



# The Role of Social and Cultural Values in Public Education in Remote Island: a Case Study in Karimunjawa Islands, Indonesia

Yety Rochwulaningsih <sup>1</sup>✉<sup>1</sup> Graduate School of History Diponegoro University**Permalink/DOI:** <http://dx.doi.org/10.15294/komunitas.v7i1.3336>

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**Abstract**

This paper aims to analyze education problems in remote islands especially in Parang island of Karimunjawa Islands, Indonesia. Specifically, this paper aims to identify socio-cultural values and its role in education both formal and nonformal. The research was conducted in the Parang Island one of thousand remote islands in Indonesia. The result shows that education in Parang island encounter strategic issues including the teacher attendance who mostly comes from outside of the island. Their mobility of certain matters force the teachers to go out from the island but sometime because of geographical condition their return to the island is unable to be ensured. This natural constraints precisely construct typical socio-cultural values especially in local education. The values which include multiculturalism, mutual cooperation, and togetherness has integrated into some subjects such as, Citizenship Education, Indonesian Language, Islamic Education, and some local contents such as Marine Education. It has been internalized into empirical experiences of the students as part of marine community that is typically open and egalitarian in character. Meanwhile, Islamic tend to be patterned in syncretism which promote balance and harmony of life. These values have been practices transmitted in religious education such as madrasah and some of informal Islamic institutions. The multiculturalism live, in harmony is effectively socialized through education, family life and community.

**Abstrak**

Artikel ini mengkaji permasalahan bagaimana kondisi pendidikan di Pulau Parang sebagai pulau terpencil berlangsung dan bagaimana peranan nilai-nilai sosial budaya di dalamnya. Hasil penelitian menunjukkan bahwa pendidikan di Pulau Parang menghadapi berbagai persoalan strategis antara lain eksistensi guru tetap yang hampir semuanya berasal dari luar pulau dengan mobilitas yang tinggi harus sering ke luar pulau dan karena gelombang laut yang besar sering tidak dapat dipastikan waktu kembalinya ke Pulau Parang. Kendala alamiah ini justru mengkonstruksi nilai-nilai sosial budaya khas Pulau Parang yang berperan penting dalam beragam pendidikan. Nilai multikulturalisme, sambatan, tolong menolong, dan kebersamaan diinternalisasikan secara intensif melalui mata pelajaran IPS, PKN, BI dan PAI yang dintegrasikan dalam pengalaman empirik murid yang multietnik sebagai etnik maritime dengan karakter terbuka dan egaliter. Nilai-nilai religiusitas keislaman yang cenderung bercorak sinkritisme mengedepankan keseimbangan dan keselarasan hidup ditransmisikan dalam pendidikan Madrasah Diniyah Mathali'ul dan beberapa 'pondok' perseorangan. Nilai-nilai multikulturalisme disosialisasikan secara efektif melalui pendidikan, keluarga dan masyarakat.

**Keywords:** Socio-cultural; remote island; maritime ethnic; multiculturalism**How to Cite:** Rochwulaningsih, Y. 2015). The Role of Social and Cultural Values in Public Education in Remote Island: A Case Study In Karimunjawa Island, Indonesia. *Jurnal Komunitas*, 7(1):1-16. doi:<http://dx.doi.org/10.15294/komunitas.v7i1.3336>

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## INTRODUCTION

Education system in Indonesia today tend to be generalized at any level without considering geographical conditions and level of society development although in the 2003 National Education System Law has stated that Indonesian citizens who lived in remote areas or underdeveloped indigenous communities are subjected for special service education. Article 32, paragraph 2 has explained that a special service education is designed for students in remote or underdeveloped areas, indigenous communities and/or victims of natural disasters, social disasters, and those who are economically incapable. The mandate of the Act is not yet realized in practical level. As an example is Parang island of Karimunjawa Islands which geographically is isolated and remote. The island face typical problems to develop formal education that has dynamic influences.

Parang is one of the 27 islands under Karimunjawa Islands sub-district of Jepara. The island has 1.897 populations, most of them has low of educational level they even did not complete primary or elementary school. Those who wants to get a higher education (junior/senior/ vocational high) must leave form the island to Karimunjawa island or Jepara. It is caused of limitation of education service and condition of the people who are generally uneducated, besides the mystical life is so strong and believed by the locals as supernatural forces (Rochwulaningsih, 2011).

Parang population as multiethnic and pluralistic society which is consisted of Javanese, Madurese, Flores, Bugis and Buton ethnics. The ethnic background is certainly related to the high migration rate in locals tradition and is influenced by their traditional perspective that sea as an open space which is common property right and freely access for anyone. This perspective is also legitimate when traditional rulers applied the free ocean policy (*mare liberum*) (AB Lapian, 2009; J. Kathirithamby-Wells and J. Villicers (eds), 1990). Under such conditions, in past time this island became a haven shelter and strategic settle for maritime ethnic as it has seen now (Rochwulaningsih, 2012).

Despite pluralistic background, the locals also has social and cultural values as the result of ecological adaptation efforts for maintaining environment condition (Schrieke, 1957). Steward (1955) suggested that there are three core aspects of culture (cultural cores) which are highly responsible for environmental adaptation, i.e.: interrelation between technology and environment; behavioral patterns; and religion. Beside, Kaplan and Manners (2000) formulated the cultural cores into three aspects i.e. ideology, socio-political organizations, and techno-economy. In this case, the socio-cultural values clearly constructed as the result of adaptation of ecological conditions in Parang people. Their ethnic background is maritime ethnicity who has migrated, stayed in a desert island, and utilized natural marine resources. According to Koentjaraningrat (1974), socio-cultural value systems could be identified in: (1) knowledge (complex ideas, values, norms and institutions), (2) behavior (complex activities), and (3) complex physical products in form of institution.

From those basis points, this paper describes the profile of Parang island as construction background of socio-cultural value, and discuss it in public education at the island as a remote area. This paper also discusses how the socio-cultural values have been transformed in various education level and the effective is? As understood education whether formal, non-formal, or informal, is a strategic media to transform socio-cultural value among community.

