

THE ROLE OF SOCIAL AND CULTURAL VALUES IN PUBLIC EDUCATION AT A REMOTE ISLAND:

Case study at Parang Island of Karimunjawa Indonesia.*

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Abstract: This paper examines the question of how education in Parang Island as a remote island takes place in a permanent geographical issues and the feel of 'mystical world' influences. This paper also identifies socio-cultural values and their role in both formal, non-formal, or informal education. Sociological and anthropological approaches were used to examine these issues. The research results show that education in Parang faced critical issues such as the existence of permanent teachers mostly coming from outside of the island and therefore required a high mobility. And because of the large ocean waves, their return to Parang couldn't be ascertained. However, the natural constraints actually construct social cultural values those were typical of islanders, which in turn plays an important role in the various fields of education. In formal education, the value of multiculturalism, mutual helpfulness, cooperation, and togetherness are intensively internalized in any subjects, such as Social Science (IPS), Citizenship Education (PKN), Indonesian Language (BI), and Islamic Religious Education (PAI). It was integrated with the multiethnic student's empirical experiences as maritime ethnic that has an open and egalitarian in character. Islamic religious values which tended to have a syncretism pattern promoted a balance and harmony of life which were transmitted through non-formal education such as Madrasah diniyah Mathali'uland some private boarding schools. Constructed values created their identity as a multicultural maritime ethnic which lived in harmony, and it was disseminated effectively through education in the family.

Keywords: Socio-cultural values, remote islands, maritime ethnicity, multiculturalism

Introduction

The education system in Indonesia today tends to be generalized at any level without considering geographical conditions and the level of society's development and progress although the 2003 National Education System Law, article 5, paragraph 3 stated that "Citizens in remote areas or underdeveloped indigenous communities are subject for special education services". Article 32, paragraph 2 explained that, "A special educational service is education for students in remote or underdeveloped areas, remote indigenous communities and/or victims of natural disasters, social disasters, and those who are economically incapable". Thus, the mandate of the Act hasn't yet realized in practical level. One example was Parang Island of Karimunjawa which is geographically an isolated and remote area, also held the same education system (curricula, subjects, duration, teaching methods, etc) as other

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regions of Indonesia. In such conditions there must be typical problems affected the dynamics and development of education in the island.

Parang Island is one of the 27 islands under Karimunjawa District, Jepara Central Java administrative governance. Parang island as a village with 1,897 populations, has a low education level because most of the people do not complete primary or elementary school. Those who want to get a higher education (junior/senior high or vocational school) must leave the village after graduated from elementary school to Karimunjawa island or Jepara (located in Java island). Perhaps because of isolation and low education level of population, the mystical life style that believed in supernatural forces is still very strong in this island even though Islam is also growing rapidly (Rochwulaningsih, 2010).

As a remote island, Parang Island has a pluralistic character because of multiethnic society consisted of Javanese, Madurese, Flores, Bugese and Buton. The diverse ethnic background is certainly related to the high migration rate in maritime tradition during the course of history and is influenced by their traditional perspective, as their thought sea is an open space that has common property right and is accessible for anyone. This perspective also has historical legitimacy when traditional rulers applied the free ocean policy/ *mare liberum* (AB Lopian, 2009; J. Kathirithamby-Wells and J. Villiers (eds), 1990). Under such conditions, isolated island which is lied between/ surrounded by sea, later became a haven shelter and a strategic settle for maritime ethnic as seen in Parang island.

Despite the pluralistic ethnicity background, Parang people has typical social and cultural values as the result of ecological adaptation to their environment (Schrieke, 1957: 102-103). Steward (1955: 40-41) also suggests that there are three core aspects of culture (cultural cores) that highly responsible for environmental adaptation, i.e.: the interrelation between technology and environment; behavioral patterns; and religion. Kaplan and Manners (2000: 65) formulates three aspects into ideology, socio-political organizations, and technoeconomy. In this case, the maritime socio-cultural value is clearly constructed as the result of adaptation to ecological conditions in Parang society. Regardless their ethnic background, they were maritime entities migrated and stayed in a desert island that lived by utilizing marine resources. According to Koentjaraningrat (1974), socio-cultural value systems can be identified in: (1) knowledge (complex ideas, values, norms and institutions), (2) behavior (complex activities), and (3) complex physical products in the form of institution.

