

The Meaning of Modernization and Education in Tambora Village Tradition Community, in Tambora Mountain Slope, Dompu Regency, West Nusa Tenggara

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Abstract—Since the Tambora Mountain erupted in 1815, some of the surrounding kingdoms are buried alongside the existing cultural heritage. For a long time, the area around Tambora became desolate from the dynamics of civilization. Community at the slope of the mountain re-formed and developed slowly. The twist of modernization and globalization coincides with the development of the community, even by accelerating the fundamental social order. The objective of this research is about Virtues, Characters, and Civic Community. The approach used in this study is qualitative-ethnographic. The results showed: (1) Tambora Village Community, is a tradition community that based on dryland farming life. The natural environment that far from center of Dompu and Bima City, has left this village isolated for a very long time since the eruption of Mount Tambora. Since 2014, related to the remembrance of the 200-year since the eruption of Mount Tambora, conducted in 2015, the asphalt road to the village was built. This has very important influence for the development of community character education; (2) Actually modern education like the Primary School has long existed. The existence of these schools has had an effect on the changing cultural traditions of the community.

Keywords—*modernization; education; tradition; mountain community*

I. INTRODUCTION

Tambora is a village located at the slope of Mount Tambora, West Nusa Tenggara. The condition of this village nowadays has changed greatly, and is no longer worth mentioning as a traditional village. The only reason this village is still believed to keep a local tradition is because it is located in a secluded spot at the slope of the mountain. But what is the definition of traditional village? Its residential home? Cultural tradition? Or other cultural items? If it is used as a measure to justify Tambora Village as an adat village, it should be set aside. The present appearance both physically and psychologically has shown that the existing community has changed greatly.

Several previous studies with similar themes have been conducted, among others, by Robert W. Hefner, 1990. The

Political Economy of Mountain Java an Interpretive History. In his research in Tengger, Pasuruan, he found that external political factors had an enormous influence, leading to the massacre in Tengger. The economic factors are not too significant to give effect. In the highlands of Tengger, patron-client relationship between farmers and farm workers does not appear as in the lowlands. In Tengger all farmers are owners of their own land [1].

Research of Sri Sumartini et al. 2009/2011, entitled "Guidelines for the Model of Tolerance of Religious Life from the Social and Cultural Experience of the Tengger Community, Ngadas Village, Malang Regency" found that tradition community with strong traditional nuances have been deeply accepting to foreign influences, including penetration by state religions. The existence of tradition actually serves as a catalyst to strengthen those of different religions in the bonds of religious tolerance [2].

Nur Hadi, in his research entitled "Application of Education for All (EFA) on Tradition Community of Bali Aga in Terunyan", 2013 found that the people of Terunyan Traditional Village have integrated the existence of educational institutions in their social life in a whole and real way [3]. In addition, formal education has contributed to the opening of society, although not always positively related to their economic aspects as farmers.

II. THEORETICAL

Due to the geographical conditions of Indonesia territory is vastly diverse, as well as the unique historical journeys of various regions of the archipelago, it has a very diverse culture. This diversity exists in the community's cultural values. Big and small islands and uneven landscapes cause plurality to be inevitable. Within the Indonesian cultural tradition there is a moderate concept of coastal culture and a more conservative mountain (inland) culture [4]. This makes the intensity of relations between each region is not the same, even there are some areas that are disconnected, until cultural isolation occurs. These conditions and situations allow the growth of a

distinct cultural aspect, that different from one region to another.

The condition of the mountains natural environment that away from the center of the crowd and the lack of contact with the foreign community, cause formation of cultural conservatism for a long time. The entry of modern education in a community will trigger a cultural change, although slowly but surely. Education is a conscious effort that made to mature a person and lasts a lifetime. Education starts from the womb, childhood, to adulthood. Implementation of education will take place formally (in school), non-formal (out of school education), and informal education (education within the family).

Today with the advance of transportation and telecommunications technology, far and remote places that provide challenging cultural destinations such as mountains and beaches will be visited by many tourists, both foreign and domestic. Their presence along with the technology they bring will have a cultural influence on the local community. This is no exception in the tradition community located in Tambora Village, which is at the slope of Mount Tambora. Cultural destination that became a natural tourist icon on the island of Sumbawa. In addition, the accelerated and necessary technological advances in the development effort of the local community will introduce many aspects of modernity in the farming communities and ranchers of Tambora Village, and influence their culture.

In the implementation of education in the community, it is necessary to have synergy approach and strategy to improve school quality and education quality of children, by doing collaborative relationship between school and community around (school community collaboration to improvement model). Such models should pay attention to collaborative approaches with community around the school both structurally and raising awareness [5].

The purpose of education is to form students to develop into positive adults and eventually able to take over the duties and responsibilities in society life. In order for the students to develop physically, mentally, and socially appropriately, they should be given the opportunity to be in an environment that responsible for their welfare. Students are deserved the opportunity to get education to achieve their goals in accordance with physical, psychological, intellectual and social development. Improving the quality of education means improving the performance of inputs, processes, and outputs of education [6].

Saripudin by basing Coombs's opinion, stated that indigenous learning system is a learning system used by traditional society as an effort to protect and maintain the social system of society for its survival [7].

Similarly, modernization also arises as a direct result of cultural contact as a result of improved relationships between centers (cities) that representing the modern pattern with periphery (village) that representing the traditional pattern [8]. The current interaction is not only a two-way between the city and the village, but also with the surrounding villages getting intensive. The logical consequence of that condition is the

entry of external knowledge. The knowledge and experience of living in the city was soon adopted by those who had gone or wandered into the city. The mobilization of villagers to the city or vice versa, has influenced patterns of social living, speech, lifestyle, and technological possibilities that can be used.

Indonesian society today as a society in transitional state, moving from traditional agrarian society that full of spiritualistic nuance to the materialistic modern industrial society. Fakih says that development as one of the paradigms and theories of social change, nowadays is in crisis and has failed to apply in many Third World countries [9].

III. METHOD

The method used is qualitative ethnographic approach with Spradley gradually groove model, which includes the establishment of research subjects or informants, interviews, ethnographic notes, descriptive question, interview analysis, domain analysis, structural questioning, taxonomic analysis, contrast question, component analysis, and cultural theme findings [10]. This research explored the phenomenon deeply with limited theoretical support to raise completely new theoretical approach. Data collection process was done by observation and in-depth interviews, and documentation study about Virtues, Characters, and Civic Community. Data was analyzed with Spradley model and interactive analysis model that was developed by Miles and Huberman, which includes data reduction, presentation data, and conclusions drawing [11].

Research subjects or informants are formal and informal leaders in Tambora Village and some people who were selected on purposive sampling. Generally, their notions are closed to newcomers, but they trust and help each other. They will be silent and wait, but they will know when trust and us. It takes a long time to understand the real problem naturally, through some triangulation techniques.

IV. RESULT AND DISCUSSION

A. *The Existence of Tambora Village Community in Dompu Regency, West Nusa Tenggara*

Tambora Village tradition community is based on dryland farming life. The natural environment away from city center of both Dompu and Bima, has left this village isolated for a very long time since the eruption of Mount Tambora. Since 2014, related to the commemoration of the 200-year anniversary of the eruption of Mount Tambora, which was held in 2015, the paved road to the village was built. This has a very important influence, both positive and negative for the development of society character education. The natural environment of Tambora Village is a mountain away from the city center. But this village has become a lively village with a high intensity of contact with foreign communities. As a result, now, the state of society is very plural. This condition has not been too long lasting. Until 2014, Tambora Village is a very isolated village, both with surrounding villages, as well as with city center of both Dompu and Bima.

For the purpose of commemorating the 200th anniversary of the eruption of Mount Tambora, which was held in 2015, the paved road to the village was built. The existence of the paved road has introduced many positive and negative influences. One of the negative influences is the total change of the Tambora Village community drastically! They are like being deprived of their cultural roots! People generally use forest products, such as honey or wooden branches, for firewood. They also use savanna and steppe lands to shepherding livestock, especially cattle. At present, along with the growth of tourism business, then began to emerge other various types of work, such as taxi bike drivers, tour guide, lodging, porter, souvenir seller, food and beverage, retail gasoline, motorcycle rental, and others.

After the big eruption of Mount Tambora, began to form a new community that inhabits the remains of civilizations which have been buried. Tambora traditional houses began to be rebuilt. But now it is not much, almost was not there. Almost all of them are sturdy and pretty walled buildings. In their view the ownership of the houses of this building as a marker of economic success and raise their social status. Mbojo cultural tradition is not widely known. Of the various phenomena, there are only a few clothes such as women's headscarves of colorful songket, which are used at certain times, such as the Birthday of the Regency, at some regional events and national events that centered in Dompu, such as commemoration of the 200th anniversary of the eruption of Mount Tambora, which is presented in the event "Tambora Menyapa Dunia". At that time the community gathered massively in a place, with Dompu traditional clothes. As for other traditions as a mountain society is almost gone. Now seen in front of us the problems that appear related to the modern lifestyle that began to replace the cultural tradition that has begun to disappear.

The noble cultural values, in the Mbojo tradition, seem to have been lost with the entering of modernization. Values and norms are an important part of a culture. Those values are actually very fundamental. The absence of these values will make people unsteady, without a strong foundation in the life of nation, state and society. The condition of cultural values in Tambora Village is as suggested by Soekanto, which states that the core of culture is the value systems adopted by communities that support the culture [12]. The value system includes an abstract conception of what is considered bad (so it should be avoided) and what is considered good (so it must always be obeyed).

B. The Existence of Education in Tradition Community in Tambora Village, Dompu Regency, West Nusa Tenggara

Actually, modern education like Primary School has long existed. The existence of these schools has had an effect on the changing cultural traditions of the community. But there are elements of modernity, that is the opening of access roads and the use of modern transportation suddenly change the cultural traditions frontally, especially the character of society becomes negative and very worrying.

The opening of paved roads access become the trigger for fundamental changes in the village, including education and tradition. Technological advances, in particular transport and

telecommunications technologies have led to fundamental socio-cultural changes. Far and remote places that provide challenging cultural destinations like, mountains and beaches, especially in this case Mount Tambora, will be visited by many tourists, both foreign and domestic. Their presence and the technology they bring will have a cultural influence on the local community. This is no exception to the community in Tambora Village. The advancement of transportation technology with the construction of paved roads that leading to this remote village since 2014, has caused total change to the community. As a small example, that even though the ONE ROOF Junior High School (SMP) has been united with the existing Primary School (SDN), many Tambora children want to continue their education outside the village. That way the children will get a motorcycle as a means of transportation that they use to heading out the village. Unfortunately, they are not supposed to drive this tool yet. Likewise, the way they ride looks very dangerous, but family and the environment just ignore it. It seems that this general condition is a disaster that will be faced by Tambora children.

This is in line with the opinion of Cotton, that the implementation of education in the community requires the synergy of approaches and strategies to improve the quality of schools and the quality of children's education, by doing school community collaboration to improvement model, both structurally and increasing awareness in the community around school [5]. With the workings of both model of the kind of education, then the relationship between the importance of preservation of tradition and the development of pragmatic knowledge will be done in an integrated manner. This is also in line with Pidarta's opinion that each community will organize education, both formal, non-formal and in-formal, because education is never separate from human life, education is typical of human property and tools [13]. Children first get an education from their parents and when the children are grown and married they will also educate their children.

Similarly, Saripudin, based on Coombs's opinion, stated that indigenous learning system is a learning system used by traditional society as an effort to protect and maintain the society social system for its survival [7]. The original learning system, traditionally used to meet practical needs and to continue the socio-cultural heritage, skills, and technology of rural communities from generation to generation. In addition, the original learning system in traditional societies has its own power.

Something dangerous and possibly one day to be a disaster, is the existence of illegal logging done by the elements from outside Tambora village in cooperation with the people of Tambora Village itself, to make a profit for themselves for a moment, regardless of the safety and sustainability of the natural environment. On the climbing road, starting from base camp to Post II we will hear noise from tree tools or cutting machines. The climb route is not missed by illegal logging roads. It is done so that their existence is disguised. Through education also it can be instilled to the students, that we need to love the natural environment. With that experience, the forest and the environment will be saved. It seems that the demands of a new lifestyle, with the opening of paved roads to the village, as well as the various transport and

communications technologies that enter this traditional village become a challenge in itself, which leads to hedonism attitudes. Education, especially formal education will be a catalyst for the continued livelihood of the existing physical and social environment. In time illegal logging will also be eliminated through the cultivation of consciousness to the younger generation.

V. CONCLUSION

Tambora Village Community, is a tradition community that based on dryland farming life. The natural environment that far from center of Dompu and Bima City, has left this village isolated for a very long time since the eruption of Mount Tambora. Since 2014, related to the remembrance of the 200-year since the eruption of Mount Tambora, conducted in 2015, the asphalt road to the village was built. This has very important influence, both positive and negative for the development of community character education.

Actually, modern education like the Primary School has long existed. The existence of these schools has had an effect on the changing cultural traditions of the community. But there are elements of modernity, that is the opening of road access and the sudden use of modern means of transportation that is changing the cultural tradition frontally, especially the character of the community toward negative and very worrying.

ACKNOWLEDGMENTS

Our gratitude to the Director of Faculty of Social Sciences, Universitas Negeri Malang, for the top seed research 2016/2017 financial aid given BLU (Badan Layanan Umum) to us to examine this Tambora Community.

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