Social transformation in early childhood education case study in Wihdatul Ummah Kindergarten Makassar

J Sahid, N I Idrus, H Nafing and M Lampe

Anthropology Doctoral Study Program, Hasanuddin University

Email: asriadi08@gmail.com

Abstract. Globalization has affected the Indonesian people's lives. The study aims to examine in depth the children's value for families and PAUD institutions in Wihdatul Ummah Kindergarten Makassar; To examine in depth the socio-cultural transformation through the enculturation process of children. This research is qualitative research using an ethnographic approach. The emic perspective of the research subject was Parents, teachers, leaders and school staff in the social transformation perspective in children's education. The Islamic education system initiated by Wahdah Islamiah is not as easy as imagined. Internal and external conflicts, such as stigma and stereotypes as exclusive education, etc. are indisputable. Currently, it is gaining a significant positive response. Islamic religious values were developed in Wihdatul Ummah Kindergarten. These values undergo a lengthy enculturation process and involve a variety of stakeholders and the environment. There are supporting and inhibiting factors in education implementation in Kindergarten.

1. Introduction

In the 2000s, the inclusion of a global idea of education for children declared through the EFA (Educational For All) movement for the first time in 1990 in Thailand was later confirmed in the Dakkar Declaration in 2000. In 1922, KI Hajar Dewantara (1889-1959) founded the Lare Park or the Children's Park, eventually developing into the Indria Park or what we later know as a Kindergarten. KI Hajar Dewantara has laid the foundations of a culture-oriented national education through the establishment of a student park. KI Hajar Dewantara asserted that culture is the basis or basis of education; education must be in accordance with the nature of life that is stored in the customs of society [1].

The existence of Kindergartens is officially regulated in Law No. 4 of 1950, which declared children's education as part of the national education system, and this was later reinforced by the establishment of Kindergartens with state status in the 1960s. The government makes policies on education through the National Education System Law No. 20 of 2003. At the level of children's education and early age, the role of educational institutions is very strategic to instill moral values, cultural values and national values in children. The existence of early childhood education institutions (PAUD) has gained a large space amidst modernization of community life, the rise of a new middle class [2].

The general purpose of this study is to study in depth the phenomenon of transformation or social cultural processes of early childhood institutions in Wihdatul Ummah Kindergarten.
2. Research methodology
This research will use a qualitative approach [3], which aims to understand social phenomena in their entirety (holistically) and deeply. Social phenomena in early childhood education institutions (PAUD) are revealed in full natural settings based on the philosophy of phenomenology. So that this research only focuses on one institution of early childhood education, namely in Wihidatul Umma Kindergarten in Makassar City. This location was chosen purposively, with consideration to the social class category and is a religious-based educational institution that has existed and continues to receive a positive response amid competitive socio-cultural changes. The school is also represented as a school that is resilient with a strong Islamic ideology.

The data in this study consisted of: (1) Primary data; (2) Secondary data. Primary data is data entirely obtained through in-depth interviews, observation and participation and focus group discussions (FGD) while secondary data is data collected from various documents or reports from related agencies, such as schools, education agencies and related government.

The data analysis of this research was carried out as a qualitative analysis procedure that went through three processes; (1) Perform data reduction. This process begins by gathering all primary data (interview transcripts, observations and FGDs). Read over and over again and then the data selected, discarding unnecessary data; (2) Categorizing. This second step is carried out to similar group issues or similar topics of discussion. It is at this stage that the topic findings regarding the formation of a tarbiyah (education)-based Wahdah generation, Islamic values in the content of education and the meaning of parents regarding Wahdah education are grouped; (3) Data interpretation. This last stage contains the process of data description by synthesizing the results of interviews, observations and FGDs.

3. Results and discussion
Wahdah Islamiah, as a social movement in upholding the Amar ma'ruf nahi munkar initially did not cover the whole society (ummah) but was limited to certain circles. Early activism from the establishment of Wahdah Islamiah (Fathul Muin Foundation) was an "exclusive" organization. This exclusivism took place between the process of "separating" the activists who founded the Fathul Muin Foundation and Muhammadiyah from 1986 to its institutionalization in 1998. It was after this stand that the movement was very intensive and targeted students [4].

