

# Ethnopedagogy In The Bakayab Hai Tradition

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## Abstrak

Adat Bakayab Hai istilah dan simbol yang perlu dipahami, setiap simbol dalam rangkaian pelaksanaan adat dan perlengkapan yang digunakan pada saat acara penuh dengan makna. Sayangnya adat Bakayab Hai hanya diketahui oleh kalangan tertentu saja, bagi generasi muda adat ini hanya sekedar ritual yang diwariskan secara turun temurun tanpa diketahui maknanya. Penelitian ini bertujuan untuk mendeskripsikan makna simbol-simbol pada setiap rangkaian proses adat Bakayab Hai secara keseluruhan yang berkaitan dengan pembelajaran berbasis budaya tradisional atau etnopedagogi. Penelitian ini menggunakan pendekatan kualitatif karena dalam penelitian ini data akan diinterpretasikan dan disajikan dalam bentuk deskriptif atau penjelasan dalam bentuk kata-kata. Hasil penelitian menunjukkan bahwa setiap rangkaian proses dalam tradisi Bakayab Hai berkaitan dengan pembelajaran berbasis budaya atau etnopedagogi.

**Kata Kunci :** Etnopedagogi, Tradisi Bakayab Hai, Kearifan Lokal, Pembelajaran.

## Abstract

Bakayab Customs Hi terms and symbols that need to be understood, each symbol in the series of customary implementations and the equipment used during the event is full of meaning. Unfortunately, the Bakayab Hai custom is only known by certain circles, for the younger generation this custom is only a ritual passed down from generation to generation without knowing its meaning. This research aims to describe the meaning of the symbols in each series of the Bakayab Hai traditional process as a whole which is related to learning based on traditional culture or ethnopedagogy. This research uses a qualitative approach because in this research data will be interpreted and presented in descriptive form or explanations in the form of words. The results of the research show that each series of processes in the Bakayab Hai tradition is related to culture-based learning or ethnopedagogy.

**Keywords:** Ethnopedagogy, Bakayab Hai Tradition, Local Wisdom, Learning.

## INTRODUCTION

The Indonesian nation is now faced with a variety of cultural issues that have emerged as a consequence of the rapid rate of cultural development that continues to flow into Indonesia. This phenomenon requires in-depth reflection to find the right solution in responding to challenges involving the sustainability and preservation of the nation's culture. In this context, expanding insight into the impact of globalization on local culture is the key to identifying concrete steps in formulating comprehensive solutions (Sabil et al., 2022). By considering the cultural diversity that Indonesia has, the importance of maintaining and preserving the existence of local culture becomes increasingly fundamental. One step that can be taken is through cultural conservation efforts which not only include physical preservation but also involve a holistic approach to ensure the sustainability of inherent cultural values (Simbiak et al., 2019).

According to Atalan, cultural conservation is not just a physical effort to preserve historical objects but also involves an educational dimension. Integration between cultural conservation and education can be a solid foundation for transferring cultural heritage from one generation to the next. By including cultural elements in the education curriculum, we not only provide knowledge to the younger generation about the richness of the nation's culture but also form awareness of the importance of preserving and appreciating this cultural heritage (TK, 2022).

As an effort to fight the tide of globalization, this approach not only helps preserve traditions and noble values but also creates citizens who are more aware of their cultural identity. Therefore, cultural conservation through education is not just a preventive measure, but also proactive in building a strong foundation for the sustainability of Indonesian culture amidst the ever-growing flow of modernization.

Thus, implementing cultural conservation through education becomes an integral strategy in responding to the cultural challenges faced by the Indonesian nation today (Hariyadi et al., 2023).

Alwasilah also emphasized a similar view, highlighting several traditional educational practices rooted in local culture (ethnodidactic) which have proven to be very effective in forming good character and manners. Furthermore, the success of this educational practice can be illustrated with concrete examples, such as the Bakayab Hai tradition originating from Pelita Jaya Village, Sula Islands Regency. This tradition is not only considered an intangible cultural heritage but also traditional art owned by the people of Pelita Jaya Village (Bindi et al., 2022).

Bakayab Hai is a real representation of Indonesia's cultural diversity which needs to be preserved. This tradition not only plays an important role in preserving local values but also plays a role in shaping the character of the younger generation. Through active involvement in this tradition, students can experience firsthand the life values passed down by their ancestors. Alwasilah strengthens this argument by showing that the success of local culture-based ethnodidactic practices such as Bakayab Hai provides a solid foundation for the formation of strong and virtuous character (Vecco, 2020).

By integrating local traditions into the educational process, we not only preserve cultural heritage but also create an immersive and value-rich educational environment. Thus, cultural conservation efforts through education are not only abstract but are also manifested in daily activities that are rooted in local values. This proves that cultural conservation is not a separate task, but rather an integral part of education that can shape the identity and character of the nation's children holistically (Nayak et al., 2020).