## METHOD

Parang island is determined as a purposive case research considering that refer to permanent geographical conditions and the 'mystical word' influence. Parang island is one of groups of big islands of Karimunjawa Islands sub-district and it is lied in the Java Sea that is considered as remote islands which face some education problems such as low of education level, lack of education infrastructure, low of teacher attendance that is not comparable with students participation for going to school.

This paper aim to construct a con-

textual objective reality through understanding of subjective world, therefore this research has implemented a case study using qualitative methods (Stake, in Norman K. Denzin & Lincoln, 2000). This method is based on the premise of reality that made up of social interaction (socially constructed) and therefore must be understood from the subject itself. The data was collected through methods; in-depth interviews, group interviews and participant observation, and literature study. The interviews were conducted individually using snowball sampling technique, while group interviews were also conducted collectively to discuss various issues related to their views, perceptions and opinions about life experiences and their activities in such remote areas (Khan & Manderson, 1992).

## RESULT AND DISCUSSION

### Profile of Parang Island

Parang is one of the four villages in Karimunjawa district (Parang, Karimunjawa, Kemojan, and Nyamuk). The island has approximately 708 ha wide with challenging geographical condition. It has very difficult access to another island, including the sub-district's capital in Karimunjawa Islands which is about 7 miles away or three hours sailing. Astronomically, Parang island is located at  $5^{\circ}40' - 5^{\circ}57'$  South Latitude and

$110^{\circ}04' - 110^{\circ} 40'$  East Longitude. The island is surrounded by group of uninhabited islands and it is quite strategic for shipping lanes and trade. The northern border of the island is a nationwide shipping line (Surabaya-Banjarmasin) which is about 2 miles from the island. As a village, Parang has 4 neighborhoods and 2 community association as well as several uninhabited islands, such as Kumbang, Kembar, Gosong Selikur, and Gosong Kumbang islands (Karimunjawa Sub-District Publication, 2012).

From the map, almost 85% of the areas are covered by waters therefore the only transportation from/to Parang is using boat. Beside greatly influenced of season (weather and wind), it is also depend on the number of passengers. So far, there is no daily boat schedule from/to Parang and it is very common for people to rent a one way trip boat in Rp. 400.000 under certain circumstances. In 2012 Jepara has operated KM. Kemujan to serve Karimunjawa-Parang route by charged Rp. 35.000 per person for one way. But it is no longer operated due to high operational cost and unpredictable number of passengers.

The geographical conditions cause difficult for Parang people to access information and communication with outside of the island. In order to be able to use radio and television, the people must use a satellite antenna mounted in  $>15$  m height in each home. The electrical power only



Source: Karimunjawa Sub-District Publication, 2012.

**Figure 1.** Map of Parang Island

last for 6 hours a day which is exactly can be used from 6 pm until midnight. In that condition force the people buying or being rented a satellite decoder that is very costly if they want to listen radio and watch television. Therefore getting access on information is not freely for everyone in the island. Similarly, the communication access is very limited both in mobile signal and location (Satyawan, *et.al.*, 2011). The weak signal is only available around the pier.

### Maritime ethnic in the shadow of mystical world

Based on in-depth interviews with some residents in Parang who has age above 65 year old, it can be concluded that all residents are migrant. Most of them are Javanese, it is followed by Madura, Bugis, Buton, Flores and Malay as showed in the following table.

**Table 1.** Parang residents based on ethnicity background

Ethnic Background	Number
Javanese	1.684
Madura	58
Bugis	54
Buton	23
Flores	14
Malay	4
Total	1837

Source: Rochwulaningsih, 2013.

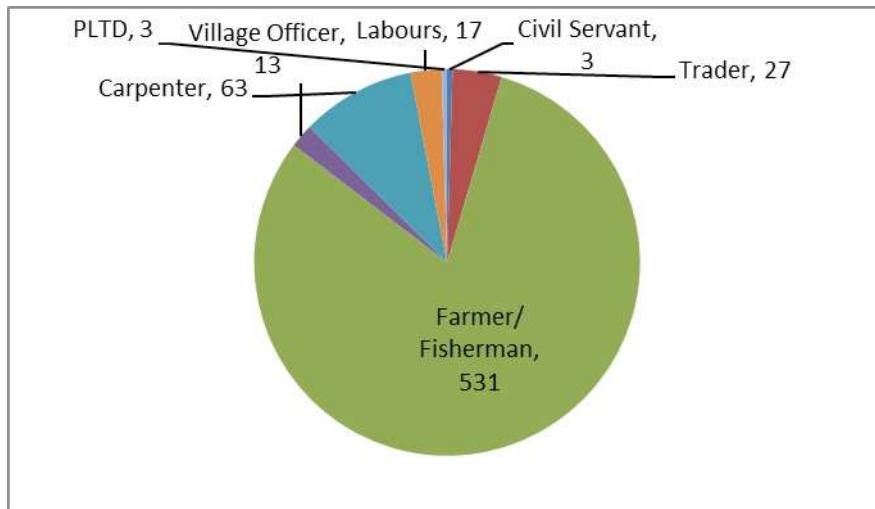
Several sources said that the arrival of migrants in Parang island happened gradually, started by the stranded fisherman from Jepara who lost their boat because of storm, it then followed by other fishermen from various ethnic backgrounds. The migrants naturally formed a settlement based on their ethnicity (Vickers, 2009). At first, every ethnicity tends to live according to the customs of their ancestors, communicates with their own language, and chose a life partner from the same ethnic origin. In line with socialization process, the interaction between ethnics become more intensified, it enables them to learn the socio-cultural values of other ethnicities (Anwar *et al.* 2014). Therefore, it is uncommon to see Ma-

durese, Bugis, Buton speaking Javanese language fluently. They can also communicate using Indonesian language. The intensive interethnic relations has caused inter-ethnic marriages which is also common thing. Their settlement patterns are no longer clustered by their ethnicities as before. In the middle of Javanese settlement we can easily find Madurese, Bugis, Buton or other. They even have acculturated forming their new identity as Parang people, especially young people who got less knowledge about their original socio-cultural values from their parents (Rochwulaningsih, 2012).

