



The Significance of Ethnopedagogy

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Abstract: Preserving local genius is one of the ways to keep values existed in a society. In relation to that this present study aims to identify the procedures of traditional games called megoak-goakan, and reveal the ethno-pedagogy values contained within megoakgoakan. This study employs a qualitative view and utilizes ethnographic study. The setting of the study is in Buleleng regency, Bali. In order to collect the data, the researcher utilizes interview, observation sheet, and field notes. The interviewees were decided through purposive sampling. Further, there are three main components of the data analysis comprising data reduction, data modelling, and conclusion. Based on the investigation, it is revealed that the procedures of traditional game of megoak-goakan are as follows: form a group, decide the snake group and the crow groups, line up and holding each other, determine the tail of the snake, the crow starts hunting the snake tail, while the head of the snake prevents it, the crow and the snake move freely as the agreement stated, the crow shouts as it catch the tail, and winning and losing are decided by whether or not the crow is able to catch the tail. In addition, this game is also expected to bring philosophical, anthropological, sociological, and psychological values.

Keywords: Ethnopedagogy, History, Education, Culture, Knowledge transmission, Indigenous knowledge, Oral traditions, Scientific knowledge, Ancient civilizations, Medieval period.

Introduction: Lately, as the rapid changes in this globalization era, local genius faces great challenges to maintain itself. This is due to modern societies are interconnected globally and a culture is intervened whereby processes of globalization and identity clash each other [9, 21, 14]. In addition, [20] the exposure of globalization scrapes local culture due to an acculturation process between native culture and foreign culture. Further, [10] the effects of globalization can be destined to institutional/organisational, process,

system or value driven, ideological or a combination of some of the aforementioned aspects [14] Globalization has a direct effect to local culture. In addition, he noted that the Nigerian cultures are slowly but surely degrading. However, the effect of globalization also makes cultural identity play essential roles for the peaceful cooperation of civilization. Cultural identity needs nurturing so that people in a certain society believed in where they belong and become more appreciative to their own culture while learning other cultures.[11] In Balinese context, its multicultural tradition undergoes a number of cultural issues in its historical journey. Local Balinese ethnic who dominantly lived there has already made contact in a very long migration process with migrants ethnic, like Javanese, Buginese, Sasakese, Floresian, Timor, Minang". In reality, the current citizens have been applying educative tradition including character education. Tradition is an ancestral cultural heritage that is implemented and preserved. In this respect, one of the traditions that become focus in this study is Megoak-goakan. A brief about megoak-goakan, it is a traditional culture and also being categorized as a local genius. This is called so due to its role to maintain moral values. Historically, this was done firstly by Panji villagers of Buleleng District, Buleleng Regency. This tradition has been played among kids and adults in Panji village. It is different from other regions; Megoak-goakan in Panji village is done in Ngembak Geni day; a series ceremonial day of Nyepi. To local villagers, Megoak-goakan is believed to have a purpose in maintaining the harmonic relationship among the people who play Megoak-goakan. However, as the time flies the implementation of this game is degrading bit by bit. As more issues on ethnic problems are rising, ethno-pedagogy emerged as one of the approaches to deal with the aforementioned issues. In the beginning its emergence, it is considered as a branch of pedagogy. It is underpinning instructional process as nonseparated aspect with culture education [15, 8]. Ethno pedagogy itself is defined as the model of cross cultural learning [1]. The teachers can teach by designing local culture as the media of learning that may be different from one place to another one. It is none but one way to preserve local culture in a society. Education through ethnopedagogic approach sees that indigenous knowledge as the source of innovation and expertise that can be empowered [16]. There are number of studies that supporting the use of ethnopedagogy to sustain culture by inserting it in educational process. Orshaak and Orshaak [4] focus their study on analysing Tuvanese ethnic culture in education as well as its compliance toward board knowledge. They found out that ethnopedagogy allows students to identify the degree of importance of

aspects of their own culture and value orientations with the help of techniques. Focusing on Indonesian context, [1] analyse the function of Kalosara as ethnopedagogic media in nation character-building in South Sulawesi. They revealed that inserting ethnic or local culture in education let students to be more appreciative of their own culture and strengthen the relationship among people. Similar studies are also conducted to the population in Siberian [18,19,13]. All of those experts focus on revealing the national peculiarities of physical cultures, original physical education, functions and meaning of traditional games and sports. The authors listed above express a great concern about the lack of attention to the problem of studying, preservation and implementation of traditional forms of motion activities of indigenous populations of west Siberian into education process. As efforts should be done in preserving local genius and culture as well as how it is implemented in real situation, the researcher narrows this study to investigate the ethnopedagogical values in Megoak-goakan tradition in Buleleng regency. Likewise, the researcher focuses on two major things as follow; 1) how megoak-goakan tradition is conducted in order, and 2) what ethnopedagogical values that this tradition holds. It is expected that the result of the study will give contributions in enhancing the insight about Indonesian cultural diversity and suggestions for the government about the importance of local genius-based education.

This study employs a qualitative approach in investigating the ethnopedagogical aspects of Megoak-goakan tradition as local genius values. The study was conducted in two months starting from February to April 2017. Some stages are done covering 1) identification of problem; 2) review of data sources; 3) preparation of instrument and proposal. The second was research implementation stage, it includes: 1) data collection; 2) tabulation and data analysis; and 3) data interpretation. The third stage was construction of research report. The subject and the scope of this study are limited to the analysis of ethnopedagogical values in Megoak-goakan tradition. The data was gathered by obtaining the information about Megoak-goakan from religious figures, society figures, and the local people that were relevant with this study. Then, the data derived from the interview was used to analyse the procedures of playing Megoak-goakan. Other than interview, this study also used observation to obtain the data. The observation method was used to see directly the procedures of playing Megoak-goakan regarding Balinese tradition ritual. This allowed the researcher to analyse the ethnopedagogical values in the procedures of playing Megoakgoakan. The researcher also documented the activities in the form of pictures. In observation process, the researchers also used field

notes to record and note all of the activities during Megoak-goakan process. Regarding the setting of the study, this study was conducted in Panji village, Sukasada district, Buleleng regency. This place was chosen because it was where Megoak-goakan historical tradition firstly occurred. Panji villagers were consistent in maintaining and preserving the local genius values in Megoak-goakan as the heritage from their ancestors. Further, the data collected then was analysed by using inductive analysis technique that as proposed by Miles and Huberman. There were four stages in the analysing process; data collection, data reduction, data presentation, and conclusion.

Based on the study that has been conducted, some result of the data will be explained as follows. Megoak-goakan was done in Ngembak Geni started from 3 p.m. until finish. The purpose of Megoak-goakan is to build good character among the society who got involve in the game. It was also an attempt to preserve the culture inherited from their ancestor. Based on the observation and interview process, it was found that the society would firstly gather in Panji village field. After that, the people who got involve in the preparation process would drain water around the field of the game to avoid some bad injuries. There was no people who specifically organized and managed the game, therefore the teenagers would start the game by moving and running around the area of the game while inviting their friends to join them playing Megoak-goakan. There were no specific requirements for the people who wanted to join the game. The main point was, there must be two opposite groups; one group would be seeker and another group would be the rival. There were various version of Megoak-goakan; it could be played individually or classically. When Megoakan-goakan was played individually, there would be one person acted as goak, while the opposite group made a line like a snake consisted of more than two people. On the other hand, the classical game was joined by two groups consisted of five people or more for each. The more people joined in the groups, the more fun the game would be. Based on the result of the study, megoak-goakan traditional game has some procedures, it includes forming the groups, deciding the snake group and Goak group, making a line and holding each other, Goak must seek and touch the tail of the snake while the player who became the head of the snake must block snake's effort to catch the snake's tail, Goak and the snake freely moved around the area of the game, Goak players screamed 'goak' word, and the winner of the game was defined by the capability of Goak in touching or catching the person who became the tail of the snake Megoak-goakan had local the genius-based ethnopedagogical

values which covered the philosophical values, anthropological values, sociological values, and psychological value. Philosophically, Megoak-goakan tradition had philosophical value for the society in Panji village in the context of their daily life since the living society is in direct touch with Hinduism. Anthropologically, Megoak-goakan becomes one proof of cultural and traditional richness in Bali. These results become interesting to be elaborated more to give new insight in educational aspect. The success and final outcome of this research requires a lot of guidance and assistance from many people and the researcher fortunate to have got this all along the completion of the research within the time given. I respect and thank the committees for giving the researcher to revise and complete the research based on the revision given.

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