

# Optimizing Social Capital of the Community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu

Elly Malihah, Wilodati Wilodati, Siti Komariah and Puspita Wulandari  
Universitas Pendidikan Indonesia, Bandung, West Java, Indonesia  
{ellyms, wilodati, sitikomariah}@upi.edu, puspitawulandari@student.upi.edu

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Abstract: Uneducated does forge Suku Dayak Hindu Budha Bumi Segandhu Indramayu not to participate actively in formal education. The concept of *ngaula ning anak* as a shape of dedication from the parents to children is like a “two-edged sword”. The decision making is completely delivered to the children to have them educated so that the education is unfamiliar before the young generation very eyes in this community. The study is using a qualitative approach by observing, interviewing, and literature examining that aim to figure out about the role of the parent in raising awareness on the importance of education amongst the children. The result of this study shows that it takes a depth meaning about the concept of *ngaula ning anak* through ethno-education so that it can be a positive stimulant for the education of the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu.

## 1 INTRODUCTION

The qualified human resource is the important aspect in developing a nation. There are a plenty of attempts in inventing human resource which is through education. Education teaches how urgent human being is to lifelong learning. It can be performed not only limited in formal education but also in non-formal education. A human being can learn everywhere and whenever they wish to. However, it cannot be denied that the school plays an important role in the education process in the traditional community.

The school is one of the three places for people to carry on their education. The first thing that we should know that is the family as a primary institution for people. Through family, the human being has their initial education in life. That is why the so-called family as the first and primary institution which push for the development of human being. The family introduces human being various ways to recognize about themselves and others. To be a man that can socialize with others through interaction in a society.

The family becomes a foundation in forming a society that comprehends how important education is. Without a family which is aware of education from the start, the value of education could not be applied in people's life, particularly in a society. As we have

discussed before that the urgent education could be performed in daily life, not only limited in formal education. The family familiarizes about a value and a social norm in living in society. How a family delivers education is how the development of the nation can be accomplished.

The second is a school. As a formal institution, the school also plays an important role. The school teaches and guides people to recognize about value and norm and various sciences as a basic application to live in society. In school, people learn how to interact with others, in “miniature” of society life. People socialize with one another where all characteristic of individuals meet together. School roles to plant a value of togetherness and how important is to fit in diversity (Arifudin, 2007). The application of value and norm can be applied in a teacher's counseling so that it is possible for people to comprehend how to live a life in a society.

The third is a society. Society as a wider education not only a place for human being to learn, collect information relating to value and norm of life but also as a place to implement all knowledge that has been taught from the two institutions before. Society is a social control for an individual, not only allow people to learn about life but also control people to behave as “human being”. Society delivers education in a direct or indirect way which means that

anything could occur, whether it is realized or not by the society will affect individual's education.

"Education is the important thing". This statement can be meant in a different way by the society, especially in traditional community. The importance of education is implemented in a different way with general society. If the education is an identical with a school, the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu is more familiar with the education that their family teaches. The parent plays important role in allowing informal education in the community. It is based on the school is unfamiliar to the children of Suku Dayak Hindu Budha Bumi Segandhu Indramayu.

Suku Dayak Hindu Budha Bumi Segandhu Indramayu has a concept of life which is *ngaula ning anak* which means that "dedication to the children". This concept requires the parents to not only show their compassion but also dedicate their whole life to their children by delivering happiness. The parent's effort allows their children happiness is not limited to one or two things, naturally they try as hard as they could to make their children delight. The parents in the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu will let their children have a freedom in education.

The children of Suku Dayak Hindu Budha Bumi Segandhu Indramayu are given a freedom to continue their education especially in formal education (Wulandari, Hufad, and K, 2016). They could not be forced by their parents into anything even education too. No wonder, a bunch of children in this community drop out of school. When they feel unwanted to go to school, their parents will say yes. Whatever their parents do is an implication of the concept of *ngaula ning anak* as a concept of life in the community. The children are accessed to choose their path, their parents could not force them. When the parents are able to do so, at the same time the children are going to be what they wish to be.