Although they have a significant change in their social life as stated above but we can still find the characteristics of Parang as it was in the past. In term of settlement patterns, for example, we can still find the remaining ethnic clusters when we notice composition of ethnics based on the dominant ethnic culture in a community at certain location. For example in Neighborhood Groups (RT) 1 almost all residents are Javanese. Beside in certain area of RT 2 mostly are Bugis. In this case, the plurality has never interferes with social harmony, because in social life they put togetherness and harmony at the first stage, so that there has never any conflicts which is related of ethnic issues.

As a maritime ethnic, 80% of population lives as fishermen, but in the west wind season (western wind usually cause big storms so that the fisherman unable to conduct their activity in sea), then they shifted to cultivate land. The pie diagram below shows the composition of the population based on their occupation.

Meanwhile, the local fisherman in Parang has traditional knowledge that is based on natural signs such as stars position, the rustling wind direction, air temperature, etc. It has guided them in fishing activities. For conducting their activity, they even relied on "reading" sky to find position of fishes. The local fisherman usually conduct *mbambang* (roaming in the sea) tradition for fishing. It is usually lasted in many days or even a month. In this case, they won't go fishing when the sky is so clear because it



Sources: Tabulation of the Primary Data, 2013.

**Figure 2.** Number of Parang residents based on the occupation

is sign of rain, high tide, and storm in the middle of the sea.

Many people consider the island has a strong mystical aura. The residents of Karimunjawa stigmatize that Parang residents have an underdeveloped culture because their life still have surrounded by mystic. Respondent notes that the people in Parang are often demonstrated of the invisible forces such as the practice of magic, witchcraft, and so on. This information is mainly conveyed by respondents from another island but some respondents from Parang also acknowledge it. The stigma is legitimized by folklore which has developed outside of the island at certain times, those who have no good intention to visit the island so they would not be able to see the island from a distance and all they see is only white mist. It is perceived as a supernatural power protecting the island.

According to the village secretary, he even believes that Parang has older history than Karimunjawa itself. There are two unknown sacred tomb in the island, the tomb of Mbah Keramat Kunci. It is located in *Kuncen* (key master) area and considered as the first inhabitant/ forerunner in the island. The narrative story said the two tomb is known as sailors who had stranded in the island. The locals understand that their ancestor known as sailors. It is not a secret anymore for sailors who accidentally crossed the waters of

Parang island will have a strong mystical aura feeling. One respondent even said that he came along from Palembang (South Sumatra) just because he heard about the magical power of the island's figure. Furthermore, the location of Mbah Keramat Kunci tomb is in line with the old pier where it is located in the eastern side of the island. The natural pier has been formed as a vessel of berths because its calm waters. Even nowadays in the west wind season the Kuncen area is seen to be crowded by big and small ships.

The mystical condition is also colored by Islamic cultural values in the island. As we know, almost 99% residents are Muslim with strong religiosity reflected in the development of *pondok* (usually held in mosque which can be used to study Islamic and recite Quran) in the afternoon and night. Therefore, religious leaders or cleric or *Kyai* (commonly known as *Mbah*) has strong influence among community. Every *Kyai* in the island own a school and students as shown in table below.

From the data above showed that there are five Islamic schools led by five religious leaders in the island. The Islamic schools are merely place to study and recite Quran with constant students. The students usually are not stayed in boarding house. About 15% of the island's residents had been studied in *pondok* although in different owners. The largest and the oldest *pondok* is owned by

Table 2. Number of Pondok based on the owners and students

Owner	Number of Students				
	4-15 th	15-35th	35-50 th	> 50 th	Total
Mbah Madun	0	6	25	24	55
Mbah Abdul Mukti	40	3	7	11	61
Mbah Masturi	0	5	8	9	22
Mbah Zuhri	12	20	0	0	32
Mbah Mujahidin	21	25	3	1	50

Primary Source: Primary Data, 2013.

Mbah Abdul Mukti, his name has been widely known by people even though outside of the island.

Islam has evolutionally altered in traditional values through accommodation pattern. For example in tradition to venerate *Mbah Keramat Kunci* began to turn into a tradition of pilgrimage. The pilgrim usually conduct *laku* (Java: *neneipi*) turned into fasting, recitation, reading *tahlil*, especially in every Thursday and Monday night. The strong accommodation pattern of traditional values in term of Islam development in the island. We can find easily Islamic culture at the basis of every local traditions such as in choosing the best time for celebration, conducting traditional rites, marriage, leadership patterns, and other social relations.

### The role of socio- culture value in education

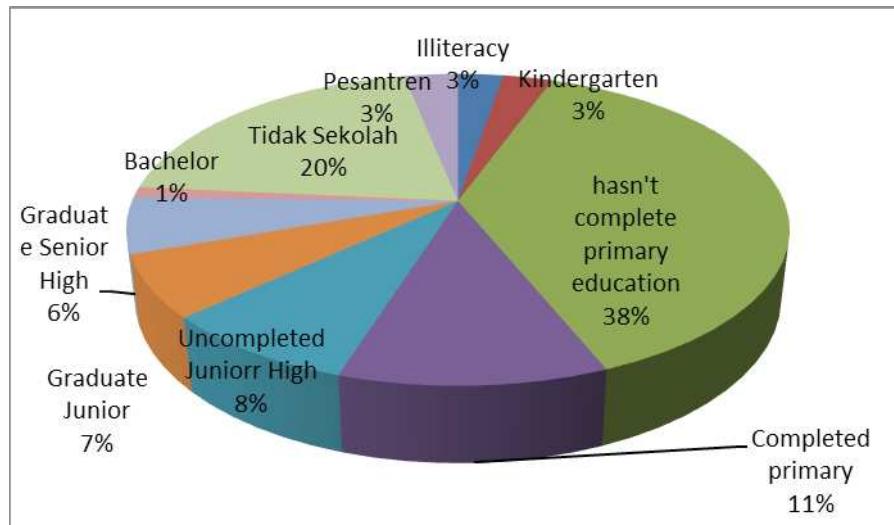
Socio-culture value is a basis of every people's life because it is associated with basic values such as good or bad, right or wrong, usual or unusual that is believed to be significant in ensuring the sustainability development of a society (Koentjaraningrat, 1974). It significantly affects and determines of knowledge system (way of thinking), determines acting and behaving individually or group. Socio-cultural values that will be explored in this paper primarily is in education context that deliberate effort and is intended to develop individual potential to develop community, nation, and even the state. The discussion about socio-cultural values in education will be based on the Indonesian Law of National Education System and divided into three categories: formal, non-formal education and informal education.

