Ethnic Education of Sasak People in Indonesia: Exploration of the Beguru Principles Related to Educators and Students

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Abstract. The cultural richness of the Sasak people is fascinating to learn and can be a source of life values. One of the cultural richness of the Sasak people is *'beguru'*, an education system based on the community's wisdom. In *'beguru'*, all of the elements and processes of education have been regulated with certainty, one of which relates to the educators and students. The objective of this research is to determine the principles of *'beguru'* in relation to educators and students. This research uses an ethnographic qualitative approach. The data collection technique used was the interviews technique. The collected data were analyzed using the flow model as proposed by Miles, Huberman, & Saldana which consists of three stages, namely; data condensation, data display, and drawing conclusions. This research found that there were 5 (five) learning principles related to educators and students. From the five principles, there are 2 (two) principles related to educators, namely; the principle of competence and the principle of exemplary, 3 (three) principles related to students, namely; the principle of maturity, the principle of unity of direction, and the principle of selectiveness. All of these principles will be *'beguru'* guidelines in determining educators and students. The implementation of these principles is to be able to conduct learning process effectively and efficiently to achieve the expected competencies optimally. These principles are very well adopted in formal education to improve the quality of the process and learning outcomes.

Keywords: Beguru · Sasak Local Wisdom · Principles · Educators · Students

1 Introduction

Every ethnic group has local wisdom that is different from the local wisdom of other ethnic groups due to its appertaining all aspects of the life of the people of a nation. There is almost no dimension of people's lives that is not covered by the local wisdom because its created from the thoughts and social interactions of the community. Therefore, local wisdom appertains all aspects of life from the individual ones such as knowledge and belief to the social ones such as value systems, communication systems, and social

systems [1–3]. The existence of the vastness of local wisdom makes every individual bound and obedient to the local wisdom of the local community. In fact, each person's personality and character is formed through the local wisdom of the community where the person is located [1, 4].

The Sasak people as one of the ethnic groups in Indonesia and the largest tribes in West Nusa Tenggara province have a lot of local wisdom that is widely used as a source of values and a way of life in communicating and interacting [5]. One of the local wisdoms belong to the Sasak people is *'beguru'*. According to Adi Fadli beguru is an education system in the Sasak society that is inherited from generation to generation. The *'beguru'* system in Sasak society has principles that are relevant to the current education system and every component and stage of *'beguru'* must be adhered to by the implementers of these principles [6].

The principles of *'beguru'* have the potential to be used as a preference in determining the principles of education in general and these principles can be adopted directly in the implementation of education, especially for the people who uses it. The adoption of the principles of local wisdom in education can improve the quality of educational processes and outcomes because according to Dewantara (2013) functional education is education that is carried out based on the students culture [7]. This is because of each student is raised in their respective community environment with a distinctive value system and social system and their social environment will creates and determines the personality and character of students (Pestalozzi in Heafford, 1967) including how they learn [8].

In connection with the contribution of local wisdom to social life, especially in education, there have been many previous research results that explain local wisdom. The research conducted by Djuwita [1], Fadli and Masnun [9], Sumardi and Wahyudiati [4], Sutrisno, Wahyudiati, and Louise [10], and Fadli and Irwanto [11]. Research conducted by Djuwita found that local wisdom of the Sasak people in the form of Sasak traditional games was wonderful for stimulating children's development in cognitive, socio-emotional, language, art and sports, and moral aspects [1]. The findings of the research conducted by Fadi & Masnun also showed that Sasak local wisdom can be an instrument of disaster mitigation [9]. Sasak local wisdom in the form of traditional houses, traditional communication tools, and cultural rituals can be a way to eliminate the impact of natural disasters (earthquakes), namely physical and psychological impact. Likewise, the findings of the research conducted by Sumardi and Wahyudiati proved that Sasak local wisdom in the form of *besiru, begundem- awik-awik, sereat*, dan *sembek* can create community resilience in the face of the COVID-19 pandemic [4]. The research conducted by Sutrisno, Wahyudiati, and Louise more specifically proves that Chemistry learning based on Sasak local wisdom is effective in improving the ability of science process skills, scientific attitudes, and student learning outcomes [10]. Likewise, the findings of research conducted by Fadli and Irwanto prove that learning carried out with a cultural approach in this case Sasak culture has a significant effect on student learning outcomes [11].

