Putra, Setianto, Hafiz, Mutmainnah, & Aslan 2021), and Higher Education (Kurniawan & Toharudin 2017; Kurniawan & Survani 2018; Neustroev, Neustroeva, & Shergina, 2018; Tretyakova, Buryanina, Starostin, Olesov, & Shadrin 2020; Hidayatullah 2023; Rinto, Iswari, Mindyarto, & Saptono 2023). Some of the implementations carried out by previous researchers provide an overview that it is undeniable that there is a great opportunity to use ethopedagogy in the learning process in the form of a learning approach. The presentation in this article provides a recommendation for the use of an Indigenous knowledge-based ethnopedagogy approach in the Merdeka Curriculum, especially in elementary schools.

METHODOLOGY

The research was conducted in 14 sub-regencies in Sintang Regency, West Kalimantan, Indonesia, during June-August 2024. This research aims to find the potential and inventory the indigenous knowledge of the Dayak, Malay and Chinese communities of Sintang Regency, West Kalimantan, Indonesia in the form of ethhopedagogy. The researcher uses a qualitative approach in collecting data, reducing data, displaying data and formulating conclusions.

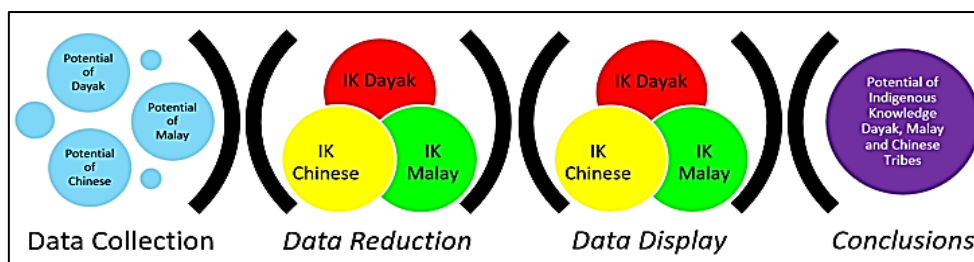


Figure 1. Stages of Research

The involvement of primary resource persons, key resource persons, and recommendation resource persons to obtain trustworthy data related to indigenous knowledge, in addition to the involvement of education practitioners as delimiter resource persons. The resource persons involved amounted to 206 people consisting of primary informants, key informants, and recommendation informants, while delimiter informants totalled 10 people.

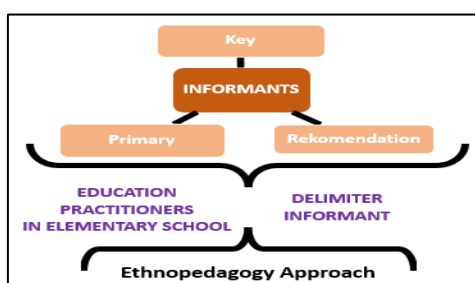


Figure 2. Research Informants

The research instrument uses questionnaires, in-depth interview guidelines, observation sheets and follow-up interview guidelines. The questionnaire and interview were given to primary informants, key informants, and recommendation informants, interviews were conducted with primary informants, key informants, and recommendation informants who were selected by purposive sampling by considering the results of the questionnaire recapitulation. Observation sheets were used in schools that had been selected by purposive sampling and further interviews were conducted with teachers in the selected schools. Data analysis was carried out in a qualitative descriptive manner that provided a description of indigenous knowledge in the ethnopedagogical framework at the elementary school education level

RESULTS AND DISCUSSION

The research conducted in Sintang Regency, West Kalimantan, Indonesia in 14 sub-regencies focuses on Indigenous knowledge of Dayak, Malay and Chinese ethnic communities and the implementation of indigenous knowledge in the world of education in the form of ethnopedagogy. The educational institution related to this study is an elementary school and is in accordance with the government's policy on the Merdeka Curriculum. In Government