### Formal Education

The condition of formal education in the island is not significantly developed yet. The education level of the population is very low. About 94% of population who has never gone to school or did not complete primary school, 4% who has completed primary school, 1% has completed junior high school, 1% has completed high school, 3 % has completed vocational school (D-1 and D-2), and 3 persons got Bachelor's degree as depicted below.

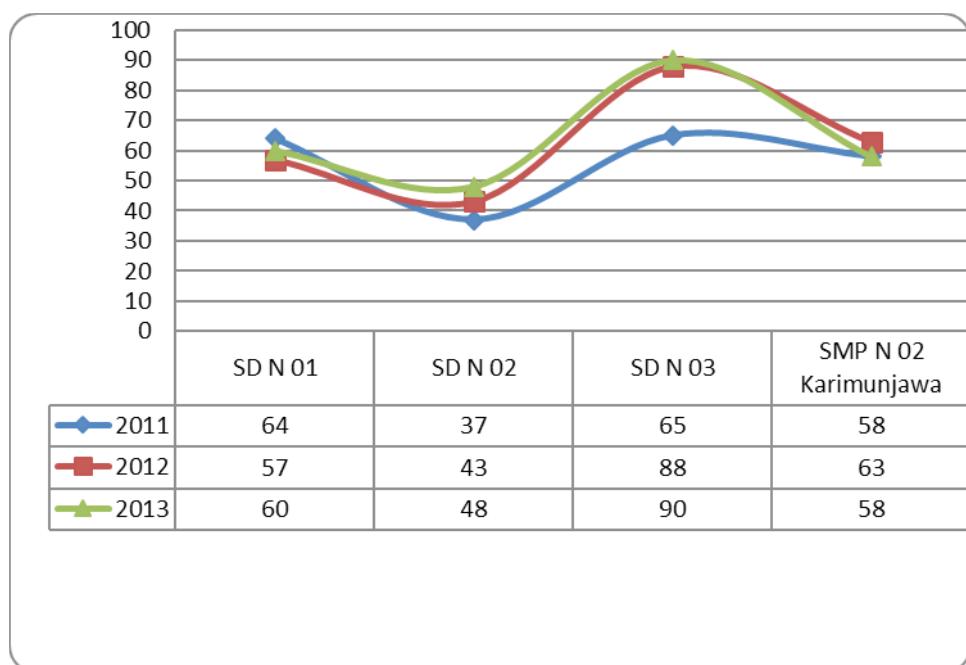
Nowadays, formal education which is conducted in Parang is facing important issues in limitation of human resources, education infrastructure, and access of communication and information. In talking of education infrastructure, the island has provided 3 elementary schools. Before 2005, there was only one elementary school founded in the 1970s and then growing into several elementary schools. Beside primary school, the island also provides one junior high school which is a branch of Karimunjawa junior high school and became autonomous as Parang Junior High School in 2005. Beside of public education, the other higher education conducted by Islam organization was also available in the island, it was Senior High School Safinatul Huda (*Madrasah Aliyah*) but unfortunately it was closed in September 2012 due to shortage students. Further data explain about formal education in Parang Island can be seen in table 4 below.

The table shows that there are public primary schools and junior high schools in Parang in average of 10 students per class in elementary schools and 59 students per class in junior high school. The average exactly number does not represent the



Sources: Rochwulaningsih, 2013.

**Figure 3.** Population by education level parang island formal



Source: Primary Research Data, 2013.

**Figure 4.** Number of student participation elementary and junior high school in Parang 2011-2013

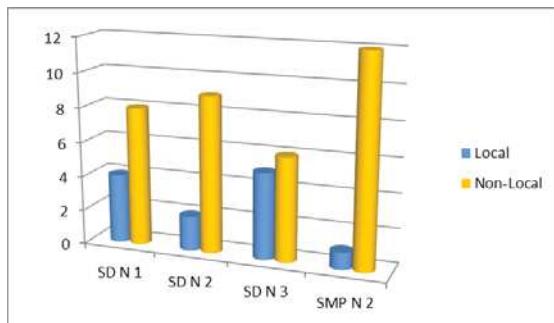
situation in every school because in SD N 1 and SD N 2 Parang, there are only 5-7 students in each class. There are also two kindergartens managed by 5 voluntary local teachers with average 23 students in each class. The elementary and junior high schools are public schools, although it is public schools not all of teachers are of civil servants. Some of the teachers are

either voluntary or temporary teachers. As the composition of employment status of teachers in the island we can see in table below.

Figure 5 shows that most of teachers in Parang are civil servant but only a few of them are temporary teachers. Most of the temporary teachers comes from Parang

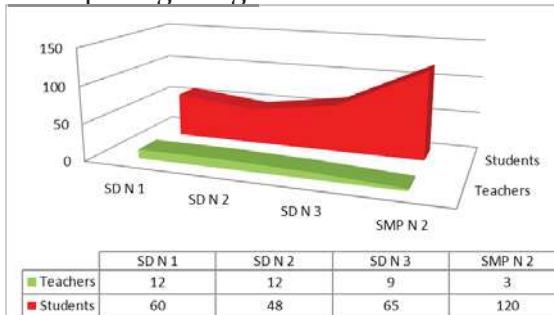
and another islands in Karimunjawa sub-district. The number of students in Parang relatively small compared to other places in Indonesia that supported by a sufficient number of teachers. Proportion of teachers and students in the island can be seen in Figure 6 below.

**Figure 5.** Number of teachers in Parang based on enrollment status



Source: Primary Research Data, 2013.