Based on the research findings, it is clearly showed that Sasak local wisdom contributes positively to all aspects of people's lives, including education system. Therefore, research on Sasak local wisdom needs to be continued to obtain important findings regarding the potential solution to social problems, especially in education. *'beguru'* is

one of the Sasak local wisdoms which has a traditional education system and the principles of implementing education in local people so that it needs to be studied. Thus, this study will examine how the principles of *'beguru'* relate to educators and students. The principles in *'beguru'* can be adopted and applied in education system, especially among the Sasak people so that the process and educational outcomes are better.

2   Methods

The approach used in this research was a qualitative approach with ethnography. According to Spradley (2007) [12] ethnographic research is a type of research that examines the culture of a particular society. The culture that was studied in this research was the culture of the Sasak people of Lombok, namely "beguru".

Informants in this research were people who have been involved in *'beguru'* activities. According to Spradley (2007) informants in ethnographic research are the key to being able to describe a culture [12]. In this research, informants became a source of information in obtaining the principles of *'beguru'* related to students and educators. In selecting informants, the technique used is the snowball technique. The sampling technique requires researchers to find key informants in order that the researcher will obtain the next informant and data.

The data collection techniques in this research used open interview techniques. Open interview technique is an interview technique which contain open answers questions [13]. Because of these characteristics, the researcher only made an interview instrument that contained the topics to be asked, not formulated the questions in detail. The exploratory questions will be asked in accordance with the answers from each informant.

The data analysis technique used was the interactive model analysis technique proposed by Miles, Huberman, and Saldana. The interactive model analysis technique consists of three stages of analysis, namely; data condensation, data display, and formulating conclusions [14]. Data condensation is related to the activities of selecting data, focusing data, simplifying data, abstracting data, and transforming data. The next stage of data analysis is organizing the data into topics that are systematically organized so that it is easy to understand and draw conclusions. The last stage of data analysis is formulating conclusions.

3   Results and Discussion

Based on the data analysis, it was found that 5 (five) principles of *'beguru'* in the Sasak community relate to students and educators. There are 3 (three) principles in determining students and 2 (two) principles in determining educators. The three principles in determining students are: 1) the principle of maturity, 2) the principle of unity of direction, and 3) the principle of selectiveness. The two principles in determining educators are: 1) the principle of competence and 2) the principle of exemplary. The five principles will be explained in the results of the following analysis.

3.1 The Principles in Determining Learners

In *'beguru'*, there are three principles that are used as guidelines in determining students, namely; the principle of maturity, the principle of unity of direction, and the principle of selectiveness. These three principles are requirements for someone to be accepted as a student or to be able to learn certain knowledge. It means that someone can only become a student if the three principles are fulfilled.

3.1.1 The Principle of Maturity

The principle of maturity is a principle that refers to the psychological ability of a child to learn a certain knowledge. In *'beguru'*, the indicator of a person's maturity is based on the age factor, namely 17 years old or already puberty, good thinking skills so that they can think logically and distinguish what is wrong and right, and have a maturity attitude that is reflected in the intention, desire, and belief.

The above description of principle of maturity is illustrated by the following informant:

A person who becomes a student in *'beguru'* is a person who is puberty or 17 years old and over, who can distinguish between right and wrong (I.4).

Other informants also said that the aspects and criteria were almost the same as those stated above. Their statement is confirmed because it is shiwed by the following informant explanation:

There are no requirements that must be completed. The main point is the person who will become the student has a strong desire, courage, confident, able to learn the knowledge (I.2).

Based on the explanation from the informant, it showed that maturity is a factor that becomes one of the principles in *'beguru'* in the Sasak community to determine students. This maturity involves the maturity of thinking, soul, and physical.

3.1.2 The Principle of Unity of Direction

The principle of unity of direction is a principle that refers to students who have the same desire as their parents related to the knowledge that will be studied. This is proven by the approval given by parents to children who will study. In *'beguru'*, permission and approval from parents is one of the requirements for a student to be able to join *'beguru'* activities.

Without the parental permission and approval, a student will not be able to carry out *'beguru'* because there is parental involvement in preparing *'beguru'* facilities. In addition, a teacher requires parental permission and approval to be able to educate the student.

The principle of unity of direction in *'beguru'* in the Sasak people can be seen through the explanations of the following informants:

In addition, prospective participants must obtain permission from their parents in order to gain sincerity in studying (I.4). Usually, if the students are not married, they must have parental permission (I.1).

