



Preserving Ancestral Teachings in the Modern World: Lessons from Mandalika SEZ

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Abstract. This ethnographic qualitative study aimed to determine the form of strengthening multicultural values based on local wisdom and the role of educational institutions and community institutions in internalizing multicultural values based on local wisdom in the Mandalika Special Economic Zone. The research used purposive and snowball sampling techniques, and data were collected through observation, interviews, documentation study, and focus group discussions. The results revealed that educational institutions can strengthen multicultural values by integrating them into all subjects and using local wisdom as a learning resource, creating a school culture that accommodates local wisdom. Community institutions can hammer the existence of the customary institutions to apply the value of local wisdom, derived from ancestral teachings and ancient lontars. The role of educational institutions and community institutions is crucial in shaping student attitudes and behaviors and strengthening social relations, democracy, tolerance, humanism, and openness to face the development of the Mandalika SEZ. These findings have implications for educators and policymakers to promote multiculturalism and local wisdom in schools and communities to foster harmony between cultures and people.

1 Introduction

Indonesia can simply be called a multicultural society. However, on the other hand, this multicultural reality is faced with the urgent need to reconstruct Indonesia's national culture which can be an *integrating force* that binds all ethnic and cultural diversity. However, without realizing it, this plurality also holds the potential for conflict that can threaten the life of the nation and state. To minimize the above, educational institutions, social institutions, must be able to instill the values of togetherness, tolerance, and able to adjust to various differences.

The educational process in this direction can be pursued with multicultural education. Multicultural education is the process of instilling a respectful, sincere, and tolerant way of life towards the diversity of cultures that live in the midst of a plural society. With multicultural education, it is hoped that the nation's mental flexibility will face the clash of social conflicts. H.A.R. Tilaar revealed that in multicultural education programs, the focus is no longer directed solely on mainstream social, religious, and cultural groups, but focuses on how one behaves towards differences, especially regarding tolerance, equality, equality and humanism. Multicultural education is actually an attitude of caring

and willing to understand or recognize other people who are different. Multicultural education emphasizes a philosophy of cultural pluralism into an educational system that is based on the principles of *equality*, mutual respect and acceptance and understanding and the existence of a moral commitment to social justice. Multicultural education looks at society more broadly. The main goal of multiculturalism is to build an environment that allows religious, identity, and racial differences to live in harmony without conflict [1].

This is in line with the condition of West Nusa Tenggara Province, especially Lombok, which is one of the regions with complex diversity. This diversity sometimes triggers conflicts vertically and horizontally. The condition of this plural society must be viewed as one of the local potentials that can become a force for the formation of a multicultural society. Strategic steps must be taken by all parties. Especially as we all know, nowadays Lombok is the center of national and even world attention. Thus, directly the people must also get used to social changes in their environment. This condition requires special attention by all elements, both social institutions, customary institutions, and educational institutions to form a society that is able to internalize multicultural values based on the local wisdom of the community. So that it can create a humanist multicultural society, and support the development of the Mandalika Special Economic Zone (SEZ).

The above statement can be realized through the strengthening of educational institutions (schools). The school is also a social institution that manages and organizes education and teaching to students in an effort to achieve the expected goals and is a good place to build the intelligence, attitudes and skills of students in facing the reality of their lives. Therefore, the process of internalizing multicultural values through education can involve the environment, actors and schools. The success of the internalization process is determined by the mutual support between knowledge, process and acceptance of multiculturalism values [2, 3, 4]. Sleeter expressed an understanding of the concept of multiculturalism is a policy on educational practice in recognizing, accepting and affirming human differences and similarities associated with gender, race, social class, and religion [5–7]. As for the importance of multicultural education in Indonesia, namely as an alternative means of conflict resolution, students are expected not to leave their cultural roots, and multicultural education is very relevant to be used for existing democracies as it is today [8–11]. The concept of multiculturalism emphasizes the importance of looking at the world from the frame of reference of different cultures, and recognizing and appreciating the richness of cultural diversity within the State and the global community. While Indonesian culture from a static side, categorization of multiculturalism, can be categorized into: 1) *Isolated* culture, a culture that lives alone does not interact strongly with other cultures, partly due to geographical boundaries; 2) *Cosmopolitan multicuture*, cultures that blend into one, sometimes without borders, so that members of groups (ethnic, subethnic or ethnic) are not too concerned with their own culture and values; 3) *Accommodative* culture, a culture that exists in an area where there is a dominant subethnic culture (followed by the majority of the population), but there are also other subethnic cultures, which can live together without any friction, and without any discrimination [12].