Many studies based on local culture have been carried out, but research on traditions in North Maluku has never been carried out. So this research needs to be carried out to find out the meaning of the symbols and meaning of each series of Bakayab Hai traditional process flows. It is hoped that the results of this research can contribute to the development of education in schools, namely by making the Bakayab Hai tradition a source of learning in schools as well as an effort to preserve the Bakayab Hai tradition.

### **Ethnopedagogy**

Ethnopedagogy, as a form of actualization of learning that instills the values of local wisdom of an ethnic group, is closely related to the concept of multicultural education. Multicultural education itself recognizes the importance of promoting local wisdom and diversity as vital commodities in shaping lifestyles, social experiences, and individual and group identities. The concept of ethnopedagogy, which originates from the culture of a tribe, implements transformation in several aspects, such as content, perspective, process, and contextual (Nggaruaka et al., 2023).

In practice, ethnopedagogy aims to achieve reconciliation between two or more cultural elements by modifying both. This transformation does not only include material aspects but also involves changes in views and approaches to the learning process. In this case, ethnopedagogy views local wisdom as a source of innovation that can empower multicultural education to make positive contributions to other groups and national culture as a whole (Prest et al., 2021).

By integrating ethnopedagogical principles in the context of multicultural education, we can create a more inclusive and dynamic learning environment. This not only respects cultural diversity but also stimulates the exchange of knowledge and values between ethnicities. As a result, ethnopedagogy encourages the formation of a more harmonious society, where local wisdom becomes a driver of innovation that enriches and strengthens national culture as a whole (Hernández et al., 2021).

### **Local Wisdom**

Local wisdom in the humanities disciplines is also called local genius, local genius is cultural identity, local wisdom is the personality or social character of a country which gives that country the option to assimilate, even develop cultures from outside or different countries into its personal and capacity. The character and personality follow the perspective of existence in the local area so that there is no change in quality. Local wisdom is a method for developing society and protecting oneself from bad foreign society (Yumnah, 2021).

Local wisdom can also be interpreted as a lifestyle and information as a methodology for daily life such as activities carried out by the wider community to meet their needs. Local wisdom is practices and tendencies that have been used by groups of individuals from one era to another until today they are still maintained by society as standard law in a particular area (Eko & Putranto, 2019). Based on this agreement, it can be explained that local wisdom can be considered as clever environmental thinking, full of environmental intelligence, and good value, which is instilled and followed by individuals from the local area. So it can be said that local wisdom is framed from the social benefits that exist in local communities and is identified with geological conditions from a broad perspective (Mustakim & Hasan, 2020).

Local wisdom is a way of thinking about life and information as well as different life methodologies such as exercises carried out by the community in responding to various problems in meeting their needs. This term in English is conceptualized as local wisdom (local policy) local knowledge (local knowledge) or local genius (local intelligence). Community groups have related understanding, programs, training, and

implementation to follow, improve, and develop components of their needs, taking into account the climate and human resources in their environment (Hermino & Arifin, 2020).

Departing from this understanding, local wisdom is something that is explicitly identified with a particular culture (neighborhood culture) and reflects the lifestyle of a particular local area (neighborhood local area). In other words, local wisdom resides in local culture (Kurnia et al., 2022).

Sibarani explained that local wisdom is the wisdom or primitive knowledge of society, which originates from the noble values of cultural traditions and is used to regulate society's life. Local wisdom is real information that emerges from a significant stretch of development along with the environment and climate within the closest framework that has been able to come together (Gunara et al., 2019). Such long and intrinsic transformative interactions in the public arena can make environmental insight a potential source of energy from the local regional information framework for each of us to live strongly and calmly. Local wisdom is not only a guide to one's behavior but on the other hand is equipped to dynamize individual life filled with mutual respect (Leão et al., 2023).

### **Learning Theory**

Studying the process of changing a person's behavior towards a particular situation which is caused by repeated experiences in that situation, where the behavior change cannot be explained or based on innate response tendencies, coercion, or temporary conditions. According to Morgan, learning is a relatively permanent form of behavior as a result of experience (Zhang et al., 2022). Thus it can be seen that learning is a conscious effort made by humans through experience and practice to acquire new abilities and is a relatively permanent behavior change, as a result of practice. According to Hilgard, learning is a process of actions carried out deliberately, which then causes changes, the circumstances of which are different from actions caused by others (Doz, 2020).