Based on the informant's explanation, it showed that children and parents must have the same purposes. The importance of the same purposes and direction between children

and parents is not only related to the implementation of the educational process but also relates to the usefulness of knowledge. So, the Sasak people believed that the success of a child's education is not only determined by effort but also determined by the willingness of parents.

3.1.3   The Principle of Selective

The principle of selective means that not every students who wants to learn can follow the process. Teachers will select the students who are capable of carrying out and completing the study properly. The aspects that become indicators are the seriousness of prospective students to followed educational process and the ability of reasoning/memory power possessed by students. The selection process is carried out by the teacher so that students can complete the study properly and graduated on time.

The principle of selective in *'beguru'* in the Sasak people can be seen through the explanations of the following informants.

Actually, from the beginning the teacher was able to know the condition of the students who wanted to learn or not. So, its rarely to find students who have low abilities participating in *'beguru'*. (I.1).

The explanations of the informants are also confirmed by the statements of other informants. Their statement is explained of the following informant.

There are rarely students who are stupid in gaining the knowledge, because from the beginning the teacher has been able to assess how the student was, whether he has more ability to master the knowledge or not (I.2).

Based on the information, there was a selection process carried out to determine a person's eligibility to become a student. The selection process was carried out indirectly by the educators through the interaction process. Educators measure and assess the feasibility of prospective students from their intentions, motivations, age, and parental permission and approval. The prospective students who fulfilled the requirements are accepted as students.

3.2   The Principles in Determining Educators

To be able to become an educator in *'beguru'* in the Sasak community is not easy because not everyone can become an educator. In determining educators, the Sasak people make certain requirements in selecting the educators. As previously stated, there are 2 principles used in determining educators, namely; the principle of competence and the principle of exemplary.

3.2.1   The Principle of Competence

The principle of competence is the expertise in the field of knowledge by prospective educators. This principle is the main basis for students in determining who will be chosen to be their educators. In the Sasak community, students will choose prospective educators who are experts in the desired field of knowledge. Information about the expertise of prospective educators is obtained from the results of discussions with parents and or with other people who know the figures of the prospective educators.

The principle of competence as one of the main aspects in determining prospective educators by students is explained by following research informants:

In *'beguru'* it is usually people who have a lot of knowledge (I.1).

The explanation of the informant above is also in line with the explanation of other informants.

The requirement to become a teacher is to have expertise in the field of Islamic knowledge such as understanding the syariat, tarekat, hakikat, dan mak'rifat because this knowledge can be used as a person to become a true teacher (I.4).

Based on the statements of the informants, it indicated that to become an educator, someone should have the expertise/scientific competence to be taught. Competence is also will be the reason for prospective students in determining someone who becomes their educator.

3.2.2   The Principle of Exemplary

The principle of exemplary is related to scientific exemplary and moral exemplary. The meaning of scientific exemplary is that an educator must be assured appropriately of being a role model for an educator. Properness in this case is seen in the ability to master the knowledge. Meanwhile, the meaning of moral exemplary is that an educator must have and demonstrate good morality so that students can imitate them. An educator is an individual who is good in word and deed.

The principle of exemplary that must be owned by prospective educator is explained by following research informants:

People who become teachers are people who are considered by society as a good person and suitable to be teachers in *'beguru'*. (I.1).

The explanation of the informant above is also confirmed by the statements of other informants.

When someone masters or has this knowledge, it can be used as an example and even as a role model in studying good knowledge (the goodness of the world and the hereafter). People who have this kind of knowledge are not random people, but people who are able to purify themselves both physically and mentally (I.4).

Based on the statements of the informants, it showed that a teacher must have scientific competence in order to be a role model for students. Exemplary in this case involves aspects of science and aspects of morality.

3.3   Discussion

Based on the results of the analysis, there are 3 *'beguru'* principles related to students, namely the principle of maturity, the principle of unity of direction, and the principle of selectiveness. First, the principle of maturity is related to the psychological ability of students to participate in the learning process. Psychic maturity is cognitive maturity and emotional maturity. Cognitive maturity refers to the feasibility of prospective students' memory to receive and build their knowledge. Memory in the view of many experts determines the quantity and quality of stored information [15]. So, the feasibility of student memory in education activity is very important to be considered in the acceptance

of new students and in teaching new materials. This is because memory determines the process, continuity, and learning outcomes.

