Ethno-Pedagogy Perspective on Ethnic Minority Discourse of Education

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Abstract—This study focuses on the contextualization of ethno-pedagogy perspective for creating a local specific educational model. As an educational approach, ethno-pedagogy concerns on the appropriation of local culture characteristics in the educational process. Sikep is a marginal ethnic minority in Central Java, Indonesia that has a specific way of thinking on education. The educational system in Sikep society is contradicted with government or formal system of education. Consequently, most of Sikep people do not join regular schools. The main aim of this study is to create a local specific educational model that can be implemented for increasing the participation of Sikep people in regular school. The Ethnography of Communication theory is used in this research for exploring how everyday communication utterances in Sikep society create the local specific educational discourse. This study uses the ethnography research method. The method uses ethnography materials that are profoundly gathered to draw a detailed cultural description in the scope of macro-social elements. The result of this study show how an education communication model is formed by Appropriating four elements of local educational discourse; school model, information adoption, literacy, and access strategies. Those four elements are important in developing an education model that is suitable for Sikep community. The model emphasizes on Sikep community’s potential in agriculture while not diminishing the morals and spirituality that molding the unique character of Sikep community.

Keywords—etnopedagogy; ethnography communication; ethnic minority; education

I. INTRODUCTION

Education has become an important field which enables social harmony for ethnic minority. However, national formal education has not yet accepted as expected by minority. It can be observed from the condition of Sikep people, Baturejo Village, Sukolilo District, Pati Regality, Indonesia, which is the subject of the research. Previous research shows that the number of children who go to formal education as far as high school are so few. Most of them drop school after graduated from primary school, to them formal education is merely to learn how to read and write [1]. Poor level of participation in formal education is a result of that the Sikep people have their own specific education focus which is rather different than formal education focus. Most Sikep people view that most of the methods and materials provided by formal education are useless to their ways of life and local culture. An education approach which accommodate local culture values or ethno-pedagogy is needed to ensure higher participation of the minority people in formal education. Ethno-pedagogy is a branch of pedagogical science which explore the specific aspects of a culture such as the structure, function, and the relations of a people [2].

Education issues are an important account when developing a society. A development effort which targeted local people shall take into account the existing local education system which had been passed from generation to generation and commonly perceive as the values worth for preservation. Understanding of local discourse on education had become so important, in the way that it should establish an education approach with respect to the local culture and values or ethno-pedagogy. Therefore, prior to any development of a local wisdom based education approach with respect to Sikep people, it is necessary to firstly analyze their speech codes on discourse of education.

Ethno-pedagogical approach in the research based on the speech codes of the local people on education discourse. Therefore, ethno-pedagogical approach is built from understanding the local discourse on education by analyze their speech codes. Speech Codes Theory (SCT) emphasizes on the analysis of context-specific human communication from the perspective of people involved in the communication [3]. This approach gives better understanding and explanation on the relation between the culture and communication. The SCT believes that every time people speak, they express their culture or communication code, by carefully observe and listen their daily interaction, the observer from the outside can find the important elements of the belief and value system of a community including the important elements of local discourse on education. Thus, the focus of the research is to understand the speech codes of a community on education to develop an education approach with respect to the local culture (ethno-pedagogical approach).

II. THEORETICAL BACKGROUND

The paradigm used in the research is the critical cultural studies. The critical cultural studies tend to focus on the domination and resistance issues which intended to support political movement process and emancipation from oppression and domination [4]. Such paradigm criticizes the representation which naturalize racism, sexism, classism, and any form of
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To Grossberg, the point of view of a cultural study shall understand not only the arrangement of authority but also the possibility to survive, thrive, resist, and change [5]. Therefore, the focus shall not only on textual or ideological analysis, but also more on the expression of cultural practices and the contextual understanding in which the relationships take place.

Previous research provides significant description on the importance of research on local wisdom-oriented education for minority. The first research is “Ethnopedagogy: Culturally Contextualized Learning and Teaching as an Agent of Change” conducted by Peter Dunbar-Hall which is an auto-ethnographical research based on music teaching in Bali [6]. This research shows the importance to consider the alignment between music and its contextualized transmission. Through understanding of the local culture the education process should create innovation in teaching which blend into the local culture. The main argument of this research refer to the definition of ethno-pedagogy which rely on the aesthetic culture theory of teaching. The theory said that like music which is different from culture to culture and reflect different implementation of roles, values, meanings, and the significance of music, the music teaching is also different from one place to the other. The teaching should be full with content of local culture. Furthermore, the differences of teaching contain the symbiosis position of the music itself.