Regulation of the Republic of Indonesia Number 032/H/KR/2024 (Educational Standards, Curriculum, and Assessment Agency, Ministry of Education, Culture, Research, and Technology 2024), it is stated that at the elementary school level it consists of three phases, namely Phase A, Phase B, and Phase C, and each phase applies to 2 grade levels, namely grade 1 and grade 2 for Phase A, grade 3 and grade 4 for Phase B, while grade 5 and grade 6 for Phase C. In addition, the Merdeka Curriculum policy also states that each level of education starting from PAUD, SD/MI, SMP/MTS, and SMA/MA has learning outcomes that lead to the output of the Pancasila Student Profile. In this study, the learning outcomes that are the focus of the research are learning outcomes at the Elementary School/Madrasah Ibtidaiyah level.

In this study, it was obtained that indigenous knowledge research involving Dayak, Malay and Chinese indigenous knowledge resource persons produced 12 indigenous knowledge, namely history, language, literature, art, crafts, customary customs and law, technology and tools, natural environment and ecosystems, medicines, food and beverages, fashion, and sports; Meanwhile, those involving resource persons of education practitioners were obtained at least 5 containers that can be used as places where indigenous knowledge can be integrated, namely subjects, subject matter, learning materials, contextual learning, and learning activities. The results of these two studies can be seen in Table 1.

Table 1. Results of Indigenous Knowledge Research in the Framework of Ethnopedagogy at an Elementary School in Sintang Regency, West Kalimantan, Indonesia

Resource of Indigenous Knowledge	Result of Indigenous Knowledge	Resource of Education Practitioner	Results of Ethnopedagogy
Primary Key Rcomendation	a) History	Delimiter	In education, Indigenous Knowledge can be part of: a) Subject b) Subject Matter b) Learning Materials c) Contextual Learning d) Learning Activities
	b) Language		
	c) Literature		
	d) Art		
	e) Crafts		
	f) Customary Customs and Law		
	g) Technology and Tools		
	h) Natural Environment and Ecosystems		

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- i) Medicines
 - j) Food and Beverages
 - k) Fashion
 - l) Sports
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Indigenous knowledge is part of the wealth of diversity owned by the Indonesian nation. The results of the research obtained are 12 indigenous knowledge which of course contain traditional and local values that have the meaning of wisdom so that this indigenous knowledge is also known as local wisdom.

History is part of indigenous knowledge because in the past it proved that the Dayak tribe as a native tribe of Kalimantan had spread and inhabited certain areas and regions that gave rise to a civilization. Not only the Dayak tribe, the Malay tribe who inhabit Kalimantan also gave rise to a civilization and the Chinese tribe is no exception as a tribe of immigrants who come to the island of Kalimantan with the intention of carrying out trading activities.

The mother tongue owned by the Dayak tribe is very diverse because the Dayak tribe itself is divided into several sub-tribes that have a distinctive mother tongue. In Sintang regency, at least 15 Dayak languages have been detected from 20 Dayak sub-tribes (Alloy 2008; Mamba, Alloy, Albertus, & Istiyani 2008). The Malay tribe also has a distinctiveness even though the dialect is influenced by the place or area where the Malay tribe lives. Slightly different from the language used by the Chinese, in this tribe, the Chinese language depends on where the ancestors of the Chinese tribe come from so that in Sintang regency there are three languages used by the Chinese tribe, namely Hokkian/Hok-lo, Khek/Hakka and Tioceu/Teochew. It can be said that these three major tribes have a mother tongue often known as a regional language.

Literature also plays a role in community life, for example conveying moral messages, giving advice. This type of literature can be in the form of myths, fairy tales, and legends, including literature that can be in the form of tales, rhymes, poems, and mantras. Art contains the meaning of beauty which can be in the form of the beauty of rhythmic sounds or chanting, while crafts mean beauty that can be sensed which can be in the form of carvings, woven and even paintings. This three indigenous knowledge are owned by three tribes in Sintang Regency, except for tattoos that can only be found in the Dayak tribe but not in the Malay or Chinese tribes.