Behavioristic theory is a theory created by Gage and Berliner about changes in behavior as a result of experience. This theory then developed into a school of learning psychology which influenced the direction of development of educational and learning theory and practice, known as the behaviorist school. This school emphasizes the formation of behavior that appears as a result of learning. This theory holds that learning is a change in behavior as a result of the interaction between stimulus and response (Schunk & DiBenedetto, 2020). In other words, learning is a change experienced by students in terms of their ability to behave in new ways as a result of the interaction between stimulus and response. Behavioristic theory, with its stimulus-response relationship model, places people who learn as passive individuals. Certain responses or behaviors using training or habituation methods alone. The emergence of behavior will become stronger if given reinforcement and will disappear if given punishment (Chiang et al., 2022).

Cognitive learning theory began to develop in the last century as a protest against behavioral theories that had developed previously. This cognitive model has the perspective that students process information and lessons through their efforts to organize, store, and then find relationships between new knowledge and existing knowledge. This model emphasizes how information is processed. Researchers who developed this cognitive theory were Ausubel, Bruner, and Gagne. Of these three researchers, each has a different emphasis. Ausubel emphasizes the aspect of management (organizer) which has a major influence on learning. Bruner works on grouping or providing conceptual forms as an answer to how students obtain information from the environment (Lockey et al., 2021).

In humanism theory, we look more at the development of human personality. This approach looks at events, namely how he does positive things. This positive ability is called human potential and educators who adhere to humanism usually focus their teaching on developing positive abilities. This positive ability is closely related to the development of positive emotions contained in the affective domain. Emotion is a very strong characteristic that is visible from humanist educators. In humanistic learning theory, learning is a process that is initiated and aimed at humanizing humans. Humanizing humans here means having the goal of achieving self-actualization, self-understanding, and optimal self-realization of people who learn (Robbins, 2021).

Constructivist learning is learning that places greater emphasis on process and freedom in exploring knowledge and efforts in constructing experiences. In the learning process, it allows students to express their ideas in their language, and to think about their experiences so that students become more creative and imaginative and can create a conducive learning environment (Morris, 2019). The most important thing in constructivist theory is that in the learning process, students must receive emphasis. They are the ones who must actively develop their knowledge, not teachers or other people. Students need to be accustomed to solving problems finding something useful for themselves and struggling with ideas. This emphasis on active student learning needs to be developed because students' creativity and activeness will help them to stand alone in students' cognitive lives (Feyzi Behnagh & Yasrebi, 2020).

## METHOD RESEARCH

This research uses a qualitative approach because in this research data will be interpreted and presented in descriptive form or explanations in the form of words. Meanwhile, this research method is ethnographic because this research explores the material content of local wisdom which is part of the culture in society. This ethnographic method is commonly used as a research method in the social field, especially anthropology, and is considered very appropriate for research that raises cultural topics.

## RESULT AND DISCUSSION

### *Ethnopedagogy in Education*

The term Ethnopedagogy is becoming familiar to use by researchers and education observers and has been strengthened as stated in Ministerial Regulation No. 69 of 2013 as one of the philosophical foundations for developing the 2013 curriculum, namely that education is rooted in the nation's current and future culture. In line with Zakaria's opinion, local cultural education for children is related to ethnopedagogy. Ethnopedagogy is learning that can be done from an early age to children (about local cultural wisdom) through hearing, experience, and practice from the surrounding environment. This was confirmed by Kartadinata who explained ethnopedagogy, according to her, ethnopedagogy is ethnography-based education. Cultural education based on local culture (ethnographic) is important to implement. This education model aims to build and pass on local cultural values that constitute the nation's cultural identity.

Ethnopedagogy can improve student learning outcomes and social values such as cooperation and unity between them. One form of implementing ethnopedagogy is by studying the artistic symbols of a society which are believed to have noble value and are not just symbols. The meaning or meaning of a symbol in an art or tradition is used by students as a guide to everyday life. In the initial stage, the teacher presents art in the form of dance or music that is integrated with the learning content in the curriculum. The teacher then asks students to find out the value of the work of art. The social value contained in the work of art is part of the character value.

Ethnopedagogical studies on character development at the basic education level are very important because at childhood they are the basis for forming behavior and attitudes that are integrated with the values of a region. Because of this importance, it is necessary to develop learning components starting from planning, media, implementation, and an environment based on the culture of the local community. This is done to familiarize students with community culture and form characters that apply in society.

Not all cultural products in society have pedagogical values to be taught to students. To obtain pedagogical value, cultural results are transformed first. This transformation includes changing language whose meaning cannot be understood by students into simpler language. Another transformation is the simplification of poetry text to prose by paying attention to the words or punctuation needed. This transformation has implications for teaching in schools. The results of the transformation need to be developed into teaching materials that are tailored to students and their educational levels.

Apart from being able to develop children's cognition, ethnopedagogy is used to develop children's psychomotor skills. The method used is traditional games that are in direct contact with nature. An example is a unique traditional game in the Dompu tribe, namely horse racing played by children aged 4-8 years. At that age, they can develop motor skills by controlling the horse and maintaining balance. Cognitively, the value taught in this traditional game is the importance of loving animals and protecting the environmental ecosystem as taught by their ancestors. Apart from that, traditional games can be used as a means to increase children's experiences and help holistic and integrated development.