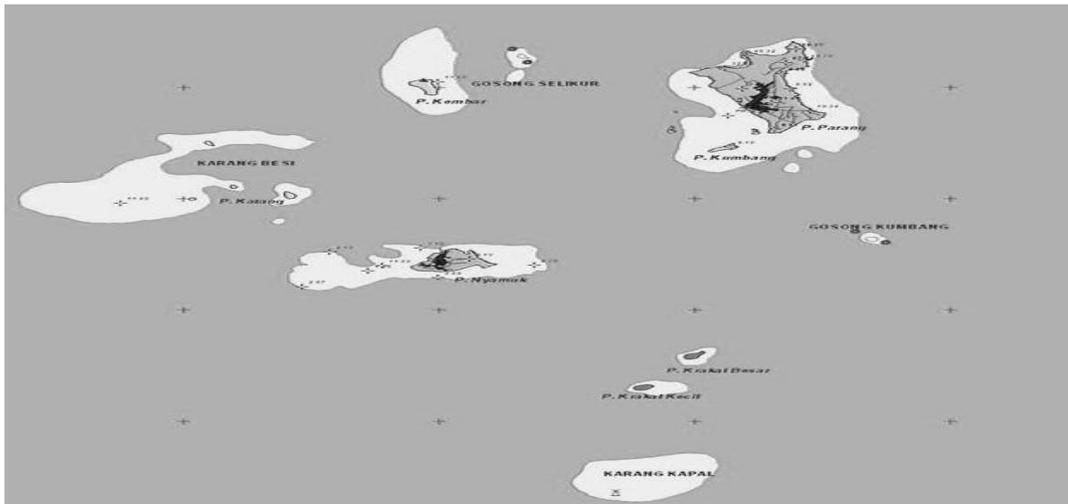
From those basis points, this paper will describe Parang island profile as the construction background of the people's socio-cultural value, and discuss the role of social-cultural values on public education in Parang as a remote island. This paper will also discuss how the local values are transformed in various existing education and how the effectiveness is, because education whether formal, non-formal, or informal, is a strategic media for community's socio-cultural value transformation.

Profile of Parang Island

Remote Island Isolated by the Sea

Parang is one of the four villages in Karimunjawa district (Parang, Karimunjawa, Kemujan, and Nyamuk). The island is approximately 708 ha wide with challenging geographical condition. It has a quite difficult access to another island, including the district's capital in Karimunjawa island which is about 7 miles away or three hours sailing. Astronomically, Parang is located at 5°40'57" south latitude and 110°04'110° 40' east longitude. The island is surrounded by a group of uninhabited islands and in a quite strategic nationwide shipping lanes and trade. The northern border of the island is a nationwide cruise line (Surabaya-Banjarmasin) about 2 miles from Parang mainland. As a village, Parang has 4 neighborhoods, 2 community associations, and several uninhabited islands, such as Kumbang, Kembar, Gosong Selikur, and Gosong Kumbang islands (District Government Publications, 2013).

Figure 1: Map of Parang Island 2013



From the map, it is clear that almost 85% of the area covered by water and therefore, the only transportation from/to this island is by boat. Beside greatly influence by season (weather and wind), the operation of the boat also depends on the number of passengers. So far, there is no daily boat schedule from/to Parang island and commonly renting a one way trip boat for Rp. 400.000 under certain circumstances is so common. In 2012, Jepara government started the operation of Kemujan boat to serve Karimun-Parang route and charged Rp. 35.000 per person for one way. But it was no longer operated due to the high operational cost and unpredictable number of passengers yet.

The geographical conditions make difficult for islanders to access information and to communicate with the outside 'world'. The electrical power only lasts for 6 hours a day from 6 pm until midnight. In order to be able to use radio and television, people in Parang must use cable connection or satellite dish antenna mounted in >15 m height. Thus conditions forced people to buy or rent a satellite dish/decoder which is too expensive if they want to listen to the radio and watch television. Therefore, not everyone can access information through television or radio. It is also very limited both in mobile signal and location. The weak mobile phone signal is only available around the pier (Darmaga) so it needs to support by media like cable or antenna.