The initial exclusivism that occurred at Wahdah Islamiah in the search for this research was marked by the emergence of educated groups (students and academics) as the main members. This group positioned themselves as "in the elite group" who then carried out da'wah to all corners of the Makassar area. The enthusiasm for receiving good da'wah by the community was motivated by the ability of the knowledge and knowledge of its members who were mostly educated. This position is then very attached to the early Wahdah Islamiah group as an exclusive group.

This initial journey shows how Wahdah Islamiah was transformed from an "exclusive movement towards an inclusive movement". Wahdah Islamiah members believe that the development and empowerment of the ummah is an investment in the realization of Islamic teachings at the individual, family, community level, to the level of the nation and state. The inclusiveness of Wahdah Islamiah is thus situational as the country's political situation changes.

This change is also not easy among Wahdah Islamiah's internal circles, including for education teachers. Mentari (38 years), as a teacher, felt the initial conditions of Wahdah Islamiah as an independent organization. As stated below:

"... In the early days, I felt that this school contained only our children. So as an educator I know exactly the child and his family background because his parents are equally active in Wahdah. I often felt as if I was withdrawing from the people, setting up my school for our children, even though I didn't. But the early leaders of the foundation still could not accept the students at random from outside. So if you think about it, just the people (our fellow). Everywhere you find it, that's all. I
thought why Wahdah's propaganda became less extensive because it contained only us. Did the foundation's leaders not think of developing more broadly? Yes, in the beginning, I still wondered like that ".

Mentari's statement above confirms the initial conditions of Wahdah Islamiah, especially schools that seem very exclusive. Schools as a formal institution formed by Wahdah Islamiah were also initially considered as a form of "exclusivity" themselves. In the continuation of this interview session, Mentari (38 years) explained how the conditions of Wahdah Islamiah's educational institutions were far more inclusive today.

"... if now Mashallah. Our children no longer fill our schools, but the children of our relatives, our neighbors, and some even from outside the island and new to Makassar. Finally, it became like our family. This is thankfulness, thank God. It means Wahdah and her school can be widely and well-received by everyone ".

More specifically, this change occurred after a decade (ten years) of the establishment of this educational institution. Wahdah Islamiah's development from exclusive to inclusive organizations also had implications for the same change in the educational institutions that she initiated.

Wahdah Islamiah was eventually also marked as a moderate and accommodating organization on broad muamalah issues, but for matters of faith and worship, it was not. Worldly issues, such as social, economic, and political issues or those dealing with community welfare, will be positively accepted. Wahdah Islamiah's accommodative attitude is very prominent in the social and educational fields. The construction of various public schools, in Makassar and other regions, is evidence of significant changes from Wahdah Islamiah.

The strengthening of the issue of "the emergence of new religiosity" [5] is currently increasingly encouraging the growth and development of Wahdah Islamiah educational institutions. People began to flock to send their children to Islamic schools, such as Wihdatul Ummah. The inclusiveness of Islamic Wahdah is accompanied by changes in society that lead to the poles of religiosity. Another phenomenon that also marks this change is the emergence of Islamic market segmentation or the "halal market". Products with "Islamic" and "halal-labeled" packaging are becoming increasingly popular in society, such as cosmetics, clothing, and various other properties see [6–9].

The presence of the Wihdatul Ummah school has become an inclusive school that is aligned with the needs of the community. Islamic values that will be achieved from both of them become possible to be at the same meeting point. This school is also able to become a shield in denying Wahdah Islamiah's accusations as an exclusive group or a group that always closes down.