### *Bakayab Hai Tradition*

Discussing local cultural values contained in a tradition, of course, cannot be separated from the traditions of the people of North Maluku, especially Pelita Jaya village which is located in the Sula Islands. Traditions from eastern Indonesia are of course no less interesting to highlight and use as reference material in ethnopedagogical learning. This is following Zakaria's opinion that learning from an early age is through hearing, experience, and practice in the surrounding environment. One of the traditions that will be analyzed is the Bakayab Hai tradition.

The Bakayab Hai tradition consists of two words, namely "bakayab" and "hai". Both have different meanings, "Bakayab" means stepping on, and "hai" means land. So the meaning of Bakayab Hai itself is stepping on the ground. The Bakayab Hai custom is one of the Sula customs which is always carried out at weddings or welcoming guests. In this research, we focus on the Bakayab hai tradition on the process of welcoming guests.

Before carrying out the Bakayab Hai custom when welcoming guests, there are several stages, namely a) preceded by a deliberation from the community to discuss whether it is necessary to carry out the Bakayab Hai custom or not; b) appointment of representatives; c) procurement of materials; d) flower garlanding; and e) Bakayab hai (stepping on the ground). The clothes worn when welcoming guests are

kebaya or gamis. In the past, kabaya clothes were always worn during traditional ceremonies, one of which was Bakayab Hai. However, due to the influence of the times, the use of kebaya or gamis clothes is slowly being forgotten by generations, especially the people of the Sula Islands in Pelita Jaya Village. Apart from the steps above, several ingredients must be prepared, including soil, water, and spring onions. Each of these ingredients has its symbolic meaning. These meanings include the following:

1. Soil (*Hai*)



**Figure 1. Soil**

Land in the Bakayab Hai tradition has a symbolic meaning in the form of welcoming guests as the beginning of human creation and the return of humans to death. The aim is for humans (guests) to always remember that, no matter how high their position is, they still remember that fellow humans in the eyes of the creator remain the same from the beginning to the end of their lives.

2. Cone Shaped Soil (*Hai Bentuk Kerucut*)



**Figure 2. Cone Shaped Soil**

The cone-shaped land has a symbolic meaning as a first step to make the journey easier for the guests afterward and also to ask that the guests' journey will be safe, and always made easy in their affairs.

3. Water (*Wai*)



**Figure 3. Water**



In the Bakayab Hai custom, welcoming guests using water has a symbolic meaning in the form of an effort to purify, cleanse, and refresh, thus making the guest's journey easier in all their affairs.

#### 4. Scallions (*Dau Bawang*)



Figure 4. Scallions

Scallions are one of the plants that are always used in the Bakayab Hai tradition at weddings and welcoming guests. The meaning of both is fertility. The goal is to ensure that guests are always healthy and make the journey easier for guests afterward.

#### **Stages and Meaning in the Bakayab Hai Tradition Process**

The first stage, such as deliberation, can be interpreted as the local community prioritizes and upholds deliberation as the basis of society. Next, in the second stage, appointing representatives reflects the value of trust and responsibility for a task assigned both individually and to tasks originating from community groups. The third stage, is the procurement of materials, of course, this process is not arbitrary. The ingredients chosen are the best, this reflects that the people of Sula, especially Pelita Jaya village, really respect guests or anyone who visits their village. In the fourth stage, flower garlanding, the flowers themselves are something beautiful. At this stage, the meaning of garlanding guests is interpreted as a form of honoring guests who come to Pelita Jaya Village.

Meanwhile, the traditional bakayab hai procession has local wisdom values, including the first ingredient, namely soil, which is interpreted by the community as a symbol of humility. Meanwhile, mountain-shaped land is interpreted by the community as a symbol of no matter how high a human's hopes are, always holding fast to God Almighty. Next, water is interpreted as a sacred symbol. The people of Pelita Jaya village believe that every guest who comes brings good intentions for the progress of the people of Pelita Jaya village. Lastly, leeks, for the people of Pelita Jaya village, leeks mean fertility. Fertility for the people of Pelita Jaya village is defined as whatever good intentions are planned by guests who come can bring good results for the entire community of Pelita Jaya village.

#### **CONCLUSION**

After conducting research which includes observations and interviews with traditional leaders and community leaders, it can be concluded that the bakayab hai tradition can be used as a reference in ethnopedagogical-based learning. Local wisdom values that exist from the start at each stage are very much needed in strengthening local wisdom values in students. The local wisdom values found in every bakayab hai traditional procession are deliberation, responsibility, respect for guests, humility, and belief in Almighty God.

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