The education for the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu probably is not the same as the general society does. The education is performed by a cultural approach as a creative pedagogy stimulant in education inside and outside of class (Petre, Sierra, and Tanggaard, 2015). It cannot be denied that there is an anxiety that education will reduce indigenous knowledge and all things that they have believed in. Therefore, education for the traditional community could be applied by giving the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu an opportunity to learn and develop themselves as possible as they could and believe that education

moves to strengthened indigenous knowledge and the concept of life in the community. (Schmidt-Behlau, 2015).

The education is one of the aspects to escalate social capital. The intelligent capital of human being plays a role in forming social and communication networking amongst the people, excluding the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu. Living a life in general society makes them familiar with formal education such as school. But, obedient on the concept of life in the community, unready to fit in the development of mind with their concept of life invent them to apply their community concept without considering what the future holds them if they are uneducated. Social capital through qualified intelligent is expected to fit in the development of mind in life. People not only benefit for their community but also for wider society. For the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu, the progress of the era is not something to worry about and also not a barrier between them and society but, it takes a consciousness that a globalization will bring a change in the way they are thinking about the world (de la Dehesa, 2008; O'Brien and Leichenko, 2003). They should be able to respond the globalization wisely, without turning into somebody else, abandoning indigenous knowledge that has been their concept of life in the community.

## 2 METHOD

The study about optimizing social capital of Suku Dayak Hindu Budha Bumi Segandhu Indramayu is carried out in this community which is located in Krimun village, Losarang district – Indramayu regency. Using a qualitative approach by collecting data through observation, interview, and literature study, this study is expected to find out and also awareness movement about how urgent social capital is for the community with no exception.

### 3 RESULTS AND DISCUSSION

#### 3.1 The Role of the Family in Raising Education Awareness on the Children of Suku Dayak Hindu Budha Bumi Segandhu Indramayu Community

The family has a main role in a process of children development, especially in education. The first environment when a child was born is in the family. The development of a child is the process in the family, so does their characteristic form could not be separated from the family. In a family, a child will be having their initial and primary education process.

The family's behavior particular the both parents continually are imitated by the children. The child learns various things which they find in the family, it begins with family's behavior generally until individual's behavior of the member of the family. A child learns various customs that are applied in the family as a basic for their social life. That is why the parents are demanded to be able to embed positive values in the family through the right education for the children as a self-reflection and society.

A child is a reflection of the family. Everyone in the family institution must be going through a change and development according to the type and form of the institution (Wahy, 2012). The family environment is the primary place of getting an education for the children because, for the first time, the children have an education and guidance. The experience of a child in the family in having an education will bring an impact to the children development in the education process in the future.

Considering the existence of the community member spreads out, therefore, the discussion about education in the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu is focused on the family of Takmad Dinatingrat who remains as the elder of this community. Basically, this community has a majesty concept in the family life. It is a manifestation of the *ngaula ning anak* concept in the family of Suku Dayak Hindu Budha Bumi Segandhu Indramayu. *Ngaula* or dedication is delivered by the husband to his children and *rabi* or his wife in the family. As we have explained before that a woman on this community has the highest status. A woman is allowed to select her activity whether in a domestic or public area, and the concept is also valid for the education of Suku Dayak Hindu Budha Bumi Segandhu Indramayu community.

A child is free to choose to get the education or not. The parents are completely allowing their children to go to school or not. The choice is in the children's hands. The parents will be backing the option that their children pick. As it happens to Nyi Dewi Ana Mustika Ratu and Sri Panganten Gumilang Sari as Takmad Dinatingrat's daughters.

Nyi Dewi Ana Mustika Ratu and Sri Panganten Gumilang Sari could not succeed to carry on their basic education. In addition to they are now married and having a child, an education is beyond their mind. Nyi Dewi Ana Mustika Ratu (19 years) is a mother of a daughter (3 years) and Sri Panganten Gumilang Sari (17 years) who is her sister also married and have a daughter (2 years). Both of them could not continue their school due to young marriage.