Civil values that support the establishment of a cosmopolitan society include first, inclusivism, namely self-disclosure to outside elements through the ability to appreciate and select constructively. Second, humanism, in the sense of a perspective that treats humans solely because of their humanity, not because of any other cause beyond that. Included in humanism, here is the egalitarian nature of looking at humans as equals. Third, tolerance, namely the existence of space and greatness of the soul in dealing with differences. Fourth, democracy which gives scope for freedom of thought and the delivery of criticism [10]. The values that were later tried were achieved in the Wahdah Islamiah transformation. Movement transformation includes inclusivism, humanism, tolerance, and democracy.

Although inclusive religious attitudes have a solid basis, the realization of the effort does not take place smoothly. The ideology of "returning to the Qur'an and Sunna" embraced by some contemporary religious movements which endorsed a number of violent campaigns, both in the form of apostasy, assault and terrorism, is one of the toughest challenges for inclusive religious attitudes needed for the establishment of a cosmopolitan society. This is because, this contemporary religious movement group identifies the West, in this sense Non-Muslims, and Muslims who are considered not in line with thinking as enemies. Here, inclusive religious attitudes are forced to deal with radical-exclusive religious attitudes that do not leave room for dialogue and compromise in resolving common problems, both nationally and globally. The myth of Wahdah Islamiah as an Islamic organization of hard-line and exclusive movements is slowly being pushed aside.
Another challenge faced when Wahdah Islamiah's education leads to inclusive is the strength of fiqh, which introduces a less positive perspective, such as rigid and linear intolerance towards other religious communities so that it is conservative. A number of fiqh books tend to contain discriminatory thoughts towards people of other religions. In the tradition of jurisprudence, the relationship between religions, Muslims and Non-Muslims, apparently has not yet received a fair settlement because it is motivated by several reasons, namely (1) jurisprudence was written at a time when the relationship between Muslims and Non-Muslims was not so conducive, (2) fiqh written in the internal situation of Muslims that are not so solid, and (3) the existence of religious symbols that implicitly advocate a hard attitude towards other religions. This challenge has become a "thorn in the flesh" that continues to be opposed by the Wahdah Islamiah education movement, particularly in the growth and development of Wihdatul Ummah Kindergarten, as revealed by Sinar (37 years) a teacher that:

"... the early establishment of Kindergarten was not only challenged from the outside, but also from within. The Ustadz and Ustazah seniors, especially those who are very well-read, are a kind of textual, and they really oppose it if the school is involved in general activities. Especially if you know that the school embraces the community, well sometimes we are immediately criticized to the utmost ."

Conservative jurisprudence tends to close itself to liberalism, pluralism and secularism. The three paradigms actually have compatibility with Islam which upholds freedom, for example, freedom of religion and freedom of thought. Islam that values diversity as a human need and God's destiny, Islam that rejects dominance in the religious sphere and opposes the need for an Islamic state. Such suspicions used to be blamed on Wahdah Islamiah groups, including Wihdatul Ummah kindergarden, as a concrete representation of their movement.

In accordance with the demands of local wisdom, early Islamic education carried by Wahdah Islamiah is expected to be responsive to the diversity of religions, cultures, and communities in Indonesia as a real reality that requires seriousness in managing it. In addition, the insistence on the current of globalization with its positive and negative sides is increasingly inevitable as if demanding to have an inseparable global insight from the roots of Indonesia and Islam. Without wisdom, pluralism is like a "fire in the husk" which at any time has the potential to suppress the building blocks of national and state life, while without the right global insight, the current of globalization will drag into the vortex of calamities, such as violent behavior in the name of religion or materialistic lifestyle. In the most basic level of child development, this will be the best capital in an increasingly competitive development.

Thus, educational activities are needed to foster multicultural wisdom and global awareness of students, namely inclusive education. Later, this generation will be able to play a role in caring for diversity and making use of it to achieve the benefits of living together and to be able to respond appropriately to the current of globalization. This means that early Islamic education has an important mission to bring students closer to the guidance of religion and to transform religious values that are inclusive-multicultural to them. Religious education should be more "dialogue" so that educational activities are able to nourish the growth and development of multicultural wisdom and learners' global insights.