Maritime Ethnic in the Shadow of 'Mystical World'

Based on indepth interviews with several residents of Parang island above 65 years old, it can be concluded that all residents are the descendants of fishermen migrants. Most of them were Java ethnic, followed by Madura, Bugis, Buton, Flores and Malay as shown in the following table.

Table 1. Parang Village Residents Based on Ethnicity Background 2012

Ethnic Background	Number
Javanese	1.684
Madurese	58
Bugese	54
Buton	23
Flores	14
Malay	4
Total	1837

Source: Rochwulaningsih, 2010.

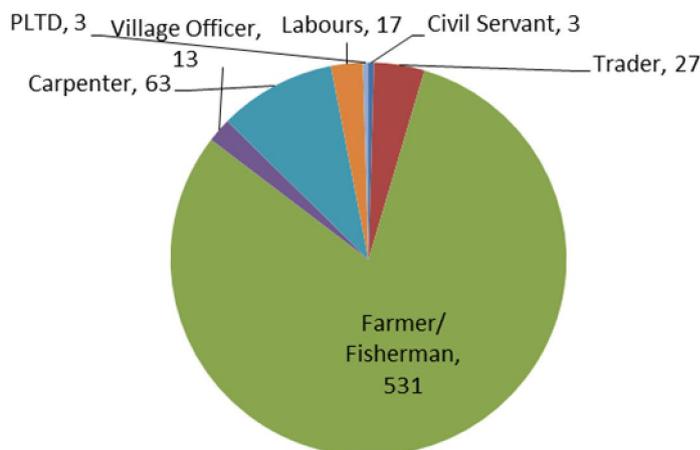
The arrival of migrants in Parang island happened gradually, started by stranded fishermen from Jepara (Java) who lost their boat because of storm then followed by other fishermen from various ethnic backgrounds. The migrants naturally formed settlement based

on their ethnicity. At first, every ethnicity tended to live according to their customs from their ancestors, communicated with their own language, and chose a life partner from the same ethnic origin. In line with socialization process, social interaction between ethnics has more intensified, enabling them to learn the socio-cultural values of other ethnicities. Therefore, it isn't uncommon to see Madurese, Bugese, Buton, etc. speaking Javanese fluently and vice versa. Recently, every islander could also communicate using Indonesian language. The increasingly intensive interethnic relation has also made a common inter-ethnic marriage. Settlement patterns no longer clustered by ethnicity as before, because in the middle of Javanese settlement we can easily find Madurese, Bugese, Buton or other ethnic settlement. Socio-culturally, they even have acculturated forming their new identity as Parang people, especially young people who get less knowledge about their original socio-cultural values from their parents.

Although there has been a significant change in their social life we can find the characteristics of Parang as it was in the past. In term of settlement patterns, for example, we can still find the trace of ethnic clusters when we look at the composition of population based on ethnicity and the dominant ethnic culture in community at certain location, such as at neighborhood 1, almost all residents are Javanese. Several areas in neighborhood 2 are almost Bugese. In this case, ethnic plurality never has a problem which interferes with social harmony. They live in togetherness and harmony so they never have a conflict because of ethnic issues.

As maritime ethnic, most of islanders (>80%) live as fishermen, but during the west season (strong western wind caused big storms and fishermen can't go to the sea), they shifted to land cultivation. Figure 2 shows the composition of Parang population based on their source of living.

Figure 2 : Number of Parang Residents Based on Source of Living 2012



Source: Primary Research Data, 2013.

Local fishermen has traditional knowledge based on natural signs such as star positions, the rustling wind direction, air temperature, etc. It guides them in fishing activities. They even rely on the reading of sky to do collective fishing (*mbambang*/ wandering in the sea) that usually lasts for days or months. In this case, they will not go out fishing when the sky was clear because it's the sign for rain, high tide and storm.

Many people consider that Parang still has a strong typical remote island mystical life compared to other inhabited islands in Karimunjawa District. Resident of Karimunjawa even stigmatized that Parang island residents had an underdeveloped culture because their life is still surrounded by mystical world. Some respondents note that Parang people often demonstrate the invisible forces such as the practice of magic, witchcraft and so on. This

information is mainly conveyed by respondents from another island but some respondents from Parang also acknowledge that. The stigma is legitimized by folklore spreading outside Parang at certain times. It is believed those who has no good intention to Parang's residents will not be able to see the island from a distance and all they see are only white mist that it is perceived as a supernatural power protecting the island.