Multiculturalism recognizes cultural diversity in the commonplace of Nieto explaining that multicultural education aims for an education that is anti-racist; pay attention to

basic skills and knowledge for citizens of the world; important for all pupils; penetrate all aspects of the education system; develop attitudes, knowledge and skills that enable students to work for social justice [13–15]. *That multicultural competence requires the development of three levels of understanding: awareness, knowledge, and skills*". Based on this explanation, it shows that multicultural competence requires the development of three levels of understanding such as: awareness, knowledge, and skills. Meanwhile, local wisdom is a view of life and science as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs [16, 17].

Local wisdom is any form of wisdom based on good values that are believed, applied and always maintained for a long time (hereditary) by a group of people in a certain environment or area where they live. Local wisdom has a high content of life value and deserves to be continuously explored, developed, and preserved as the antithesis or socio-cultural change and modernization. Local wisdom is seen as very valuable and has its own benefits in people's lives. The system was developed because of the need to live, maintain, and carry out life according to the situation, conditions, abilities, and values that are lived in the community concerned.

Based on the above, we try to conduct an in-depth study related to strengthening multicultural education sourced from local wisdom, with the hope of forming a multicultural society. So as to be able to support the development of the Mandalika Special Economic Zone (SEZ). This needs to be done because with the development of education, economy, development, infrastructure, infrastructure, and tourism in the Mandalika region, it must be balanced with the formation of a multicultural awareness so ciety. Such awareness can be formed through the internalization of multicultural values in various aspects, especially formed by social institutions (Education, and indigenous institutions).

2 Methodology

This research uses ethnography qualitative research methods to reveal in detail and specifics, related to strengthening multicultural education based on local wisdom to form a multicultural society in the face of the development of the Mandalika Special Economic Zone (SEZ). The researcher emphasizes the socially awakened nature of reality, the close relationship between the researcher and the subject under study. The purpose of constructing an event into theory. Qualitative research as a form of relation- ship to find and demonstrate causal conditions, phenomena, contexts, conditions, influences, and strategies/interactions [18]. This research is carried out to obtain scientific data that can be accounted for its correctness, researchers conduct direct observations and interviews with source triangulation and triangulation techniques. This research is basically carried out to find out the actualization, social reality, and perception of a person through his recognition that may not be revealed through measurements with instruments in general, or even a list of questions that have been prepared in advance. Researchers choose ethnographic research with a variety of considerations. The re- search location was conducted at formal educational institutions (SMA) and Sade Ham- let Community Institutions. The relevance of choosing the location of this study was with the aim of getting a more detailed picture of the internalization of multicultural education based

on local wisdom in facing the development of the Mandalika Special Economic Zone (SEZ).

The types of data in this study include primary and secondary data. Primary data are the words and actions of the people observed or interviewed. Primary data is everything that is directly related to the material object of study [19]. The primary data sources in this study are teachers, students, the general public. Secondary data is data obtained from documents, which are already available both written and unwritten. The data collection techniques used are observation, open interviews, and documentation. Data analysis techniques are the process of detailing formal efforts to determine themes and formulate hypotheses or ideas as suggested by the data and as an effort to provide assistance to those themes and hypotheses. This study aims to determine the form and process of internalization of multicultural values based on local wisdom in educational institutions and communities in the Mandalika Special Economic Zone. The analysis used is a functional interactive analysis based on four activities, namely: data collection, data reduction, data presentation, and data verification / conclusion formulation. The Data Validity Test is carried out by triangulation. The triangulation technique used is an examination technique by utilizing the use of sources means comparing and checking back the degree of trust of the information obtained.

3 Results and Discussion

3.1 The Form of Value Reinforcement Multicultural Based on Local Wisdom in Educational Institutions and Community Institutions in the Mandalika Special Economic Zone

The diverse cultural background of Indonesian society is sometimes considered a trigger for conflict. But basically cultural diversity can be a unifier for the Indonesian nation if the diversity is managed wisely. Differences in culture, religion, race, ethnicity, economy, social class, and gender fall into a multicultural view. The multicultural view does not emphasize differences alone, but rather emphasizes one's acceptance of other individuals who differ from one from all sorts of aspects of difference. Therefore, strengthening multicultural values needs to be carried out starting from educational institutions. The strategic alternative pursued is the involvement of educational institutions to internalize multicultural values. Educational institutions, especially formal schools located in the Madalika SEZ area, are the spearhead in strengthening multicultural values. Multicultural education is an important part of every level of education. Meanwhile, local wisdom is an inseparable part of multiculturalism, because local culture is a fundamental reality formed from the social life of the local community.