**Figure 6.** Proportion of teachers and students parang village

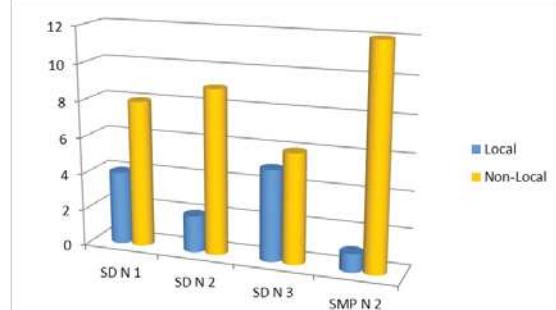


Source: Primary Research Data, 2013.

The data above shows that ratio of teachers and students in Parang schools are ideal, i.e.: 1: 6 for elementary school and 1: 9 for junior high school. However, the calculation is made based on written number of teachers and students. In fact, the teachers are not always attend in schools, it cause learning process in classroom is distracted because the teacher is not there. Similarly, the administration of the school's academic calendar is not strictly applicable as in other public schools in Indonesia. The academic year will be started one week later and will be ended one week earlier than the national education calendar with duration 1 hour shorter per day. This condition reflects of

low discipline habit in formal education environment and it is caused by internal factor such as low of public awareness in term of the importance getting formal education or perhaps because most of teachers are comes from outside of the island and they do not have a proper appreciation and support for working in remote area. The proportion of teachers based on their origin can be seen in Figure 7 below.

**Figure 7.** Proportion of Teachers in Parang Based on Region of Origin

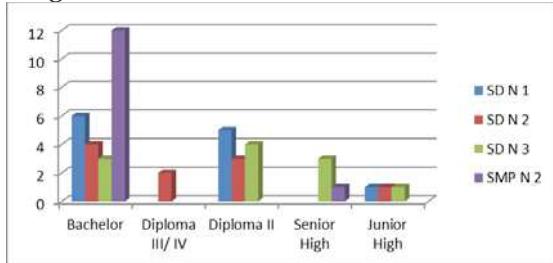


Source: Primary Research Data, 2013.

Some teachers admit that to be a teacher in the island is a hard option and need a consequences because of the geographic condition. The education in the island is facing problems of lack of attention from government which is only equipped by teaching materials that are not consistent and suitable with development of teaching media and the curriculum's demands, for example: because of the absence of electricity and computer, ICT subject is only based on theoretical knowledge. Some subjects must be elaborated by the local values to construct students idea as one of the member of the community, so that teachers are not only conducted curricula but also able to develop by accommodating the local contents (Shepard 2008). Moreover, the infrastructure condition of SD N 3 Parang is very poor (ramshackle building, narrow space, and grungy) it is not feasible to implement formal education process. Therefore, competence and professionalism demands is very difficult to be realized in Parang. The condition of human resources reflects the condition of teachers' qualification based

on their level of educations can be seen in the following chart.

**Figure 8.** Qualification of teachers in Parang based on educational level

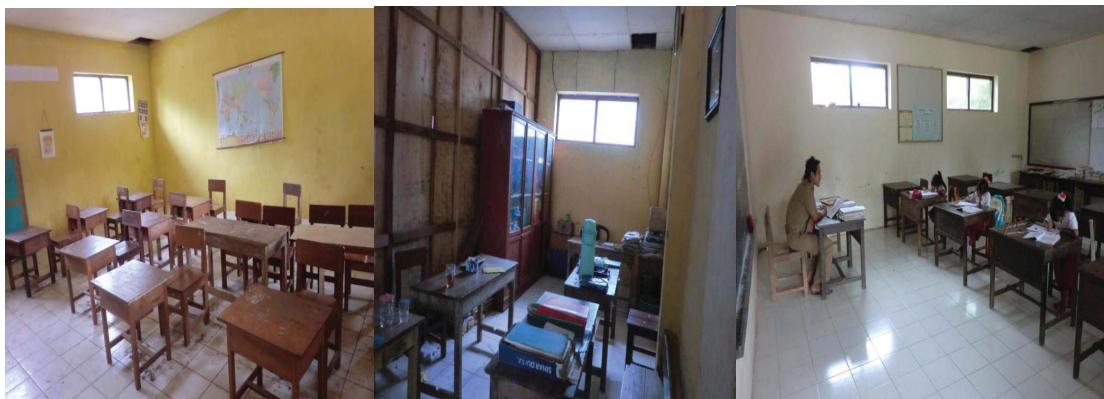


Source: Primary Research Data, 2013.

The data in Figure 8 shows that teachers who completed bachelor degree in the island has increased. However, there are only three certified teachers and they have distributed in SD N 1 and SD N 2 Parang. It is difficult for teachers to be certified because the certification requirements are not only demanded a bachelor degree, but also according of the work allo-

cations and competencies. Therefore, some teachers are promoted to have Teacher Education Training Program, it is a course to support their professionalism. The actual goal is teacher's right to get certification. Most of them argued that the government's attention on their plight is still low although they have been provided special allowance in about Rp. 400.000/ month, yet it does not worth compares with transportation cost to support their mobility.

The limited and underdeveloped conditions of public education management in the island, contribute to the improvement of learning substance quality by inserting social-culture values as subject contents. Referring to Steward (1955), Kaplan and Manners (2000), and Koentjaraningrat (1974 and 1998), the values are reflected in strategic issues such as multiculturalism, mutual cooperation, unity and mutual assistance in the level of knowledge or ideology, attitudes and behavior as well as in a concrete of existence.



Source: taken on May 10<sup>th</sup> -11<sup>th</sup>, 2013.

**Picture 1.** A Classroom condition in SD 3 Parang; A Teacher's room condition in SD 3 Parang; A teacher teaching in a class with 4 students in SD N 2 Parang; A Classroom condition in SD 2 Parang (From left to right to down; )

#### **Multiculturalism as the capital of social harmony**

The locals as a maritime multi-ethnic society is a diverse of cultural backgrounds (Tilaar, 2004) and plurality in mutual recognition and appreciation atmosphere, and the willingness to tolerate and live side by side in peaceful coexistence and harmony. These values are supported by their egal-

tarian and open character towards cultural and external influences. Its egalitarian and openness is reflected in acceptance of teacher existence who mostly comes from outside of the island. This situation has strengthen the opinion that maritime culture and community is more multicultural characteristic than rural communities (Vlekke, 2008).