According to Parang village secretary, the island has the oldest historical records compared to the other island groups of Karimunjawa District. He even believes that Parang's history is older than Karimunjawa itself. There are two unknown sacred tomb in Parang and the surrounding community call it the tomb of Mbah Keramat Kunci (Sacred Locks Grandpa). They call it as Sacred Locks because it is located in Kuncen (key master) area and is considered as the first inhabitant of the island. Parang's narrative history is always identical with the existence of the Keramat Kunci tomb. It is said that this area was the key to Parang as known by common sailors. Therefore it is not a secret anymore for sailors that whoever accidentally cross the waters of this island will feel a very strong mystical aura. One respondent even said that he came along from Palembang (South Sumatra) just because he heard about the magical power of the island's figure. Furthermore, the location of Mbah Keramat Kunci tomb is in line with the old pier on the eastern side of the island. The natural pier was once used as a vessel berths because of its calm waters. Even nowadays in the west wind season the Kuncen area seems to be crowded by big and small vessels.

The mystical condition also colors the development of Islamic values in the island. All Parang residents are mosleams with strong religiosity which is reflected in the development of Islamic schools (pesantren) and religious activities like classic Koran recitation at the school every day or night. Therefore, religious leaders or clerics (more commonly known as *Simbah/ Mbah Kiyai* a connotation of 'charmed people') has a strong influence in the community. Every cleric in Parang Island has a school and students as shown below.

Table 2: Number of Islamic Schools Based on Owners and Students 2013

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

Primary Source: Research Data, 2013.

Table 2 indicates five Islamic schools led by five religious leaders in the island. The Islamic schools are merely the place to recite Koran and study Islam with constant students but not staying in a boarding house. About 15% of the island's total populations are students of the Islamic schools which is quite a big number for an isolated island. The largest and the oldest school owned by Mbah Abdul Mukti whose name has been widely known by people outside Parang.

Islam in Parang Island has evolutionally altered the traditional values through accommodation pattern. For example the tradition of sanctification/veneration of Kunci tomb began to turn into a tradition of pilgrimage and offerings, while *laku* (Java: nenepi) turned into fasting, recitation or reading tahlil, which is held every Thursday (Friday night) and Monday (Tuesday night). The strong accommodation pattern of traditional values in the development of Islam can also be found in tradition of local community. It can be found that religious values synchronize with traditional values, for example tradition for choosing the

best time for celebration, traditional rites, marriage, leadership patterns, and the social relations.

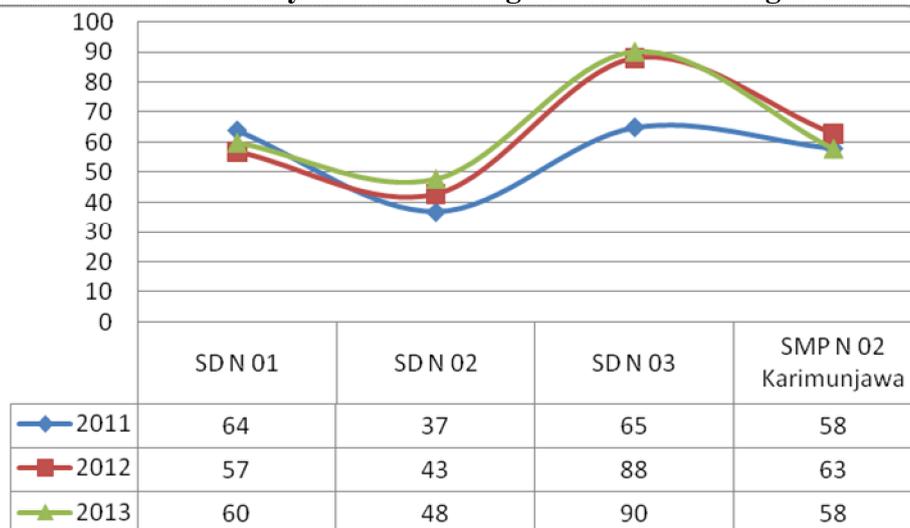
Socio-cultural values are basis of every community's life, it is associated with basic values such as good or bad, right or wrong, usual or unusual which are believed to be significant in ensuring the sustainability and development of a society (Koentjaraningrat, 1974). It will significantly affects and determines the way of thinking, acting, and behaving both as individually or society. From such understanding, we will discuss the role of socio-cultural values in education of Parang island community. It is primarily in the context that education as a deliberate effort and is intended to develop the individual potential, so they will be meaningful for themselves, the community, the nation, and the state. The discussion about socio-cultural values in education will be in accordance with the Indonesian Law of National Education System and divided into three categories; formal, non-formal, and informal education.