The form of strengthening multicultural values based on local wisdom in the school environment or formal educational institutions is carried out by integrating multicultural values into each subject, by integrating teaching materials with multicultural values starting from learning planning, processes, and evaluations. Learning planning focuses on systematic organization. The process of strengthening multicultural values based on local wisdom is to direct students to materials that are sourced to the cultural realities of society. The results of the above research, in line with those expressed by Hidayati educational strategies to instill cultural values, are necessary by providing examples

in the classroom that are associated with life outside the classroom [20]. Banks also explains that the first dimension to note in the realm of multicultural education is *content integration*, where banks argues that integrating different cultural back- grounds and groups of learners can help teachers easily illustrate basic concepts, generalizations, and theories into subjects/disciplines [21]. Thus the student not only learns material of a conceptual nature, but the student is directed to the facts of reality on social life, so that the student has social prowess.

Basically, every student who is in the school environment brings their own cultural background. Because, every student lives in a culturally diverse community structure. It can be said that students have internalized the value of local wisdom in their social life. However, not all teachers are able to identify these uniqueness, so strengthening multicultural values in the classroom needs to be understood thoroughly and optimally by teachers. Multicultural education is very important, not only for students but also for teachers to be able to carry out the process of internalizing multicultural values in every learning taught to students. The results of the research above support the results of previous research that explains that multicultural education based on local tourism needs to be carried out with well-coordinated planning, implementation, and supervision by the principal or stakeholders [22–24].

Internalization of multicultural values based on the philosophical values of local wisdom of the community, helps students to be able to develop critical thinking skills. Because the learning process they do is contextual from the reality of society. To understand the value of democracy, the value of civility, tolerance needs to be able to think critically well. Students who are not equipped with analytical skills, especially related to multiculturalism, are not able to fully understand how to be tolerant of others who are different from themselves. The results of this study support previous research which stated that interdisciplinary curricula developed based on multicultural education can improve critical thinking skills, and students' tolerance attitudes. Learning based on local wisdom is considered superior to conventional learning, with a local wisdom approach not only improving learning outcomes, but also shaping students' critical thinking [25, 26].

Internalization of multicultural values cannot be done without the active role of the teacher. As a teacher who carries out the learning process according to the lesson plan, professional teachers have eight skills in teaching. Among these competencies, there are social competencies that can be the basis for teachers in internalizing multicultural values derived from the value of local wisdom. Teachers are able to condition a learning atmosphere that is anti-cultural discrimination, and present learning based on local wisdom with the aim that students gain meaningfulness in learning. Teachers who identify multi-dimensional values by making the value of local wisdom a relevant learning resource, can help students in constructing thoughts comprehensively. The results of the above research, supporting previous research that revealed that professional teachers are able to understand the conceptualization of learning between cultures drawn from local wisdom, teachers need to connect learning holistically [27, 28, 29]. In addition, strengthening multicultural values at the school level can be done through training programs to improve teacher competence. Training is given to educate teachers on how to

build multicultural learning concepts and increase understanding of the use of local wisdom in presenting students about democratic values, anti-discrimination, and tolerance. The competency improvement is carried out periodically, in collaboration with training institutions and university service teams that raise multicultural learning or education. Through this collaboration, the competence of each teacher in understanding more and more about multicultural learning is increasingly complex. Teachers need regular competency improvement, to be able to internalize multicultural values into the entire learning process [30]. The State Secondary School 1 Pujut has a commitment that every student must have the same opportunities in the learning process, and has the right to be treated the same as other students regardless of their background. Thus, to create this, the school strives to improve the competence of its teachers on an ongoing basis. By having teachers who are competent in the implementation of learning based on local wisdom, it can form student attitudes that are anti-discrimination, and tolerant of various forms of differences. Because every student comes from and grows from the local culture of the local people.