Dayak, Malay and Chinese communities live in rules and traditions that have been passed down from generation to generation, in indigenous knowledge this is referred to as customary customs and law. The existence of these rules and traditions allows these tribal communities to live in harmony in one indigenous community. In meeting the needs of life, technology and tools play an important role. The Dayak tribe with its *bubu* and *sumpit*, the Malay tribe with its fishing net and *silat*, while the Chinese tribe with their trade and sword.

Natural environment and ecosystems also influence the flora and fauna in West Kalimantan, especially in Sintang Regency, one of which is the *Orangutan* and Dayak Onion. Exploration of the natural environment and ecosystems makes these three tribes have knowledge about local flora and fauna that can be used in traditional medicine. In addition to medicine that utilizes the natural environment and ecosystems, there are also typical traditional foods and beverages such as *Tempoyak* and *Tuak* in the Dayak tribe, *Misbah* and *Serbat* in the Malay tribe, *Kue Keranjang* and *Manisan* in the Chinese tribe.

These three tribes also have a distinctive fashion with beads, bark, and bones used by the Dayak Tribe, *Baju Kurung* with its *Songket* cloth for the Malay tribe, *Cheongsam* and *Hanfu* for the Chinese tribe. Traditional sports are also no less important in the lives of these three tribes, *Sumpit* as an agility sport of the Dayak tribe, *Silat* as an agility sport of the Malay tribe and *Kungfu* as an agility sport of the Chinese tribe.

This twelve indigenous knowledge is a reflection of how proud we are as part of the Indonesian nation with local diversity spread from Sabang to Merauke. This diversity is united in the motto *Bhinneka Tunggal Ika* which is covered by the *Garuda* as a symbol of the Indonesian state.

The preservation of Indigenous knowledge is our responsibility as Indonesian citizens. However, this indigenous can be entrusted to educational institutions by introducing indigenous knowledge from an early age, one of which is in Elementary School. It has been mentioned in the previous presentation that indigenous knowledge can be integrated in the world of education with Government Regulation of the Republic of Indonesia Number 032/H/KR/2024 as a main reference and the 1945 Constitution as a Written Basic Law. Indigenous knowledge is implemented into the ethnopedagogy framework in the form of integration. The results of research related to the implementation of the ethnopedagogy framework in Elementary Schools are shown in Table 2.

Tabel 2. Implementation of the Ethnopedagogy Framework in Elementary Schools in Sintang Regency, West Kalimantan, Indonesia

Subject	Subject Matter and Learning Materials	Contextual Learning and Learning Activities
Religious Education and Ethics	– History of Religious Civilization and local beliefs	1) Learning Model
Pancasila Education	– Values to religion in society – Unity within the framework of Bhinneka Tunggal Ika. – Tolerance related to SARA (Ethnicity, Religion, Race, Customs)	2) Learning Approach 3) Learning Methods 4) Learning Strategies
Bahasa Indonesia	– Folklore literacy: Myths, Fairy Tales, and Legends – Local Literature: <i>Hikayat, Pantun, Syair, Mantera</i>	5) Learning Techniques 6) Learning Tactics
Mathematics	– Flat build and build space – Culture-based math	
Natural and Social Sciences	– Local animals and Local Plants – Local communities	
Physical Education, Sports and Health	– Traditional Sports – Healthy traditional food – Traditional herbs	
Arts and Culture, including Music, Arts, Theater Arts, Dance Arts	– Traditional Music Arts – Traditional Dance Arts – Traditional Arts – Traditional Theatre Arts	
English Language	– Literacy of folklore in English – Local literature in English	
Muatan Lokal	– Local History – Traditional Language – Local Literacy – Traditional Art	