Formal Education

The condition of formal education in Parang village as an isolated island generally is not significantly developed. The education level of the population is very low. About 94% of the population never went to school or do not complete primary school, 4% completed primary school, 1% completed junior high school, 1% completed high school, 3 persons completed vocational school (Diploma 1 and Diploma 2), and 3 persons got Bachelor's degree as depicted in Figure 3.

Formal education facing important issues concerning to the limited human resources, education infrastructure, and access to information and communication. Originally, there was one elementary school founded in the 1970s, then it was growing into several elementary schools. Also a branch of Karimunjawa junior high school which was became Karimunjawa junior high school in 2005. There was also a branch of Islamic senior high school Safinatul Huda (Madrasah Aliyah/MA) but it was closed in September 2012 due to lack of students. More data about formal education in Parang Island can be seen in Table 4.

Figure 3: Number of Elementary and Junior High School in Parang Island 2011-2013

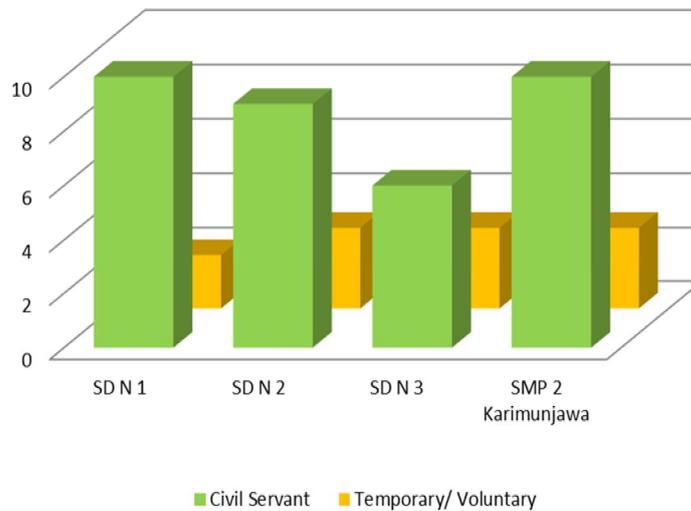


Source: Primary Research Data, 2013.

Figure 3 shows that there are 10 students per primary school's classrooms on the average and 59 students in junior high school. That number can't represent the situation in every school because in Parang elementary school 1 and 2, there are only 5-7 students in each class. There are also two kindergartens managed by 5 voluntary local teachers with 23 students per classroom on average. The elementary and junior high schools are public

schools, but the teachers are not all civil servants. Some of the teachers are either voluntary or temporary teachers. The composition of employment status of teachers in Parang can be seen on Figure 4.

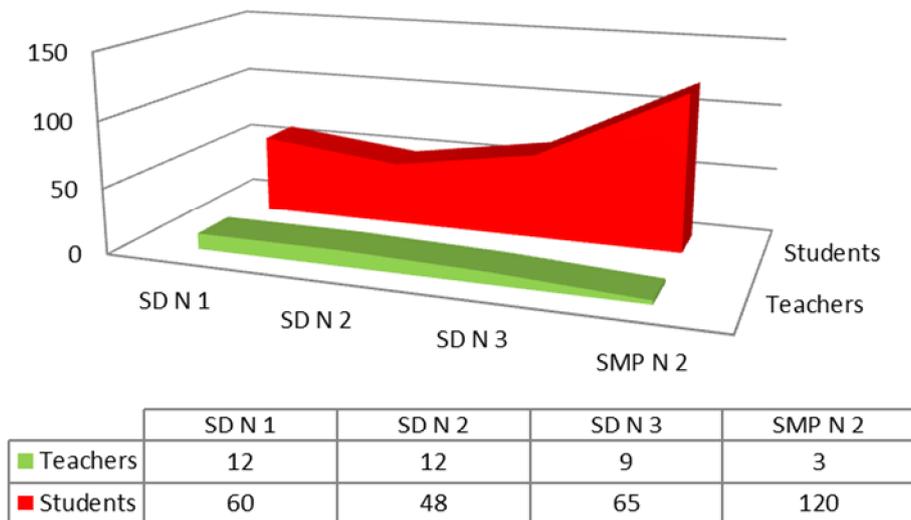
Figure 4: Number of Teachers in Parang Based on Employment Status



Source: Primary Research Data, 2013.