Findings of Dunbar-Hall’s research shows that teachers who implement ethno-pedagogy is expected to implement and interpret various approaches which best suited to the culture from which the music is originated [6]. In other words, teacher who use ethno-pedagogy will be better understood the context of the materials, understand deeper the culture which created the music, will enable teaching the aesthetic of music originated from a culture, and widened the approach of music teaching. Ethno-pedagogy provide bases to focus on what and how a cultural value is originated and learned both in personal and social contexts.

Social values to be observed is how the Sikep people give meaning to social institutions. The research about “Marriage Law in Sikep Community” by Moh. Rosyid shows the local view on marriage [7]. The marriage practice of the Sikep people, the matchmaking of Sikep people commonly takes among the member of the Sikep people (tunggal bibit or pure blood). The choice, having background from the intensity of interaction between the Sikep people itself, based on the principle of fantasy (particle), deeply considered (article), expressed in verbal communication (speaker), and followed by marriage (behavior). In the marriage between the Sikep people, they have a wedding vow which stated sepisan kanggo selawase (in happiness forever and after). Moreover, the Sikep people view on social institutions provided by Munadi’s research in 2013 about political culture in Sikep community. The research shows the culture of Sikep people (Sedulur Sikep) which represent a unique culture, as can be seen from the Sikep people culture that the education process by parents to children which passed from generation to generation is an education process without any school. To send their children to go to school is highly restricted in the belief of Sikep people (Sedulur Sikep). This is due to the perception of the Sikep people (Sedulur Sikep) on academic institution. According to them, in the past time school is an institution established and run by the Dutch ruler.

Previous research shows that the local wisdom held by the Sikep people had made them give different meaning to various social institution including academic institution than the predominantly social view. The condition is the evidence of the importance to understand the local discourse, including on education to enable harmonious development of an education approach which aligned to the local wisdom held by the Sikep people.

The member or participant in a local community created the meaning which deciphered by the codes under several levels of shared understanding. Gerry Philipsen, an ethnographer of communication, defined the speech code as a set of distinct understanding of a culture that can be taken into account as communication, significance of communication of a culture, how the communication is understood, and how the communication is implemented [8]. The speech code is a culture’s unwritten and often serves as a hidden “guidance” in communication by a culture.

Ethno-pedagogy is an education which emphasizes on specific condition and the characteristics of an ethnic group. An individual of an ethnic group is shaped by the uniqueness of their view towards their surroundings, language expression, tradition, custom, local tradition and belief. Such specific condition arising from the local environment condition, history, daily life, and the livelihood. However, on the other side, such characteristic cannot be seen from much wider contexts such as the state, and citizenship awareness. The integration of the two contexts is a special study of ethno-pedagogy. Thus, the elements taken into account by Ethno-pedagogy in education approach development are: local wisdom, social norms, cultural life, tradition, language, beliefs, and social roles [2]. According to Burger (in Arthur), the basic of Ethno-pedagogy is ethnography study in which education process should be understood by the logic of the local people. It is important to understand the basic cognitive process of their cultural behavior [9]. The technique which describe the categorical logic of the local people proved to be useful in understanding the specific themes of a cultural activities.

In understanding the cultural elements of a minority, the research uses the speech codes analysis. Gerry Philipsen define the speech codes as: signifier and meaning system, the principle and rules of communicative behavior, socially constructed and historically transmitted [8]. The Codes, in other words is the system or the pattern of language use which is rich with sociocultural meaning for their users. Because the code components is integrated with communication, the component (i.e. the term ‘phrase’) shall include a structure of beliefs and values through which the community members live their social life. The Codes, therefore shall include the observed or manifested social infrastructure, which guide an individual practice and communication behavior, including any underlying ideology.
The Speech Codes Theory (SCT) had been developed from The Ethnography of Speaking (EOC) by Dell Hymes which propose a communication-based analytical framework to understand cultural communication. The SCT is a theory mundane with history in the field of anthropology, language, and communication. Gerry Philipsen built the framework and adaptation derived from discourse ethnography in the field of communication [8]. The function of culture of a group of people is to supervise, restrict, coordinate behavior by a recognizable way, integrate and bind the members of the culture. The SCT theory try to identify the use of language which support and limit communication interaction of a specific community [3]. Thus, valuable judgement should be focused on local community and understanding during observation and interaction with the members of the culture.

