

Educational Management Based on Indigenous Knowledge (Narrative Studies of Culture of Indigenous Knowledge in South Nias)

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Abstract—Education is for all nations and belongs to all people of all ages, social status, regardless of ethnicity, religion, race, and customs. Unfortunately various educational problems arise when cultural values shift from their nature. Education emerged as an institution deliberately formed by the community to encourage the quality of the creation of people who have a work ethic, cultured, characterized, and civilized. Education is not at the level of class and stratum, but also the process of humanizing humans. Answering the challenges and paradigms of local education is needed education management that supports local culture as part of a curriculum that is built based on local needs. Education is not uniformity but empowerment and independence. With the hope that the knowledge of local communities produced from generation to generation can be used as a wealth of economic resources in the form of cultural security, natural resource security and of course the existence of food security.

Keywords: culture, indigenous knowlegde, education management

I. INTRODUCTION

A primitive society can survive when they are able to maintain and sustain the life through social activities and indigenous knowledge that they have. This indigenous knowledge as a provision of life through *fariawōsa* (interaction), *mowanua* (farming), *falulu fohalōwō* (mutual cooperation), *orahu* (deliberation) and *bōwō* (dowry) as a tool in regulating rules and patterns of community life. South Nias as a unique community and cultural resource requirements that keep a variety of local knowledge. This local knowledge needs to be managed and need attention in the learning process of the schools.

Educational management is needed to place this local knowledge as teaching material that can be included in the curriculum. This curriculum will turn local knowledge into cultural preservation as well as local wisdom. People who are unable to master technology will experience cultural lag and their existence will be threatened. Therefore through research the researchers try to promote local knowledge which may be primitive but it is able to influence human life today. This local knowledge will survive if the world of education use the local konowledge as the teaching material and sources of

knowledge development through research and development of local technology into modern technology which is believed the value will be equal.

II. PROBLEM FOCUS AND SUBFOCUS

A. Focus

This study focuses on the management of education based on local knowledge using a narrative study approach in South Nias Regency.

B. Subfocus

Answering the focus of the above study, then the sub focus in this research, namely how the management of education based on local knowledge by using and managing cultural resources of the local community becomes a source of learning.

III. METHODOLOGY

This study uses qualitative research with a narrative study research approach. Gay, Mills and Airasian (2009: 384) argued "Narrative research is the study of how different humans experience the world around them, and involves a methodology that allows people to tell stories of their lives ... together building narratives about experiences and the meaning they get". [1]

IV. THEORETICAL REVIEW

A. Local Knowledge

Habits that emerge and present in the midst of society become a tradition, rooted and entrenched. Culture results from all ideas and ideas with all the power possessed by the community for togetherness and continuity of community life. So culture is everything that has become a part of life in society Sarumaha (2018) through an interview about the habits of the Nias people in conducting transactions, stated that "exchange activities using *tumbva* and *afore* as a measurement in transactions are carried out traditionally but accurately. Accurate when estimated on modern calculations. "[2] The results of this culture are reinforced by previous research conducted by Sarumaha (2019) that" The technology contained in this traditional house can educate the public,

which is able to provide evidence of traditional technology can be compared with construction current building. This traditional house can be used as a learning medium for students because the structure of the traditional community house building has provided an educational value that can last until now. . . " [3]

Furthermore, irrigating rice systems in Bali with a subak system. Windia (2013) that subak culture "... is harmony and togetherness ". [4] Suwardani (2015) stated "The inheritance of local wisdom is intended so that the young generation of Bali can protect themselves from the negative effects of modernization due to globalization. [5]

Indonesia has a variety of tribes, religions, races and customs. All these variations are reflected in the symbol of the Indonesian nation state, namely Bhinneka Tunggal Ika. That is, different but still one. One in the bond of one language, one nation and one Indonesian homeland. Tradition is a picture of human attitudes and behavior that has been processed for a long time and carried from generation to generation starting from ancestors. This tradition that has been entrenched and is a source of learning to be relevant to current conditions.

Furthermore Sarumaha (2019) stated that "Building this traditional house is designed as a building that is resistant to climate, weather and even to earthquakes. The technology contained in this traditional house can educate the public, which is able to provide evidence of traditional technology that can be compared with the current building construction. This traditional house can be used as a learning medium for students. . . "[6] So local knowledge as a form of knowledge that is able to encourage and make the survival of society at the level of civilization so as to survive and improve the quality of life of a community.

B. Education Management

Good human resources naturally develop from the life experiences of a community. This experience developed into a habit that eventually even local knowledge increased and survived until now.

According to Handayani, Wilujeng, Prasetyo (2018) "This study indicates that indigenous knowledge incorporated in the science curricula includes attitude, knowledge, and skill aspects. It establishes a significant connection between what pupils encounter in the school and their lives beyond the school for the cultural sustainability ". [7] Community culture experiences degradation when it is presented with conveniences and lifestyle that are far from local wisdom. Many young people do not know how to

manage and obtain sago as a staple food, how to fish in therivers or in lakes in a healthy and customary manner without being exploited by using modern equipment that causes damage to nature and culture. As a result of leaving the local culture, it creates new social problems such as starvation, skin diseases, malaria and various other diseases.

This curriculum needs to be designed so that it becomes part of the cultural development process. This learning strategy from the perspective of learning theory will be able to foster attitudes and abilities that are expected, such as a high work ethic, discipline, continuous learning. Especially when the cultural heritage is used in every life activity of the community. National education management is needed to develop a picture of local knowledge that needs to be mapped as supporting the quality of national education.

V. RESULTS AND DISCUSSION

Many cultures are a source of learning and even become part of formal education. This is reflected in the opening of study programs in tertiary institutions. While at the education unit level it has not yet been described. This cultural wealth as a wealth of education without the need and too much energy and costs drain. But on the other hand it will require a large cost if all learning resources come from outside the culture itself. This local cultural wealth is a source of learning that needs to be used as a curriculum in each education unit and in each region.

Education in Indonesia still uses a culture of uniformity. The curriculum is all one source and one book. Finally, making local culture as a result of community knowledge revoked from its cultural roots. Many young people do not want to learn the results of local knowledge and technology owned by their communities. More and more young people are coming out of the village to look for and get experience and jobs far from the village. Finally, this culture is not sustainable and difficult to develop and ultimately requires a large cost to bring back the local culture of local knowledge.

The knowledge of Nias people through arithmetic can be proven by having measuring instruments such as afore, dumbva, hinaoya, sinado and vanerai as well as several other evidences of civilization and are a legacy of the people in force today. The structure of traditional houses as well as the bosi in Nias community is an economic value that can be exchanged with modern values of money, demand deposits and or shares. Some local knowledge that is a source of learning that can be managed as part of the curriculum such as table 1 below, include:

TABLE 1. LOCAL INDIGENOUS OF THE SOUTH NIAS COMMUNITY

No.	Types of local Indigenous	Results from local Indigenous knowledge	Education Management
1	Omo hada	As architecture learning; aesthetics; civil Engineering; carpentry	Technology in building a residence
2	Hombo batu	High jump learning, pole vaulting	Physical Training
3	Mogaale dan Fatele	Art; aesthetics; dance	Producing Nias actress
4	Afore	Mathematics; measuring instruments and calculators;	Counting
5	Tumbva	Measuring instrument	Counting
6	Amaedola	Pantun; proverb; folklore	Actress and linguist

7	Falulu fohalōwō	Interaction; Cooperation; solidarity	Tolerance and harmony
8	Orahu	Political; Deliberation; Democracy	Democratic; orator
9	Gama-gama	Accessories; art and craft	Art and aesthetics
10	Bōwō, sumane, fanigero	The tradition of giving a gift; in the happiness event and sadness event	Social science
11	Mba'a gulivakhe, Nihunagō, Mbōnōbōnō, babae	Save and preserve	Food security

Traditions in society need to be maintained and preserved. If tradition is lost, then it is certain that the culture absolutely will disappear and end. Through education local knowledge can survive. Survive because it is documented, used, spoken and spoken, and utilized for the survival of the community. This will develop if it is arranged in education management to build a culture-based education curriculum and local wisdom.