Emotional maturity is related to the emotional feasibility of students to participate in the learning process. In this process, emotional feasibility is needed to be able to create coherent and harmonious interaction, communication, and cooperation with colleagues in the learning process. More than that, emotions are very influential on the way a person thinks. The results of research conducted by Weiner (1986) prove that emotions have a strong influence on cognition [16]. Emotions filter what the mind processes and are often the final determinant of thinking. The magnitude of the influence of emotions on the mind is justified by the empirical facts of social life where many people act out of proportion because of their inability to control their emotions.

Second, the principle of unity of direction refers to the similarity of purpose, orientation, and vision and mission between students and parents. Unity of direction means the similarity of purpose in the aspects of the field of knowledge studied by students. This is very important because it has an impact on fulfilling the requirements for supporting the educational process and demanding the continuity of the education process. Without a similar purpose, educational activities may not be carried out or interfere with the process of implementing education. This is because *'beguru'* can be implemented if there is direct involvement from parents. Parents will prepare the facilities during the education process. In fact, according to Stolz (2011) parents are the key players in the success of children in all aspects, including education [17].

The interests of the students are the main aspect in creating the principle of unity of direction, not the interests of the parents. Students are more aware of the knowledge they want to learn for future needs so that parents only provide considerations and directions related to the field of interest and where or to whom the teacher is. The importance of knowing student's needs is a major consideration in creating unity of direction according to Palmer, Burke, & Aubusson (2017) because students are more aware of the desired knowledge and careers that will be undertaken in the future. Therefore, let them choose and determine the knowledge they want to learn [18].

Third, the principle of selectiveness refers to selecting people who are appropriate of being *'beguru'* participants. In this case, it includes two aspects, namely age and psychology. Psychological eligibility relates to the mental readiness of prospective students to carry out the educational process and learn the knowledge being studied. So, people who are qualified to study will be accepted as students in *'beguru'*, not everyone. It aims to select students who are serious and ready to carry out the educational process. The importance of selection in accepting students is in line with the results of research conducted by Wilkins & Huisman (2013) and Ahmad, Buchanan, & Ahmad (2016) who found that selection had an impact on educational processes and outputs. Therefore, according to them, selection is important to get the best input, create an effective process, and get optimal results [19, 20].

In addition, there are 2 *'beguru'* principles related to educators, namely; the principle of competence and the principle of exemplary. The principle of competence is related to determining educators to have the eligibility to become an educator such as academic competence. In *'beguru'*, academic competence is the main requirement for someone to

become a teacher because the Sasak people think that people who have good knowledge can be a teacher.

The requirement of an educator's competence to become a teacher has become a necessity in many countries, including Indonesia. In Indonesia, there are 4 competencies that must be owned by an educator to become a professional teacher, namely; professional competence, pedagogic competence, personality competence, and social competence (Law No. 14/2005 concerning Teachers and Lecturers). The competence of teachers in Indonesia, especially in pedagogic competence, still needs to be improved [21].

The second principle in determining educators is the principle of exemplary. The principle of exemplary refers to prospective educators who must be able to be role models for students. In Dewantara's statement (2013) the function of educators as role models is illustrated in the motto "ing ngarso sung tuludho" which means that in front of a teacher, he must be able to be an example for his students [7].

As educators, teachers have a role to develop students' values and morals. According to Fraenkel (1977:1–2) this role is the most important function that must be carried out by an educator [22]. One way to develop the values and morals of students is through the example given by educators. According to Narinasamy and Logeswaran (2015) stated that the example shown by educators has a great influence on the morality of students. Therefore, a teacher should have a good attitude that is shown from speech acts and behaviour [23].

4 Conclusion

'beguru' is local wisdom in the education system of the Sasak people which contains basic principles as guidance the implementation of the education process. There are two basic principles in *'beguru'* which relates to educators and students. In terms of educators, *'beguru'* has two principles in determining educators, namely the principle of competence and the principle of exemplary. While the principles related to students, *'beguru'* has three basic principles in selecting new students which are the principle of maturity, the principle of unity of direction, and the principle of selectiveness. The principles of *'beguru'* are something that must be obeyed and believed by the Sasak community as a factor in the success of education.

The principles of education in the Sasak community are one of Indonesia's local wisdom related to education. The principles of education based on Indonesian local wisdom are very important to be studied and applied in the implementation of education in each region. The implementation of educational principles based on local wisdom, the quality of education in each region can develop more quickly. Because of the importance of local wisdom principles, especially related to education, research on Indonesian local wisdom needs to be carried out more broadly and seriously. From the results of studies, it is hoped that it would makes a major contribution to the improvement of the quality of education in Indonesia.

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