From the idea which propose that culture and communication inextricably linked, the SCT had been designed to describe, explain, and predict cultural communication in speech community context. Thereby, the theory is related to understanding on how a community, the members of community perform, give meaning, and evaluate their own communication and any other party (community) in daily life. To direct their conduct and value the conduct, the members of community must use a set of social norms on proper and improper conduct when communicating particular contexts. Even though the norms had been passed from generation to generation, such norms are dynamic in nature and a subject to trial and error, controversy, and changed [10].

The SCT focus on the role of communication as a way to capture distinctive principles or rules of a group or community on how life should be lived, how human should interact with other human, and the punishment in the case of violations. The symbol shall be defined as a vehicle of a conception and symbol is the reality formulation by abstracting experiences, concrete form of ideas, attitudes, values, expectations, or beliefs. Whereas conception is the meaning as expressed by symbol [8]. Whereas the code hereto is actually the same with language, but with much wider scope including all signifier systems [11].

The communication codes of the research is used to analysis the principle of education held by the Sikep people therefore an education approach can be developed using the local context specific discourse on education (ethno pedagogy).

### III. METHODOLOGY

The study on Sikep People’s Speech Codes on Education Discourse used Communication Ethnography as the underlying theory. Communication ethnography (in Littlejohn & Foss) is the application of ethnographical method to analysis the patterns of communication in a community [12]. The author tries to understand the form of communication used by the members of community or culture. Ethnographer of communication takes into account the following factors 1) form of communication used by a community; 2) meanings of communication practices for the community members, 3) when and where the community members used the communication practices, 4) how communication practices create a sense of community, and 5) the codes used by the community.

The study Sikep People’s Speech Codes on Education Discourse (Ethno-pedagogy Perspective on Ethnic Minority Discourse of Education) is a study which used qualitative descriptive analysis. In conception, the purpose of descriptive research is to explain social system, social relations or social events by providing information on the background issues [13].

For operationalization, the study tries to describe the meaning given by the Sikep people towards the local education discourse and national formal education. What issues in relation to communication at individual, interpersonal, family, and social level when they have to make decision on formal education system.

The instrument or method used in the study is ethnographic fieldwork by qualitative interview and living observation with the subject to collect data on how the Sikep people give meaning to discourse on local education culture and national formal education.

The subject of the research is the members of the Sikep people who lives in the vicinity of Baturejo Village, Pati Regality, Central Java Province. The members who participated in the research are children at school age with respect to national formal education. The method used is ethnography or ethnology in the tradition of critical thinking school. Ethnology used ethnographical materials, collected to support further conclusion on the causality, especially in the scope of macro-social elements. The study which critically analyze the relationship between the social practices and macro-cultural principles. An ethnological research is theoretical, causal, critical, emancipatory, and empowerment. The purpose of the study is to understand the dynamic of sociocultural system on how people interpret their world.

The following is the stages of data analysis [14-15]:

- **Primary observation data:** data on available fund for an individual, communication context, verbal and non-verbal communication, etc., and synthesize from the records and journals collected from fields observation, interviews transcript and discussions.
- **Field records review:** the purpose of field record review is to clarify the developed theme during data collection and to further develop any unknown/missing theme [15].
- **Preliminary analysis of primary data used the technique of field data meaning construction, including reconstruction of statement/claim verification and data classification.**
- **Further test on various meaning construction including analysis of the existence of implicit negotiation, interactive rhythm, and participants’ roles description.**
- **Roles analysis is conducted using data parts which represent interaction patterns. The data parts then describe in relation to each participants’ roles. The roles shall means as behavior pattern in relation to particular status (Linton in Horn) [16]. The roles shall be considered as social interaction components of particular status. Analysis is conducted to the data that...**
can describe individual behavior when they perform their roles in their interaction with others [16].