This can happen because of one or two things. First, a freedom that a child has to make their own decision, second, a belief that Nyi Dewi Ana Mustika Ratu and Sri Panganten Gumilang Sari are "nature children" which means that a child was "born" from nature. This belief convinces them that both of them are old enough to marry and have no a must to carry on their education, and third is "dedication" that is given by the father to their children.

Both of them are willing to marry without other's compulsion even their parents. When they decide to drop out from school and get married, their will is backed by their parents and the whole family. Sarini (the late) was Takmad Dinatingrat's wife revealed that she personally wished their children and grandchildren to get education until the finish. She added that "her failure" in carrying on her education could not be repeated by their children and grandchildren.

Things have changed, getting the education in this era is not as hard as it was. Even though, her family was rich but, she exposed that she wished that she could try to make it happen. But still, she could not be against with her children when dropping out of school was the option that her children chose.

The parents are the primary and first education imitated by the children. The initial shape of education is in the family life (Daradjat, 1973). The parents play an important role to teach their children right or wrong before their children are taught by others such as in a school or society. The responsibility of educating in the family from the parents consists of maintaining and raising, protecting, and ensuring the health, teaching various knowledge and skills and also delight the children in a world and the afterlife. Maintaining and raising are the basic instinct from the parents. The parent's

responsibility is a capital for the children to live a life gradually (Ihsan, 1997).

The parent's responsibility to protect and ensure the children's healthy and spirituality are a protection for the children from a threat of disease or danger environment. The children require a guide for living a life, that is why the parents must teach knowledge and skill which benefits their children's life. The children's happiness is also the parent's responsibility not only in this world but also in the afterlife.

Those parent's responsibilities are not easy to do. Therefore, they require awareness and self-responsible so that they could be able to educate their children continually. The parents must have a capital about the theory of education or how to educate their children very well. Besides, the parents need to realize that they have to improve their knowledge and skill as the first and primary educator of their children. The concept of *ngaula ning anak rabi* is like the two-edged sword for the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu, between a dedication and ignorance of the role and function of the family in the education system.

### 3.2 Ethnoeducation as Optimizing Social Capital of the Community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu

The community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu is unfamiliar with education but it does not devise them to feel odd with the education process. It means that they are aware of the school is a place for their children to get the education. Their dedication to their children in the concept *ngaula ning anak* makes them powerless in "demanding" their children for the good. They view that education can be performed everywhere and with everyone, not limited to school (Malihah, Komariah, Nurbayani, and Wulandari, 2016).

Ethnoeducation is of the ways that can be utilized in educating the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu. The education will be based on their characteristic, an education that allows various "adaptations" so that they should not turn into other people to have them educated. Ethnoeducation is the key aspect in forming education in multicultural society (Botero, 2015). The education practical that is possible for the community to fit in a society to help one another in inventing qualified education for all.

Social capital is required as a capital in establishing a competitive society and also last in various circumstance through a social network.

Excluding diversity between the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu and the people around. As a community, Suku Dayak Hindu Budha Bumi Segandhu Indramayu has a belief, mutual trust, similarity value, and bounded behavior among the members that push them to collaborate. All of these is a value and informal norm that the member of a group has together to progress and develop with their own power (Fukuyama, 1995; Syahra, 2003).

Ethnoeducation as optimizing social capital of the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu can be applied by analyzing the concept of life *ngaula ning anak rabi*. The analysis is performed to figure out the limitation things that could be adapted or not by the parents to their children. Raising the awareness that what is so-called "compulsion" in education is a shape of compassion which lasts for now and the future. The awareness of living together between them and general society is bringing the same impact on the strength of their concept of life. When a child as the next generation does not understand the concept of life maturely through education, then it is not possible that this concept of life will be a time bomb for the community.

Here is the simple picture about ethnoeducation as optimizing social capital of the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu (See Figure 1 in Appendix).

