

Learning Strategy for Christian Education Based on Local Wisdom in Disruption Era

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Abstract—Globalization and the advancement of Internet technology positively impact education by providing vast resources and opportunities. However, it also brings a global culture that threatens local culture and Christian faith. Ethno-pedagogy, or learning that emphasizes local wisdom and culture, provides a solution to preserve traditional moral values and promote faith in God. Ethno pedagogy is widely used in local communities and schools to teach history, science, and other subjects. However, there is no mention of the implementation of ethno-pedagogy in Christian Education as a learning strategy. The purpose of this article is to propose an Ethno pedagogy approach in Christian education. This paper is presented in a qualitative method using literature research with a narrative approach to the subject. This research affirms that ethno-pedagogy is a valuable tool in building Christian values and character. Thus, it is an appropriate approach for Christian education. In this disruptive age, Ethno pedagogy can flourish as people are searching for values and identity. **Research Contribution:** This research presents an alternative learning strategy for Christian educators that effectively instills values and character supported by local wisdom and culture. This paper also gives examples of how ethno-pedagogy is applied in the learning process.

Keywords—Christian education; disruption era; ethno-pedagogy; local wisdom, learning strategy.

I. INTRODUCTION

The growth of the Internet of Things has brought disruption or change in every field, including the education [1]. The internet and information technology bring with them a global culture. On one side, advancement in communication and information technology has supported education by opening an unlimited source of information and facilitating the learning process [2]. However, on the other side, it erodes Christian values and character. Some fear that globalization of education is another form of imperialism, cultural imperialism of western society [3]. Another concern is the change it brings to local

culture due to the cultural hominization [4]. Students are prepared to live as global citizens with a global culture, at the cost of losing their local culture and Christian values as well as character. There is a real danger presented by one "click," as students are prone to access hateful comments, pornographic content, LGBTQI ideology, violence, as well as games and social media that will captivate them for hours.

In this globalization era, ethno-pedagogy is an effective tool as it is a learning strategy based on local wisdom that could promote Christian values and character. Previous research on Ethno pedagogy is more into a descriptive narrative on local wisdom and values to strengthen the community [5][6][7][8]. However, there has been no research on the use of Ethno pedagogy for Christian education, especially in answering the challenge of globalization. Ethno pedagogy is an effective learning strategy because it is highly engaging, [9] and it is presented in an interesting method involving songs, poems, and traditional games [10][8][11]. This paper argues that Ethno pedagogy can build values and character among students in this disruption era. Even more, Ethno pedagogy can be applied in Christian education as a learning strategy.

II. METHOD

This paper is presented as a qualitative approach using literature research to explore topics on ethnopedagogy as a learning strategy for Christian Education. Literature research is a series of data collection activities, reading, and processing literature to extract data and present the resulting [12]. It provides a foundation to build a conceptual model or theory [13]. This research method is suitable as this paper aims to develop and propose an alternative learning model based on Ethno pedagogy. First, this paper will define the term and discuss the benefit of Ethno pedagogy. Second, it will discuss the link between Ethno pedagogy and Christian education and how Christian educators can use Ethno pedagogy in Christian

education. Third, this paper will provide some strategies and examples of applying Ethno pedagogy in Christian education before concluding.

III. FINDINGS AND DISCUSSION

A. *Ethno pedagogy Defined*

Ethno pedagogy is defined as an educational process based on local wisdom. It involves cultural values and standards of behavior rooted in an ethnic background [14]. Ethno pedagogy encompasses many aspects of ethnicity, such as ethnic identity, character, folk wisdom, the culture of an ethnic group, and the soul of an ethnic group [15]. It also involves various fields such as environment, agriculture, economy, medicine, martial arts, and other societal aspects [5][1]. Transformation in society begins with the understanding of the social system, which includes cultural aspects [14]. Thus, in aspiring to change people, which in this case is to change students through Christian education, one needs to seriously consider the culture where they live, and the local wisdom embraced by the community. One substantial aspect of Ethno pedagogy is local wisdom expressed in traditional rules that regulate people's behavior in everyday life. Local wisdom also provides identity to the community [16]. Three focuses of local wisdom are attitudes, behavior, and morality [17]. As young people are nurtured in local culture and wisdom, they are less prone to adopt other cultural values, such as the negative aspects of global culture and values.

One of the benefits of using Ethno pedagogy in learning is building a sense of pride and positive attitude towards their culture as well as respect and tolerance towards other ethnic groups [15]. Encouraging a culture also builds solidarity, unity, togetherness among people. In addition, cultural bonding increases group cohesiveness against external threats and attacks. It also binds the emotion of a community [6]. Thus, encouraging local culture and wisdom will help people resist the invasion of ideologies and changes from outside. By doing so, communities will maintain the equilibrium within the community. In many cultures, for example, the Sundanese culture, Ethno pedagogy promotes faith in God, that humans are created by God and expected to have good behavior as well as a mission and vision in life that encourage them to be a valuable member of the society [18].

1) *Ethno pedagogy and Christian Education*

Ethno pedagogy gains significance in facing global culture, and it has been adopted in various communities and schools [5][14]. This method is also applied in the learning science [9]. However, there is no significant research done on the application of Ethno pedagogy in Christian education.

The mandate of Christian education, which is embedded in the Great Commission of Jesus, is to make disciples of all nations and teach them His commandments (Mat. 28:19-20). More than just delivering religious knowledge, Christian education emphasizes individual development into "full maturity" (Eph. 4:12) to reach a holistic growth [19]. Thus,

Christian education aims to implant values and shape character in this era of disruption [20].