Data coding: classification process of the collected data by theme and category. Any identified theme will provide a point of view and analysis direction. Review on analyzed data will be used as the basis to determine the direction towards a set of preliminary codes, or categories. Such coding type shall mean as a basic coding process because the identified codes is generated from the repetitive analysis.

Narrative descriptive is a type of analysis which purpose is to obtain complete description of the observed phenomena, participants, and the applicable rules. The purpose of cohesive narrative description is to describe the culture in detail and in-depth therefore any external party of a data may assess the possibility to implement the findings in any other social fields.

IV. RESULTS

The Sikep People has their own discourse on education. The findings shows there are four discourses on education expressed by the Sikep people, as shown on the table below:

| No. | Discourse on Education                                      |
|-----|-------------------------------------------------------------|
| 1   | Learning in difference ways                                 |
| 2   | Education is to learn how to live                          |
| 3   | Education is to preserve the ancestor’s wisdom             |
| 4   | Parent is the ultimate teacher                              |

The first discourse give meaning on education as a specific or unique way of learning at the Sikep people. The informant said that the school according to the Sikep people is much the same with the formal school but it is conducted in a different ways. In addition, the lessons taught in the school according to the Sikep people is different to the lessons taught in formal education. Furthermore, the Sikep people deems that if all school taught the same lessons with the same meaning it will not create variation of knowledge and occupation. For the Sikep people it is important to have different education because it will make the world at its balance. According to the Sikep people, if all schools taught the same subjects it will create situation no one will ever wanted to understand farming and become farmers. The Sikep people try to maintain their own education to maintain the existence of farmer with farming education to maintain the existence of farmer with farming.

Another important discourse on local education is that school actually is about life. For the Sikep people it is very important to learn how to live in harmony with nature. People live from the nature therefore it shall be preserved. Therefore the important point of the Sikep people discourse on education is to live a balance life with nature and immediate surrounding.

School also given meaning as passing the ancestor’s wisdom to the next generation. Education is given meaning as preserving the ancestor’s wisdom and maintain themselves as farmers. Findings stated that the reason for their reluctance to attend formal school is to honor their elder who never goes to any formal school. They think that if they attend formal school, their tradition and wisdom as taught by the elders will be diminished.

Traditional education held by the Sikep people had made the parents as the main educator for their children. The parents is expected to be knowledgeable on the Sikep people shared beliefs and farming skills. The parents are responsible for their children’s education. The parents think that their primary responsibility is to teach their children since early age about the Sikep people’s principles and about the farming skills. The children of the Sikep people since early age had been expected to take part in their parents’ daily chores. According to their age, the children learn various stages of farming, morality and spirituality beliefs held by the Sikep people. The top two lessons must be learned by the Sikep people are morality and skills.

The activities for the children of the Sikep people who goes to formal school is different with those who goes to local/traditional education. Local education often deemed by outsider as anything but school because the children do not have any routine responsibility to go to school and wear uniform. The local education for children in fact is conducted by learning from parents about how to live a good life and local wisdom. The Sikep people believe that daily life is a part of education. The following table shows the comparison between the daily life of the children who attend local education and those who attend formal school.

| Children of Local Education | Children of Formal School |
|-----------------------------|---------------------------|
| Morning                     | Morning                   |
| Feed the cattle              | Feed cattle               |
| Find                        | School                    |
| Snails/Blower               |                           |
| Working on farm             |                           |
| Noon                        | Noon                      |
| Housekeeping                | School                    |
| Playing                     |                           |
| Afternoon                   | Afternoon                 |
| Various duties              | Playing/Watching          |
| Playing/watching TV         | TV                        |
| Night                       | Night                     |
| Watching TV                 | Help parents              |
| Sleeping                    |                           |

The Sikep children with local/traditional education begin their day early. Any children above 12 years old shall work on farm or looking for snails before dawn. Any children below 12 years old feed the cattle at morning. After they come from farm or looking for snails/fish about ten in the morning, the children help their parents to process their catch or produces from the farm to be consumed by the family or for sales. At noon until afternoon they are playing or taking a nap because they had got up at early and therefore exhausted. When the children is playing at school hours, outsiders see them as improper. Such misunderstanding is inevitable because outsiders do not have any knowledge on education from the Sikep people’s perspective. The children education is learning by helping their parents in daily chores. In addition to the duties at morning and at noon, some of them also must work at afternoon by selling
produces from farms/catch or working at corn/fruit field. The Sikep children usually goes to bed early because they must get up at early to help their parents.

Whereas on the other side, the Sikep children who attend formal school mostly do not have any obligation to get up early, their activities begin at five in the morning. Before they go to school, they feed their cattle. They buy waste from tofu production from local vendor and feed their cattle with it. After which they go to school.

The Sikep children who attend formal school usually arrived at home at noon. After school they spend their time by playing or watching TV. Some of them are having obligations to help their parents on farm or feed the cattle at afternoon. At night they are studying and watching TV.

If we make a comparison between the Sikep children who attend local education and formal school, actually they are relatively spend equal time in learning. However, the teaching regime and subjects of their lessons are different. The Sikep children who attend local/informal education almost spend their whole time to learn because the Sikep people principle deems that daily life including playing and working are also learning.

Empowerment directed to the parent’s knowledge on science and farming will enhance the learning process undergoes by the Sikep children. The parents as the teacher of local education is the key to educate and develop their children’s soft skills and hard skills. Whereas the Sikep children who attend formal school combining formal education with Sikep people culture. They help their parents before and after school. They also learned and observe the morality and spirituality as member of the Sikep people. For those who attend formal school, the teacher is the key to maintain the alignment of what they learned in school with the Sikep people wisdom. School teacher must possess good knowledge on the culture and tradition of the Sikep people to be able teach their students without contradiction to the social condition, principles, and local wisdom of the Sikep people.

The following table are the teacher’s discourse on Sikep people.

| No | Teacher’s Discourse | Discourse on Sikep People |
|----|---------------------|--------------------------|
| 1  | Sympathy with the Sikep children who do not go to school | Teacher’s Discourse on Sikep People |
| 2  | Not sure yet about the Sikep people way of life | |
| 3  | The Sikep people had started sending their children to school | |
| 4  | The Sikep people parents poorly support their children who attend formal school | |
| 5  | The Sikep children require special care | |
| 6  | The Sikep children is passive in classroom | |
| 7  | The Sikep children (must) be obedience to religious teaching | |

Based on the teacher’s discourse, findings shows that some teacher not sure yet about the Sikep people social condition and culture. When they see the Sikep children playing at school hours, they have sympathy for them because the children do not go to school and playing without obvious purpose while the other children are learning in classroom. Such discourse shows that some teacher have poor understanding on the Sikep people position towards formal education. Some teacher also views that the Sikep children who attend formal school tend to act passively in classroom. They are more a listeners and keep silence. Another teacher’s perception is poor support by their parents. They think that their student’s home have poor support and care for the children to be an over achiever in school. This condition shows that teacher need better understanding on the Sikep people tradition and teaching which enable them to overcome any difficulties faced by the Sikep children who attend formal education.

Another teacher’s understanding on the Sikep people which is worthy to be highlighted is the perception or school rules which require the Sikep children to attend formal school to learn religious lesson. Such understanding shows that formal school has not yet acknowledged the religion or beliefs held by the Sikep people. The obligation on the Sikep children to follow religious lesson had become a barrier for the Sikep children to attend formal school. New regulations to acknowledge local religion in Indonesia give hope to the Sikep children to dismiss them from any formal religious lesson.

The findings shows that it is necessary to take into account the discourse on education in the context of local community. In the context of Sikep people, in addition to the teacher’s understanding on the Sikep people, another important subject matter is discourse on farming in relation to educational context.

The contextualization of discourse on farming in relation to educational context is important to identify the openness of the Sikep people to accept information and innovation on farming. In consideration of the foregoing, it is very important to take into account the discourse on farming in relation to educational context because the purpose of the Sikep people’s life is to become a farmer.