## 4 CONCLUSIONS

A concept of life *ngaula ning anak* in the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu is the identity of who they are. An identity that differs them with general society, and an identity that makes them "different" in meaning a life. However, the differentiation is not supposed to be viewed as an exception between them and others. The education still remains an importance for whoever they are, no exception. The concept of life is as an indigenous knowledge of the community should be a way for education practical that forms from diversity in creating education to educate.

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## APPENDIX

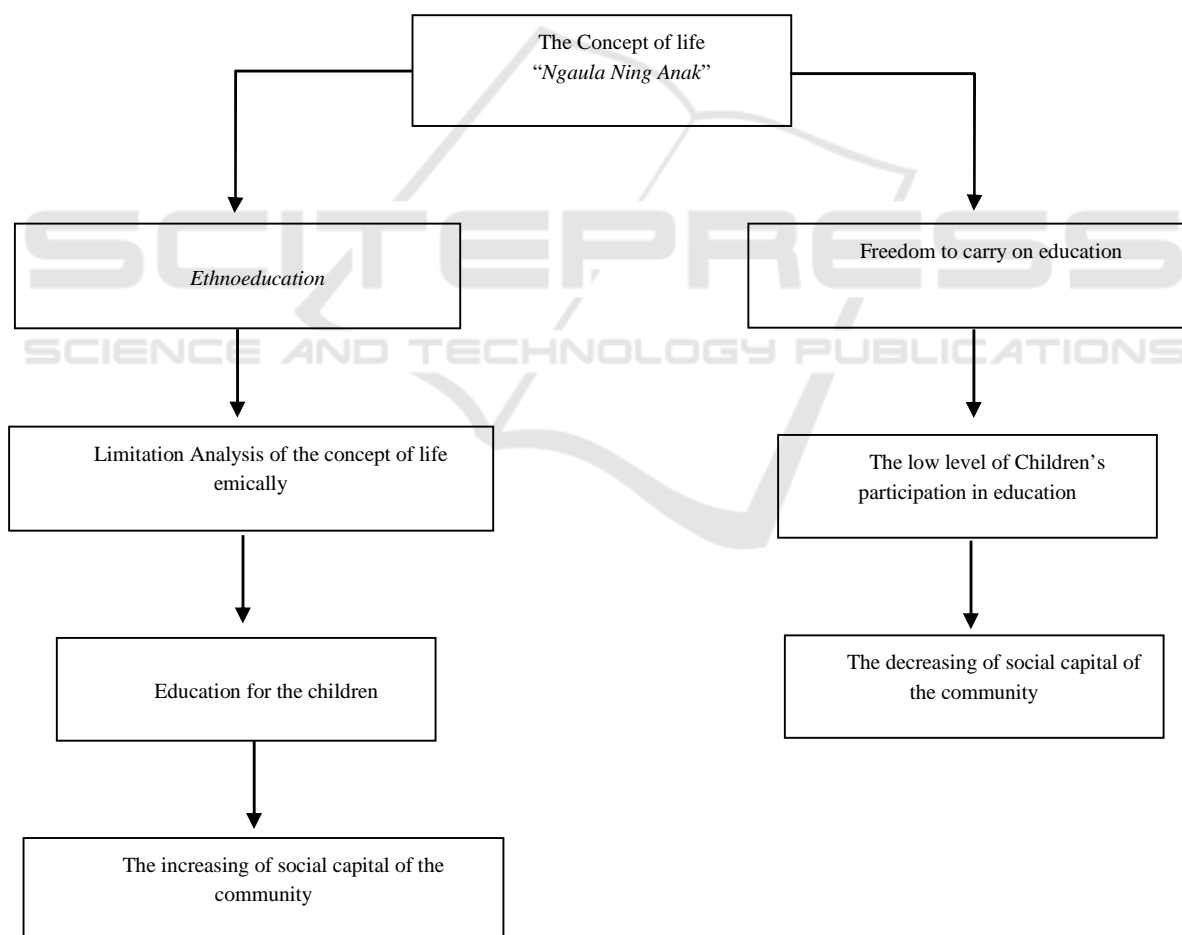


Figure 1: Construction the concept of life of the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu.