

Education-oriented Family in Globalization Era

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Abstract— Local culture in Indonesia is about the existence of togetherness and continuous interaction within the family. Families consisting of father, mother, and their child who live as a group in a house, try to help each other. Children in local culture serve as parties that help parents in terms of life-sustaining efforts, helping their parents in work. On these days, along with the development of globalization makes the family has its own way of view in terms of education for children so that the value of local culture in the family. This is the focus of this article which is about how the orientation of children's education for parents in the Surabaya City and how the sustainability of local cultural values in the family that can survive today. It is analysed using Appadurai theory that is ethnoscapess related to fantasy and actual movement in the family. The research method is qualitative phenomenology. Data are collected by observation and in-depth interview. The results showed that the orientation of parents prefer the education of children at least at the undergraduate grade and there is a shift in local culture where the child is no longer helping the parents work. Communication no longer must be face to face but through gadgets where giving each other "information of self" is the main, not a meeting directly.

Keywords— family, globalization, ethnoscapess, education-oriented)

I. INTRODUCTION

Family, as the smallest unit in society, rarely seen as part of the magnitude of the flow of globalization. The family in this case is not only a "recipient" of the flow of globalization but also a part of the "journey" of globalization itself. The least family consists of husband and wife and can also have children and also live with extended family has a particular life orientation which is part of the globalization.

Parenting patterns become one of the provisions of how children can recognize, understand, even change what has been constructed as globalization. Based on the pattern of thinking it will also affect how to educate children until the child is able to adapt and compete with anyone in order to survive.

In this case education becomes crucial where it can affect how a quality child for parents to be able to compete and even change what is called globalization. As Paulo Freire points out, the ultimate goal of education is humanizing humans [1]. Education is every process, except genetic, that helps in the formation of one's mind, character, or physical capacity [2]. How educational construction in a family is one of the important points in globalization is often overlooked where small units such as families are less related to the big things like globalization. Based on that it becomes interesting to attract family issues in the context of

globalization where the family can be considered a local culture.

The definition of globalization used in this article is the acceleration of interdependence between countries in social systems connected through economic sectors, mass media, as well as modern transportation systems [3]. The explanation of the family link in globalization is using Appadurai Globalization theory where there are five global currents namely ethnoscapess, financescapess, ideoscapess, mediascapess, and technoscapess. In this article which is shown is on the link ethnoscapess, mediascapess, and technoscapess..

II. RESEARCH METHOD

This research uses qualitative method where data collected by observation and depth interview. The focus of this research is on how children's education is for the family and how the cultural shifts occur within the family because of the orientation of the education.

The study was conducted in Surabaya because Surabaya is the second largest city in Indonesia after Jakarta. In addition, the selection of big cities is also done because of the more biased globalization felt in the big city where it has a lot of diversification work. It is also supported by people whose lives are more individual where this research want to reveal how the shift of cultural values that exist in the family in the city of Surabaya which was also still strong with the Javanese culture. Surabaya which is a megapolitan city has a lot of diversity in it. In this case, megapolitan according to Yunus in [4] describes a number of indicators namely a very large population; the created networks illustrate linkages not only national but also international; and from the point of view depicts the interconnection between individual cities and even merges. Surabaya as a megapolitan city gave rise to many networks and complexities which of course also cannot be separated from the large number of residents.

The subjects of this study were families living in Surabaya City. The family was chosen by accidental technique. There are four informants in this study which consists of two different families but have the same background of work that one member of the family is a lecturer at statecollege in Surabaya.

III. RESEARCH RESULT

The answer of this research is based on three problem formulation, namely; how is education culture of child to family for parents in Surabaya city?; what is the actual movement done by the child in the family in Surabaya?;

how is the education culture of children able to bring up the local family culture shift in Surabaya City?.

The results showed that in two families who became the subject of research has a high orientation on the success of children in education. They have high expectations of the success of children in the formal education sector where their children are studied until the next grade. Each of them are studying at Master Grade. Education is regarded as the spearhead of children's success and as a benchmark of child's success and independence. And the focus of the child's life is also more on the education itself so that the interaction in the family becomes less when compared to when they are still attending elementary school to high school.

In the first family consisting of three people namely the father and mother who work as a lecturer and a child who was taking master grade overseas shows that what is being taken his son is now prepared early on. The parent has been preparing to include her child's English lessons since she was a kindergarten (kindergarten) and also called native speakers for a certain period of time, so that the child is able to have conversations with those who speak English in their daily life. Then at high school was her daughter studied in an international school. The school is an international based and the system is English Class. The system in the school is different from the general schools in Indonesia because it has no final exam called "UNAS".

And in the second family consisting of 6 (six) people namely the father who is an entrepreneur and mother is a lecturer and has 4 (four) children. Also has an orientation towards education but also educates their kids always with a religious way. In addition, their kids was educated with discipline in the sense that always given the responsibility in the home that is helping the at home. The three children in this family have passed the study period at Bachelor Grade and one child is still studying Bachelor Grade. Their two of children are currently studying Master Grade.

The parents in these two families have the same expectations. They hope that their kids became a lecturer where it implies the necessity to have education to a high grade. Education is strongly correlated with success in the economy and family stability [5]. Based on the results of research conducted by Hout [5] shows that education will make people become better in many ways that will not seem right now but in the future. Education in the form of formal education is one way to achieve success in any field. However, what is said to be a success is a relative thing.

Analyzed by Appadurai's ethnoscape theory, it shows that the fantasy and actual movement that exist in the family makes a shift in value for togetherness and intense social interaction. Ethnoscapes has an explanation that there are mobile groups or actors that play a significant role in the

shift in the world we live in. The group has a fantasy and an actual movement in which they must keep both things in place [6]. The family is the main place in the process of "producing" the actor that will have a major impact in the flow of globalization. It is based on the child still on "influence" of the discourse of his family from the first five years they were born and also at the school stage of the child studying the discourse of his family through other members of his family [7]. What is given first in the biased family is embedded so that the child's orientation toward education also follows the orientation of their own parents.

In addition the informant's family also indicated the existence of mediascapes and technoscapes where they get a lot of information across the country especially on education. And they are intertwined using communication tools (gadgets and social media) where the face-to-face meeting is no longer the most important one but to give the self-information has been considered enough.

IV. CONCLUSION

The family as the smallest unit in fact is also a group that participates in the flow of globalization. Increasingly blending families in the flow of globalization makes families lose cultural values in the family because of the orientation of success can be pursued through formal education. This makes the family in Java began to be similar to the western people who tend to be more individualistic. Face-to-face interaction has been replaced with mutual news through social media and they have willingly done so for the child's formal education.

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