TABLE IV. DISCOURSE ON FARMING IN RELATION TO EDUCATIONAL CONTEXT

| No | Discourse |
|----|-----------|
| 1  | Children according to their age are learning various skills and knowledge on farming and cattle |
| 2  | Obtain additional information on farming from agricultural supervisor (agricultural office representative) |
| 3  | Try new crops in accordance to the information or instruction of the authority (researcher, supervisor) |
| 4  | Pest control in accordance to the information and experience of the agricultural supervisor |

Agriculture is an important subject for the Sikep community. The Sikep people teach their children various skills and knowledge on farming. The Sikep people also welcomed agricultural supervisor and any external parties who gives advice or information on farming, new varieties, pest control, and agricultural technology. The conditions shows that the Sikep people is very open to information and innovation on farming. Such openness should be responded by providing the Sikep people with agricultural supervisor to help them in farming and cattle development.
The findings shows that the Sikep people are having potentials to become an independent and advanced farmers. They are open to farming innovation and strong dedication to become an independent farming. They also educated their children to maintain their tradition as a farmer community. The government should take into account such potentials by development of education approach that best suited to the needs of the Sikep tradition which emphasize on farming. If the Sikep people receives empowerment on farming by providing them with access to useful information and innovation, they will become an independent and wealthy farmer. Currently, it is rare to be found in Indonesia a community who shows strong dedication to farming and the potentials should be empowered by education approach in accordance to the local tradition and beliefs.

V. DISCUSSIONS

According to Dunbar Hall’s ethno pedagogy approach take into account the integration between the learning process and the cultural context including the transmission process [6]. By having understanding on the Sikep people cultural condition, the research propose an education approach which best suited for the Sikep people. The findings shows that teacher who implement ethno pedagogy is expected to use and interpret various education approach in accordance to the local culture. In other words, the teacher who implement ethno pedagogy will have better understanding on the context of the lesson materials, in depth understanding on the culture which is deeply rooted in the community, enable the teacher to teach the knowledge which aligned to the local culture, and widened the approach in delivering education. Ethno pedagogy provide the bases for education approach which focus on what and how a culture is originated and leaned in personal or communal context.

The findings shows that the Sikep people have specific discourse on education. From such discourse, important elements on education can be identified when developing an education approach for the Sikep people. According to the Sikep people speech codes on education discourse as described in the foregoing section, the author propose an educational communication approach which comprise of four elements: mode of school, information adoption, literacy, and access strategy.

The mode of education for the Sikep people must take into account the Sikep people understanding on school. Most Sikep people think that their daily life is the school itself and therefore they are reluctant to send their children to attend formal school. However the government poorly managed the agricultural supervisor in charge of the Sikep people. The agricultural supervisor who possess good knowledge on farming is the key to the farming development in Sikep people. Such agricultural supervisor will provide knowledge and skills on farming to the Sikep people which in turn such knowledge and skills will be passed to their children.

The main teacher for the Sikep children is their parent. Parent is the key to character education and knowledge on farming for their children. In other word, through empowerment of knowledge and skills on farming of the parents it can be expected that their children will possessed the same knowledge and skills as their parents.

Some member of the Sikep people send their children to attend formal education. However, most of them drop school after graduating from primary school. They think that formal education only serve the purpose to learn how to read and write. They think that any subjects beyond that are only for those who wanted to work in office jobs. They think that they don’t need any subjects other than the les-son on how to read and write because their goal of life is to become a farmer.

The condition shows that it is necessary to include farming as local content at primary and secondary school. The Sikep people will be more eager to attend formal education if the curriculum includes lessons on methods and knowledge on farming. School provide knowledge and motivate the students to become farming as their profession in much better way and understanding in accessing and sorting information on farming.

The focus on information made available to a community must take into account their environmental condition, culture, and the values held by the community. The Sikep people have focus and commitment to maintain the long generation reputation as farmer. They are quite open to accept external information on farming. Therefore the focus of information dissemination for the Sikep people should concern with farming and agricultural technology.

The Sikep people actually is having awareness to access the right information on farming. They are welcomed new plants or new cultivation system. They are willing to listen to agricultural supervisor on any information concerning agricultural management and pest control. The government and agricultural super-visor showing poor performance therefore bad harvest often occurred. Even though the Sikep people experience many bad harvest, they had been determined to become farmer. The work ethos and dedication as showed by the Sikep people should be appreciated with access to useful information and skills which ensure the success the Sikep people as farmer.