Meanwhile, in community institutions such as the indigenous people of Sade hamlets, the strengthening of multicultural values is internalized implicitly. The strengthening of democratic values is reflected in the process of selecting hamlet heads, and the appointment of customary heads based on experience. Democratic values are built in the order of indigenous peoples, such as when making decisions for traditional events of circumcision, birth, death, and marriage, always carried out by deliberation and consensus. Decisions in these various moments are taken together with traditional stakeholders. In addition to democratic values, there is also the value of unity that is upheld by every society, such as during major events. Each community also helps organize religious ceremonies, wedding ceremonies, and births. In the village of Sade itself there are several banjars that are followed by each family, where banjars are formed with the aim of helping each other among the community if there are families holding events. The assistance is not only material, but also in the form of energy.

The value of local wisdom that has been carried out and has become a habit for generations in this Sade hamlet, is a form of existence of local wisdom values in the midst of the rapid development of the Mandalika SEZ area. There are many local wisdom values that can be used as a support in internalizing multicultural values at the school level. Because learning in schools must be sourced to the facts and social realities of society. The value of local wisdom comes from the traditional kramat / krama banjar of the local community, such as; a) *saling perasaq*; b) *saling pesilaq*; c) *saling perasaq*; d) *saling saduq*; e) *saling tulung*. All these local wisdom values can be integrated holistically and integrated with the cultivation of multicultural values. The fundamental values that come from society can be a strategy in shaping the attitudes and behaviors of students who are tolerant, upholding equity. Learning at the school level based on local wisdom can make students more sensitive to the environment, and differences between individuals. Thus, educational institutions and community institutions can collaborate in shaping individuals who have a multicultural consciousness. The results of previous research also revealed that education and real life sourced from the community need to synergize, so as to create a balance between knowledge and attitudes which is used as a guide for rahan funds for students in running life [26, 31].

3.2 Role Educational Institutions (Schools) in the Application of Multicultural Values Based on Local Wisdom in the Mandalika Special Economic Zone

Schools are formal educational institutions that have the goal of organizing the educational process in an equitable manner. Facilitating all students regardless of background to be able to learn in harmonious conditions. The school has a role to ensure that the implementation of education in the school environment runs humanistic.

The results of the study found that the role of educational institutions is: 1) developing nukan learning activities only improves students' academic / cognitive abilities, but pays attention to instilling cross-cultural understanding, equity, and equality in social interactions in the school environment and outside the school environment; 2) School management together with stakeholders work together to build a multicultural education strategy that is in accordance with student characteristics, community characteristics, and student needs, as well as integrating the value of local wisdom in the learning process, because students cannot be separated from their cultural identity. The school plays an important role in ensuring that all school residents get their rights; 3) establishing positive habits through school programs such as; flag ceremony, imtaq every Friday; mutual cooperation in maintaining the cleanliness of the school environment; and 4) establishing cooperation both internally with teacher and students, and cooperation outside the school with relevant agencies; 5) strengthening the school culture that is inseparable from the social life of all school residents, by accommodating local values such as; **saling tulung, saling saduq, dan saling ajinan**.

The results of the research above, in line with the research of Smith which explained that schools need to prioritize local wisdom in educational practice to improve and expand student competencies with educational ecological approaches, so that explicitly students' insights on multicultural education and local wisdom become better [27, 32]. Meanwhile, Choi & Mao revealed that schools need to prepare teachers with multicultural insights is very important as a form of school institution reform to make learning more relevant to the social environment and build positive social relationships in schools [4, 33].

4 Conclusion

The educational process in this direction can be pursued with multicultural education. Multicultural education is the process of instilling a respectful, sincere, and tolerant way of life towards the diversity of cultures that live in the midst of a plural society. Local wisdom is any form of wisdom based on good values that are believed, applied and always maintained for a long time (hereditary) by a group of people in a certain environment or area where they live. Educational institutions, especially formal schools located in the Madalika SEZ area, are the spearhead in strengthening multicultural values. Multicultural education is an important part of every level of education. Meanwhile, local wisdom is an inseparable part of multiculturalism, because local culture is a fundamental reality formed from the social life of the local community. Meanwhile, community institutions such as those of indigenous peoples Dusun Sade, the strengthening of multicultural values is internalized implicitly. There are many local wisdom values that can be used as a support in internalizing multicultural values at the school level. Because learning in

schools must be sourced to the facts and social realities of society. The value of local wisdom comes from the traditional *kramat / krama banjar* of the local community, such as; a) *saling perasak*; b) *saling pesilaq*; c) *saling ajinan/saling menghormati*; d) *saling saduq/ saling percaya*; e) *saling tulung*. All these local wisdom values can be integrated holistically and integrated with the cultivation of multicultural values.

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