Multicultural topic as a knowledge

has discussed in some subjects such as Social Sciences (IPS) and Citizenship Education (PKN). The knowledge become more meaningful because it has matched with the values of community and therefore, socialization and enculturation is essential matters in multiculturalism can be carried out effectively through the learning process in schools. In this case, formal education has directly or indirectly transformed the knowledge about multiculturalism in reality. For example, when there was new student from Sumenep Madura, he definitely has different culture and was unable to speak Indonesian or Javanese language, but no one in SD N 3 Parang insulted or bullied him. The students even tried to help him both inside and outside of classroom so that he could catch up the lessons. This condition force him to learn Javanese, it is in line with the role of local culture dominated in the school, mostly the students will learn to talk and write their new culture and language (Lemke, 2001). The teachers admit that the case is a good example of multiculturalism is very helpful for adaptation process of new comer, as the new student also said (Interview, 12 May 2013). Moreover, the teacher found it's easier to discuss multiculturalism topic in the classroom since it is not only knowledge but it has become the basis of every student's attitude and behavior.

The same teacher told about a similar case that happened to a student with mixed Buton and Bugis ethnic backgrounds. He was able to speak Indonesian but found difficulties in Javanese since none of his family spoke the language. However, he could easily overcome the difficulties because his schoolmates were very helpful in Javanese subject (Interview, 11 May 2013). Indeed the majority of students and teachers in Parang are Javanese so that besides Indonesian language, Javanese is frequently used in the classroom. In this case, students from different ethnic background such as Madura, Buton, Bugis, and Malay are assisted by other students or teachers to accelerate the learning process. To do this, teacher must have creativity. For example, one of Indonesia Language teacher in Parang junior high

school admitted that sometimes all students involves to drama performance in the class. In this drama, students are required to use their native language. It is intended to make students learn and understand that multiculturalism as their 'ideology' and make it as capital in creating a social harmony.

### ***Sambatan establish social consciousness among students***

Refering to Koentjaraningrat concept (1974), *sambatan* is a form of voluntary assistance workers in mutual aid system which is intended to help their social environment (Indonesian must familiar with *gotong royong*). Its activity such as repair and build house, held a celebration party, etc. It is a strong traditions and they works voluntary or unpaid. Although they are unpaid or voluntary, the intent owners usually give something back with giving people food that had helped them. As a reciprocal relationship, for the owners, *sambatan* is very useful and alleviated burden of the owner work. In other hand, the society feels please to help the owners so that can ease the owner's burden. At the time of *sambatan* activity, it is a process of interaction and communication between residents to bring intimacy and social consciousness which can be a synergy for benefit and social prosperity.

In formal education, especially in primary level, thus strength tradition seems to be adopted and developed as a media for developing social consciousness as well as experienced by students and other members of community. It can be seen in *gotong royong* activities in school, for example in cleaning up and beautify the environment within the school and surrounding area. Although it is only incidentally and rarely performed (per year) especially in celebration of the independence anniversary, the school rules also provide enough 'space' to preserve *sambatan* traditions. If some students will absent to school because of conducting *sambatan*, so there will be any permissiveness from teachers and other students. It has been experienced Bn, a fourth grade primary students in Parang, he did not attend school because he followed *sambatan* on his neighbor who

was built a house, and his absence in school was remain excluded by classroom teacher (Interview, 12 May 2013). From the teacher point of view, following *sambatan* for students is good experience, because it has a social consciousness to ease the burden of others (neighbors). It is valuable and positive, so that the school will be obliged to preserve thus tradition as a social consciousness (Geertz, 1990).



Source: taken on May 10<sup>th</sup> 2013;

**Picture 2.** *Sambatan* tradition in Parang

### **Togetherness and helping each other as a core values for constructing social solidarity**

Routinely, the locals face isolated condition problems which are caused by bad weather, big waves, and storms that prohibited for shipping. This conditions later became the constructed a basis of social solidarity. In its development, togetherness and mutual helpfulness are instilled in a formal education. Through extracurricular activities like scouts, which is held once per week, and all of the students respectively following thus activity. As Rochwulaningsih *et.al.* stated that in several events and Independence day the students and teachers organize a camp which is participated by another students whose comes from out of the island, it sometimes held in Karimunjawa as a center of government sub-district (Rochwulaningsih, *et.al.*, 2014).

In camping events usually students divided into many groups and they has carried everything (such as bring and fulfill their daily living necessary, following com-

petitions, etc.) through accentuate the principles of solidarity and mutual helpfulness. Teachers are trained and always accompany them as trustee brother. For the implementation of togetherness and mutual helpfulness among school pupils in Parang and the other islands, it is looked very strong character and a prototype as remote island's children. Thus point case, some primary students from the outer islands of Karimunjawa should follow the competition. Usually they are accompanied by their teachers. This event also obligate students to stay in residents, teachers, friend house freely.

Moreover, solidarity and mutual helpfulness also developed in learning process at schools by teachers (Keesing, 1989). Uncommon conditions some schools in Parang is emptiness teachers in classrooms for several reasons (meetings, training, family, etc.). It is obligate them to go to the outer islands and left their duty and job. Transportation from and to Parang is so erratic vessels schedules which is depended on availability and feasibilities of weather. In such conditions, it is unable to predict when the teachers will be come back to Parang, therefore they are usually replaced with temporary teachers, called *GTT* (*Guru Tidak Tetap* or temporary teachers) who are mostly locals. Moreover, there is a policy that education in islands should not be left without any teachers. They are automatically required to develop solidarity and mutual helpfulness as always ready to be a substitute teachers at certain conditions (Geertz, 1990). The scarcity of teachers at certain conditions is major problems in Parang, because most of them comes from outside of the islands, and perhaps there are any opportunities for temporary teachers although with a low salary, which is just Rp. 300.000, - per month.