- Local Crafts
 - Customary Customs and Law
 - Traditional technology and traditional equipment
 - Local natural environment and local ecosystem
 - Traditional Medicines
 - Local Food and Drink
 - Traditional Clothing
 - Traditional Sports
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Basically, ethnos research is based on the study of anthropology but has developed into an ethno in certain scientific fields, including ethnoscience (Puspasari, Susilowati, Kurniawati, Utami, Gunawan, & Sayekti 2019; Putra, 2021; Sari, Maryati, & Wilujeng 2023), ethnopharmacy (Yeung, Heinrich, Kijjoa, Tzvetkov, & Atanasov 2020), ethno STEM (Sumarni & Kadarwati 2020; Zan & Asrizal 2024), ethno-philological (Imafidon, et al. 2022), Ethno RME, Ethnozology (Supiandi, Syafruddin, Gandasari, Mahanal, & Zubaidah 2023), Ethnobotanical (Syafruddin, Supiandi, Gandasari, Mahanal, & Zubaidah 2022), ethnomathematics (Erkisheva, Koshanova, Alikhanova, Omarova, Baitenov, & Abishova 2014) and many others, including ethnopedagogy. Even in the community environment, ethnopedagogy also receives important attention because it plays a role in passing down indigenous knowledge to the next generation. (Fahrutdinova 2016; Ardiawan 2018; Muslim 2018; Hong, Morris, Chiu, & Benet-Martinez 2000; Wurdianto, Norsandi, & Fitriana 2022; Vucic 2023; Anwar, Otaya, Luneto, & Ngiode 2023).

In table 2, a more comprehensive picture of the integration of ethnopedagogy in schools is shown, especially the implementation of ethnopedagogy in elementary schools. In implementing ethnopedagogy, there are several things that need to be considered, namely the need for a reflective study of which culture will be raised in learning, making a scientific educational narrative related to that culture that will be raised in learning, exploring topics or materials in the field of science contained in the narrative of the scientific educational narrative, connecting the relationship of these topics or materials with the applicable curriculum demands. Then package the culture-based learning on related materials that are in accordance with the curriculum. The level of the curriculum and curriculum components are important things that must be considered in integrating ethnopedagogy in schools. At the curriculum level, there are two levels of curriculum that need to be considered, namely the

operational curriculum level and the experiential curriculum level, while in the curriculum components that need to be considered, namely the content/material/substance component and the model/approach/method/strategy/technic/tactical component.

In this study, cultural integration in learning as an educational process can be seen from the subject matter and learning materials contained in the Merdeka Curriculum. The subject and learning material are based on the subjects at the education level, in this research it is the elementary school education level. Teachers become the driving force for harmonizing the subject matter and learning materials by adding cultural studies that contain the value of local wisdom that is holistically packaged in the learning module, which also contains contextual learning and learning activities. Through this process, the integration of ethnopedagogy in elementary schools can be seen to accommodate indigenous knowledge, especially the indigenous knowledge of the Dayak, Malay and Chinese communities in Sintang Regency, West Kalimantan, Indonesia.

In the presentation of the results of the research, it was shown that 12 indigenous knowledge can be implemented in the Merdeka Curriculum in the form of ethnopedagogy for elementary schools. The results of this study also provide a recommendation on indigenous knowledge in the ethnopedagogical framework for elementary schools that can be applied in elementary schools, one of which is as a pilot study, namely elementary school in Sintang Regency, West Kalimantan, Indonesia.

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CONCLUSION

The results of the study show that indigenous knowledge in Sintang Regency can be integrated in the framework of ethnopedagogy through various aspects such as history, language, literature, art, crafts, customary customs and law, technology and tools, natural environment and ecosystems, medicines, food and beverages, fashion, and sports. The implementation of ethnopedagogy in elementary schools involves integration into subjects such as Religious and Ethical Education, Pancasila Education, Indonesian Language, Mathematics, Natural and Social Sciences, Physical Education, Sports and Health, Arts and Culture, English, Muatan Lokal, and contextual approaches that support local culture-based learning. This approach makes a significant contribution to learning that is more relevant to the local culture, supports local identity, and learning activities can increase student engagement in learning local culture.

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