The lack of research or discussion on the use of Ethno pedagogy in Christian education might be the fear of a potential clash between local wisdom and Christian values. While it is true that most local cultures in Indonesia are based on religions other than Christianity, most local wisdom carries traditional and honorable values that are much like Christianity. For example, Sundanese local wisdom values hard work, discipline, peace, honesty, and gratitude [17]. The Muna, Tolaki, and Bajo people highly respect self-control, faithfulness, kindness, diligence, and preserving nature [21]. Besides supporting similar values, Ethno pedagogy is adopted as a learning strategy, not as values per se. Thus, there should be no objection to using Ethno pedagogy for Christian education as it does not create conflicting values.

There are various ways that Christian educators can use Ethno pedagogy for instilling Christian values. For some communities, values are shared with the next generation through oral cultures, such as stories or poems (or "pantun"). For example, a particular category of a poem in the Talo community is a religious poem aimed to teach children about religious values. In addition, they have a youth poem that consists of advice for young people about norms and the expected attitude in society [22]. These poems can be modified to express Christian values and character building. Thus, teachers can incorporate 1Tim. 4:12, 5:2 in the poem. Religious poems can include religious commands, advice, and encouragement.

For other communities, such as the Longgar people in Maluku, folksong has a central part in delivering historical events, keeping the tradition alive, and remembering the teaching of old times [23]. Using folksongs to spread the Gospel has been done since the Reformation. For example, when Luther used German folk songs and carols melody to present gospel songs [24]. In the same way, Christian educators can adapt local folksongs to help present the message of the Gospel. The familiar tune will provide a structure for learning new ideas or an unfamiliar concept.

B. *Ethno pedagogy as a Strategy for Christian Education*

Learning strategy is an approach in managing learning activities to systematically present the lesson to achieve learning objectives efficiently and effectively [25]. Ethno pedagogy is an alternative learning strategy using local wisdom as a source of innovation and building skills [26]. As a learning strategy, Ethno pedagogy is implemented to reach the goal in Christian education by utilizing local culture's format in teaching Christian values and Biblical knowledge. For example, the teacher can use poems, dance, or songs [23][22]. Besides using a local format, teachers can incorporate local values in classroom interactions and link them with Christian topics under discussion [17][21]. The following are some examples of Ethno pedagogy applied in the learning process.

In Central Java, especially in Surakarta, batik is very much esteemed as part of the local culture. Each batik pattern has different philosophy and meaning; for example, Sido Asih, a pattern used by bride and groom on their wedding day that signifies love. Another pattern, Sekar Jagad, represents the world [27]. Adapting this culture into a learning activity, the teacher can ask students to present a batik that belongs to their family, share the meaning of the pattern, and link it to a Biblical concept or verse. For example, Sido Asih can be linked with 1 Corinthians 13 which speaks about love, and Sekar Jagad can be used to explain the sovereignty of God as the creator of the world.

A proverb that represents the local wisdom of the Javanese people is "*Sugih tanpa banda, digdaya tanpa aji, nglurug tanpa bala, menang tanpa ngasorake*" which means being rich without having wealth, powerful without an amulet, fighting without having an army, and winning without humiliating others [28]. This proverb can be used to describe the life of Jesus, who is rich without any worldly wealth, powerful without having an army, and display humility although He is the ruler of all.

There is a traditional children's game in Balinese called Juru Pencar, or fishermen. In this game, children imitate the roles of fishermen spreading the net to catch fish. The children are divided into two groups: the fishermen and the fish. The fishermen hold hands to form a line (representing a net) and move toward the fish who try to sneak under those hands. The fishermen try to form a ring to catch the fish, but if the fishermen fail to keep their hands together, breaking the net, then the fish win. Each group in this game works together to create a strategy to win [10]. This game has been proven to build social and emotional skills in children as they are encouraged to persevere, obey the rules, work together, and appropriately express their emotions. This game also increases confidence and a sense of responsibility in the children's [29]. Applied in Christian education, teachers can start with the story of Jesus and the fishermen, and how Jesus called His disciples to be fishers of men. Then, the children can start playing Juru Pencar with much fun. After the game, the teacher can explain the values displayed behind the game and the character traits they need to build to be fishers of men.

Dendang or Badendang is a strategy to strengthen kinship in Maluku. On some occasions, the two parties involved in Dendang do not even know each other before the event. They start Dendang by greeting the other party with a song or traditional poem ("pantun"). The poem covers values such as love and kindness. It also builds solidarity or kinship among relatives and people from different ethnic groups, races, and religions [30]. Dendang could be used as a learning strategy in Christian education, where teachers and students create songs or poems that reflect Christian values.

IV. CONCLUSION

Although the Internet and globalization bring a global culture that disrupts local culture and faith, they also

encourage people to disseminate local wisdom. Ethno pedagogy, a learning strategy that promotes local wisdom, has been utilized in strengthening cultural identity and teaching various subjects such as science and history. Christian educators should seek to integrate Ethno pedagogy in their teaching, as it presents a learning model to help preserve values and build characters among young people. Christian educators can adopt various methods of Ethno pedagogy, such as using the traditional poem, folksongs, folklore, and other forms of cultural expression to teach Christian values and character. The effectiveness of implementing Ethno pedagogy in Christian education lies in the proximity of culture and the highly engaging format of presentation.

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