The Sikep people is an independent community. Their way of life which characterized by reluctant to receive assistance from the government or any other parties had force them to create their own technology, especially agricultural technology.
They had developed skills to create fish trap and equipment/design to trap mice.

The Sikep people is willing to learn from outsiders or agricultural supervisor in creating or setting up an equipment which made their life easier. This condition should be responded positively by the relevant institutions by providing them with training in creating useful technology which might increase the chance of their success.

Literacy is the condition in which the people able to understand the codes and signs. The Sikep people had already aware on the importance of literacy. Most of the Sikep people learn how to read and write autodidactic. They think that their children should acquire better skills on read and write by sending them to attend formal school.

The condition of a community who had awareness on literacy should be followed up by action such as information lessons on read and write when agricultural supervisor disseminating information. For ex-ample, when the Sikep people held a gathering to at-tend agricultural supervisor presentation, the occasion can be supplemented with lessons on reading the procedure of fertilizer uses or stages of new varieties cultivation. Therefore literacy should not be confined to formal education but must be extended to social activities.

In addition to literacy in terms of read and write, it is necessary to take into account media and digital literacy. The Sikep people had been exposed to mass media such as television. Many Sikep people don’t realize the adverse effects of television programs. They think that television only provide entertainment without any considerable negative effects. Many Sikep children copy the fashion, conversation, and even how to read/write as seen on television. In addition, the Sikep people had already adapted smartphone. They are playing game and communicate with smartphone. This condition absolutely require careful attention. It is absolutely necessary to remind the Sikep people on the proper way of media consumption. Information access on media literacy may be given to the parents and the chief through an informal forum.

Access is an important elements to education success. In the case of the Sikep people access to education is available through either of these two options: informal (local education/parents) and formal (teacher/school). Access strategy which shall be of concerned is the ability of figures who are deemed as the key to access. In formal education the key to access is the teacher. Teachers are the ones who responsible to deliver the materials and information to the students. Teacher shall understand the rules, culture, and the needs of the Sikep people to enable them delivering proper education according to the Sikep people’s needs and not contrary to the Sikep people beliefs. School shall emphasize on local contents which include agricultural subject.

Whereas for informal option, the parents is the key access to education. Understanding and information on farming as possessed by the parents need to continually upgraded and enhanced because they serve the function as teacher and agent of change in the Sikep people community. The roles of agricultural supervisor/facilitator is important in disseminating agricultural information and innovation to the parents or the members of Sikep people. The public figures of the Sikep people also responsible to provide the gate for the people in accessing knowledge and innovation on farming.

However different the access, the needs for information as provided either by formal school or local education is relatively the same. Ethno pedagogy is a mode of education which take into account the cultural and social condition of the local people. The people’s needs for information in the case of the Sikep people are: cattle/farming, agricultural technology, literacy in term of how to read and write, and media literacy. Thus, both formal school and local education shall have better access to information in accordance with the people’s needs.

VI. CONCLUSIONS

The Sikep people think that the universe is a various entity therefore human may learn the nature and life by various ways. The Sikep people community is reluctant to formal school because they believe that the subjects learned in formal school is useless to their way of life as farmer in addition to avoid disgrace from breaking the community rules. They claim that many people (outside the Sikep community) attend formal school already. Therefore, they also think that the Sikep people need to be focused themselves on any other subjects that cannot be learned in formal school. They focus on education which teach people on how to become a dedicated farmer and how to live together in peace and harmony.

The findings shows that the Sikep people is having specific discourse on education. Such discourse determine their interpretation on education process. The Sikep people discourse on education signified specific principles and education values. There are three codes of education held by the Sikep people: education as a part of daily life, knowledge on farming is a hard skills requirement, and the philosophical values on morality and spirituality as soft skills.

The discourse of the Sikep people shows how school and education as built on a learning process in daily life is not replaceable by formal school. Therefore education process which accommodate the local values is necessary to increase the people’s participation in formal school.

In consideration of the Sikep people speech codes, the author propose an education communication approach which comprise of four elements: mode of school, information adoption, literacy, and access strategy. The four elements is the key to develop a mode of education which is best suited to the Sikep people’s needs. A good mode of school is a mode which enable the Sikep people’s potentials development in agricultural field while maintaining the morality and spirituality beliefs which shape the character of the Sikep people.

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