Local knowledge can be regarded as intellectual property that needs to be developed even as capital in increasing knowledge. Kenny (2002) suggested "can be a project in the development of new products, research, development of new programs and courses, incorporation of new learning technologies into existing courses and programs, organizational restructuring, pilot studies, and others." [8]

This local knowledge can be said as an innovation in education that is the result of an idea, goods, methods, which are felt or observed by various things that are new to a person or group of people (the community). Science and knowledge that exist today is not a good form of inverse (new discoveries) or discoveries (newly discovered people), but it is a technological achievement that was originally for the purpose of survival. For now, the results of local knowledge become teaching materials and learning resources as well as to solve educational problems. Soedijarto (2004) stated "if a school with a curriculum that is designed and implemented in a relevant, efficient and effective manner would be able to support the implementation of the function of national education to educate the nation's life, and advance the national culture". [9]

Local knowledge is one aspect that also influences every human activity, action and behavior. Local knowledge can improve the pattern of relationships and patterns of interaction between people. The presence of local knowledge into a technology is something that cannot be separated from human life. Because this is where the knowledge and knowledge develops into an industry and commercialized. This is as stated by Cheng (2002) "There are five types of local knowledge and wisdom that must be pursued in the globalization of education, including economic and technical knowledge, human and social knowledge, political knowledge, cultural knowledge, and educational knowledge for the development of individuals, institutions school, community and community. How some theories can be used to grow this type of local knowledge is still an empty area for further research in Indonesia in the years to come". [10]

Human activity of course will be influenced by the presence of technology. Today's the development of technology is characterized by increasingly sophisticated

tools in the fields of information and communication, satellites, biotechnology, agriculture, equipment in the field of health, and genetic engineering. The emergence of digital society in various fields of life is evidence of technological progress. Communities and countries in the world are competing to be able to master high technology that makes it a symbol of progress, power, wealth and prestige and even arrogance.

People who are unable to master technology will experience cultural disintegration and their existence will be threatened. However, local expertise and knowledge is a technology that needs to be redeveloped. Through this technology, it will be able to maintain a healthy and sustainable ecosystem and environmental sustainability. It is because of this research that researchers try to raise local knowledge which may be primitive but able to influence human life today. This local knowledge will survive if the world of education makes it as teaching material and sources of knowledge development through research and development of local technology into modern technology which is believed to be of equal value and size.

VI. CONCLUSION

Learning of the current era is not the only reason to achieve modernity. Cultural products are local knowledge that is continuously maintained so as not to be eroded by modernity. Local knowledge will become extinct due to the rise and rapid industrial revolution. Humans are not machines, although it has now been proven that human power can be replaced by industrial output. However, local knowledge as a legacy has contributed a lot to human survival. Because education has been a part and process carried out from generation to generation, but there was a shift due to uniformity by the government whose initial purpose was to empower the community. In fact, people and the next generation forget local knowledge as a result of their own local culture because of the demands of shifting patterns of formal education needs and designs that seem forced and uniformity. This study hopes to be used as a curriculum so that local knowledge that is owned by the community can be maintained and coupled with technology that has reached the era of the industrial revolution 4.0.

Answering the challenges and paradigms of local education is needed education management that supports local culture as part of a curriculum that is built based on local needs. Education is not uniformity but empowerment and independence. With the hope that the knowledge of local communities produced from generation to generation can be used as a wealth of economic resources in the form of cultural

security, natural resource security and of course the existence of food security.

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