Interestingly it has never any conflict between civil servant (Pegawai Negeri Sipil) and the *GTT*, contrary they even working together and helping each other to avoid any chaos in learning process at schools. It has been realized by teachers and community leaders in Parang. They realize the teacher conditions who have served and sacrificed a lot for locals, if they will be late and unable

to teach on time, there must be any technical issues related to transportation and natural conditions. Instead, the teachers are very understanding and support the GTT teachers. Even it has something incentives sharing with the temporary teachers, unity and helping each other among teachers is strong. Finally it can be used to construct social solidarity especially on education problems in Parang and another remote islands.

### **Non-formal Education**

According to the National Education Law, non-formal education is any education beyond the formal education that can be structured or staged in the implementation. Therefore, in this context of Islamic education is a form of non-formal education that can not be separated from the role of society's and their socio-cultural values. There is only one Islamic education that provides non-formal education in religious field (Islam) in Parang Island, namely Madrasah Diniyah Mathali'ul Huda.

### **Madrasah Diniyah Mathali'ul Huda, the media of religiosity formation**

As the only religious non-formal education institution in Parang, this school held start at 2pm-4.30 pm and has a duty to transfer Islamic religious values to children and to mediate the transformation of socio-cultural values in accordance with the faith of Islam. Therefore, madrasah diniyah Mathali'ul Huda has a strategic role in forming religious young generation that relies on socio-cultural values of the locals.

As for the learning process in Parang, this school curricula referred to NU Ma'arif institution in Jepara. The Islamic education has six classes consisted of 20-25 students in each class. The teaching system is almost in line with formal education system. Students are wearing uniform, they carrying a bag filled with books and pencils. In the classrooms, they tend to listen to the teacher when they explain the lesson, and write them down. Less critical questions arise and develop among the students, yet persistence and compliance is more prominent. To evaluate the learning outcomes, there is semes-

ter final exam called *intihan* organized by the school. The exam questions is directly sent by NU Ma'arif institution in Jepara and every students equipped performance report book. The school's tuition fee is ranging from Rp 10.000,- to Rp 15.000,- per month for each student.

The learning process is guided by the Outline of Basic Teaching (GBPP) from NU Ma'arif Institute of Education of Jepara. There are 14 subjects taught in this school, namely: monotheism, morality, *Tahajji* and *Imla'* (dictation), *Tajweed*, *Qiro'atul Quran* and *Tafseer*, *Fiqh*, *Arabic*, *Nahwu*, *Shorof*, *Tareh*, and *ke-NU-an (Ahlusunnah wal Jama'ah)*. There are 11 teachers in the school and they always attend to the school in accordance with a predetermined schedule. It is given of the limited number of teachers compared to the number of subjects, so that sometimes we can find teachers that teach two subjects.

The transformation of religious values strongly and specifically occurred as seen from the subjects taught. By giving such subjects, the students are expected to have guidelines and ability to apply the religious knowledge in their lives when it's dealing with God and community. For example in Morality subject, the students are taught about the attitude of children towards their parents, friends, the older people; the values to tolerate each other; to the issue of respect for difference. According to an Akhlaq subject teacher, he had been teaching the subject using the book of *Ala'la* (year 1-4) and *Taisirul Kholaq* (year 5 and 6), and found that the values contained in the book actually were universally applicable. The other subjects such as *Fiqh*, *Tawheed*, and *Tajweed* are vertical foundation (relationship with God).

### **Islamic syncretism accentuate balance and harmonic life**

The interesting fact can be found that there are any tendency of accommodation, social cohesion and cultural values align with the Islamic teaching model that developed in madrasah diniyah Mathali'ul Huda Parang. Thus potential pattern produced a syncre-

tism adaptation model that was oriented on the recognition and appreciation of local values. Through school's curriculum known that Islamic-leaning which has been developed foremost section is *Ahlusunna wal Jamaah*, it has been became the Islamic identity of students, teachers, and ordinary people in Parang. It is indicated by the existence of subject *Ke-NU-an*. Through this subject, the teacher actually wants students to understand *Aswaja* which is become the real Islam followed by a whole community in the island. Therefore, as part of *jamaah* and *jamiyyah* in NU, students in madrasah as young generation are equipped how Islam was interpreted and put into action according to *Aswaja*.

Strengthening of religious values in the younger generation becomes very important and fundamental, because they are determinants to be future owners of the island. Therefore, through education in *madrasah*, Islamic identity has developed together with the community. It has been instilled Islamic which grounded locally as they getting known in school or *madrasah*. This effort seemed to indicate the integration between purposes of formal and non-formal education. Teaching and learning activities in classical are still maintained, so students have internalized religious values e.g. humble among others, obey and also respect their parents and teachers.



Source: taken on May 11<sup>th</sup>, 2013

**Picture 3.** Who are free time in classroom (left), conditions of learning activity (right)

Islamic values accommodate local culture has become social identity in Parang Island. Being a common identity expressing social-culture life in *madrasah* as non-formal education as important factor as media to transform and preserve tradition. In the context of practical interest, *madrasah* take part economically in preparing people to develop themselves in all cultural products to support of the government, educationists, and community leaders to build and develop the village economy which is based on eco-religion tourism that is different from another areas in Karimunjawa Islands.

To succeed eco-religion tourism, the locals has placed the education as most

ideal media. *Madrasah* is not only presented materials in order to provide good understanding about environment of young people but also how to preserve the natural environment taught by Al-Quran and Hadis. So it can be synchronized with Karimunjawa National Park who has been taught a subject in Marine Environment Education BTNKJ or *Pendidikan Lingkungan Kelautan*. It is tend to provide a good knowledge and understanding of young people about the natural preservation as a living environment.

#### **Informal Education**

In Parang island, there are several activities can be categorized as informal education,

namely transformation values among the family, community and *pesantren*. Family is the most effective media transferring values in the context of raising awareness of multiculturalism among locals. Most of the locals family is also institution that occupies a central position in thus process, because from family people undergoing first socialization and internalization of local knowledge and social values.