As a religious movement, this polarization and various negative accusations have unquestionable consequences. The intersection between dominant ideology and minor ideology has always been a contest that takes place in such a long round. The tension between doctrine and the world is a never-ending problem in a society undergoing a process of modernization [11].

One case told, Fitri (32 years) one of the teachers at Wihdatul Umma Kindergarten, about the weight of dismissing the prospective parents' perceptions about the stereotype of the school managed by Wahdah Islamiah:

"... first of all, this school only contains children from Wahdah cadres, so it can be said that the beginning is still within the scope of fellow members. Then from the members invite relatives and neighbors, but other individuals are interested. Well, the problem is that new people who don't understand Wahdah or don't have Wahdah knowledge, feel very anxious if their children are admitted
to this school. There are some parents who are too worried their children will be indoctrinated; there are also those who worry that their children will be very closed and hard to get along with friends outside of school."

Fitri's conversation above shows how the development of educational institutions initiated by Wahdah Scientific is still limited for cadres. The flow of information and technology that develops, making some of the parents who do not have complete knowledge about Wahdah Islamiah become very alarmed.

On one side, there is hope to send children to Islamic schools to obtain good religious knowledge. On the other hand, there is a concern that there is dogma content in each material, as expressed by Bunga (27 years) a parent of students, that: "I still doubt it in the beginning. It's because the teachers are covered in veils. I wondered how to communicate with the children later. Then some say around the neighborhood; he said the children who study there would have difficulty getting along, too pious. Some say later that jihad is taught. Now, as far as I'm concerned, jihad is war. I had thought maybe this could be called a terrorist later. But because I was very curious because there was a teacher in the school who often played with my child and was good at counting and very polite, I had never heard dirty and rude talk, I ventured to his school. I ask questions about how the teaching is and what the children will achieve. It turned out that everything was beyond my expectations, the way of learning was different and the children were immediately taught independence. Since that time, I was sure and until now, there has never been negative gossip before ".

Explanation, The interest in this quote, shows how information about the negative image of Wahdah Islamiah schools developed in the community, and the reality experienced by their children who were educated at Wahdah Islamiah.

In the focus group discussion with parents, it was also revealed how other parents found negative situations to be positive. Parents actually become agents to construct a positive image of Wahdah Islamiah's education. In the few years after the entry of non-cadre (general) students, the number of registrants has experienced a significant increase.

Other challenges faced are not only the Wahdah Islamic and community issues (external parties), but also among fellow management. Efforts to get out of the vortex of stereotypes are responded in different ways. Among these methods, there is also disagreement between fellow Wahdah Scientists. Indah (43 years old) as a headmaster explained again how the conflict occurred between her and the foundation's officials, as follows:

"In 2007 I tried to introduce children and school to the public. I take the children in general competition events, so they get to know each other with other schools. I included a children's television program with a competition. Alhamdulillah, our children, won first place. I am very proud, I am happy because Wahdatul Ummah kindergarten is known by many people, especially other schools. We go home with the trophy ... ".

"... In short, we were happy at that time. But I was surprised to be called by the head of the foundation (YPWI). They gave me SP 1 (warning letter 1). He said I had taken the children to public places while we knew as teachers, we had to maintain Islamic values. Not to mention because I covered hijab improperly so ".

Efforts to counter stereotypes or bad images that were attached by Wahdah Islamiah, in the beginning, are still often met with pros and cons. The more self-exclusion, the stronger the stereotype survives. Appearing in public and introducing the educational achievements of Wahdah Scientific is one of the best ways to ward off, according to Indah. This method is also a great way to promote Wahdah Islamiah education so that it can continue to grow and be accepted by society

4. Conclusion
Based on the results of the study, it can be concluded that the governance of the Village of Tongke-tongke has not applied all the concepts of a smart village, the indicators that are met are only smart mobility. However, there have been efforts to improve governance towards the application of the smart village concept with the availability of funds for the development of information technology and
human resource development, as well as the commitment of village officials to realize good governance.

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