### Family as social-culture values transformer

Local cultural values are embedded from generation to generation by parents in Parang, it is naturally proceeds to build on their commitment for always maintaining, respecting, and developing of local culture. As an example related to the history of Parang colored by mythical existence of the unseen world, especially for immigrants who are not able to maintain behavior and attitude while in Parang. It is believed by a whole local community included parents that transform their knowledge and belief in mythical existence to children by folktales (White & Kleine, 2002).

Their natural habits and life in ocean, shapes their attitudes and behaviors which can be adapted to the marine environment, usually it is affected by the natural condition. Their knowledge and understanding on fish and sea biota cycles has been learnt since their childhood from generation to generation through indigenous learning system transmitted by their parents (Alfian, 1986). Their competence to know natural symptoms without apprehension is a learning process through concrete experiences that developed in indigenous learning system of family and society environment. That such abilities in Javanese called *Ilmu Titjen*.

In terms of distributing *ilmu titjen* by invites boys to help parents to go for *mbambang* at sea. This activity has a meaning to transform traditional sea knowledge that has been passed from generations. Some educated parents has awareness to not including their children going to the sea in schools time, so there is no excuse for the kids to miss their schools.

### Forming Islamic Identity of Parang through Families

It is important that the role of family in Parang, especially in the process of establishing an Islamic community until become synonymous with the Parang's Islamic identity. It means that all Parang residents as a devout follower (moesleam) colored by implementation of good religious worship prayer congregation, they chant at the *pondok* in their daily life. The family has an important role also imparting religious dimension, which is associated on a relation with man (horizontally) and to God (vertically) (White & Kleine, 2002). As Parang's younger generation, they are always taught by their parents to be able putting themselves in an adaptive manner wherever they are. Some parents acknowledged by involving children in social activities such as *sambatan*, children can get along their social life with high empathy, so they have sensitivity to feel and understand difficulties of the others. Even at the higher levels they are expected to be role models, so that someday when themselves in the midst of the community, they will always be respected and valued, because the goodness of their heart and their love of helping each other.

Meanwhile, religiosity dimension in Parang's families especially those that are associated on a relation vertically measured by understanding and action concretely as servants of God (*kawula*). Aware with this position, people are always trying to put themselves appropriately in vertical relationship with God as do the five times obligatory praying at mosques together, recite Al Qur'an, study Hadis and other classical texts (*kitab*) in *pondok*, and to understand Islamic law (*syariat*) related to worship and relationship with fellow as human beings (Thohir, 2005).

Embedding *syariat* to children as young generation in Parang, parents or family is get used to carry out important duties such as praying, recitation Qur'an, and study Hadis in *pondok*. For example, it is shown by Udn and Myng's family. Both of these families obligate their children comes to learn and recites Quran in *pondok* since

pre-kindergarten and after undergoing formal education as stated by Mr. Myng's below.

I have obliged my grandson to go to *madrasah* in the afternoon. It is conducted every day after he is having formal school. My granddaughter at class 2 in madrasah Matholiul Huda meanwhile in the formal school he is in 4<sup>th</sup> grade. I think because he does not yet smooth in reading Quran so he must repeat the lesson again and again. For me, studying Islam is very important than everything in this world. Since I was kid here, my father and grandfather had educated me to become a good Muslim, so that in my age now I have to implement it to my grandson, it is my obligation. Additionally when I was in home, I also invite him to pray together (*jamaah*) with other family members at midday (*lohor*) and Asr time (Interview, 10 May 2013).

The statement above is not much different from Mr. MYG, Mr. UDN as Flores claims have become more religious after he resides in Parang, also has such experience. Therefore, they instilled religious values to his three children as an obligation to carry out *syariat* exemplify to them directly. According to him, to instill religious values in young people nowadays, the important things to do is parents should give an example first, if it is not, then there will be any absence of coercion in worship, then it is inappropriate. He admit even though praying is obligatory for anyone, but the most important obligation is to make it not as a compulsion.

## CONCLUSION

The locals show a prototype of remote island communities which are patterned multicultural because it has diverse ethnicities background although they are as one entity. As a maritime ethnic, they have characteristics, openness, egalitarian, religious, responsive, and accommodating of outside influences and they have high adaptability to interaction with others. The socio-cultural values that have been shown plays important role in public education both in formal,

non-formal, or informal education.

In formal education, to accommodate the social values of local culture in the learning process, the schools can develop teaching materials and strengthening substance a basic value of multiculturalism into the establishment of social harmony. Various interactions occurred in a class establish multicultural values which can strengthen their identity as maritime ethnic. The efforts to establish identity is still obstructed by human resource factors in school. The role of teachers as educators has consequence to explore the potential and diverse of learners, but in reality only a few teachers who have potential capabilities can develop the awareness of multiculturalism.

The other values such *sambatan* and mutual assistance (*gotong royong*) as a manifestation of reciprocal relationship among the members of community, it is proved to be effective for social solidarity that can be a good capital for creating and maintaining harmony and betterment society. The *Sambatan* tradition is very strong in mutual aid system, even in school environment has adopted and developed as a medium to develop a social conscience as well as the students community. Therefore *Sambatan* as powerful and positive value in Parang, and the schools feels obliged for participating, preserving, and developing this social consciousness.

Togetherness and helping each other transformed since long time through non-formal and informal education. *Madrasah* as a kind of non-formal education in Parang also play a strategic role in strengthening the religious values that ingrained in society and family. By involving the whole subjects in *madrasah* became amplifier in enforcing *syariat* (Islamic laws) in both vertical and horizontal relationships. Meanwhile, family become the frontline in instilling the values. Parents and family are used to carry out important duties such as praying, recitation Qur'an, and study Hadis at *pondok* as their daily life.

The local people have been developed potential education community which can be used to conduct transaction process and

adaptation among themselves with surroundings. Therefore, in balancing educational materials based on local values in schools, *madrasah*, families, and communities, *pondok* is one of the first stage of a whole educational process model based on local wisdom or indigenous knowledge. As understanding that education is always expected to evolve according to the needs of society.

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