Figure 4 shows the majority of teachers in Parang has employment status as civil servant, only few of them are temporary teachers. Almost of the temporary teachers come from local. The schools in Parang with a relatively small number of students compared to other places in Indonesia are supported by a sufficient number of teachers. Proportion of teachers and students in Parang village can be seen in Figure 6.

Figure 5: Proportion of Teachers and Students Parang Village

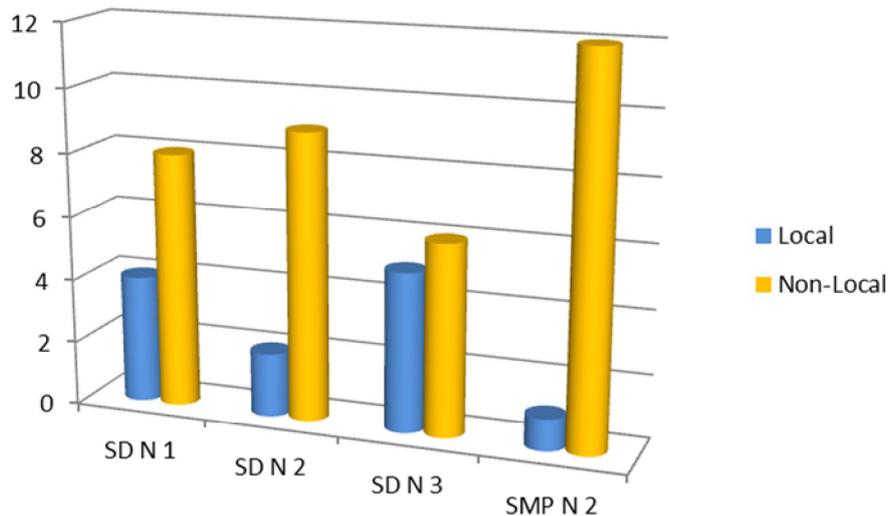


Source: Primary Research Data, 2013.

Data in Figure 5 shows that the ratio of teachers and students in Parang schools were ideal, i.e.: 1: 6 for elementary school and 1: 9 for junior high school. However, the calculation is made based on written number of teachers and students. In fact, the teachers do not always appear at schools so that the learning process in the classroom is distracted because the teacher is not there. Similarly, the administration of the schools academic calendar is not strictly applicable as in other public schools in Indonesia. The academic year started one week later and ended one week earlier than the national education calendar with

duration 1 hour shorter per day. This condition reflects the low discipline habit in formal education environment and it is caused by internal factor such as the low public awareness about the importance of formal education or perhaps because most of teachers are from outside the island and do not get a proper appreciation and support for working in remote island. The proportion of teachers based on their origin can be seen in Figure 6.

Figure 6: Proportion of Teachers in Parang Based on Region of Origin



Source: Primary Research Data, 2013.

Some teachers admit that serving as teachers in Parang is hard option consequences because it is often isolated and closed from access to the outside world. Parang also has lack of government's attention on development of education especially at remote island. It is evident from the availability of teaching materials inconsistent with the development and teaching media that is not fit the curriculum's demands, for example: because the absence of electricity and computer, ICT subject was only based on theoretical knowledge. Moreover, the infrastructure condition of Parang elementary school 3 (SD 3 Parang) is very poor (ramshackle building, narrow space, and grungy). It seems not feasible for implementation of formal education process. Therefore, competence and professionalism is so difficult to be realized in Parang.

Teachers' formal education level in Parang has increased because they are bachelor graduates in various levels. However, there are only three certified teachers distributed in SD 1, 2, and junior high school respectively. It is difficult for teachers in Parang to be certified because the certification requirements not only demanded a bachelor degree, but also the work allocation and competencies. Therefore, some teachers are promoted to have Teacher Education Training Program which is a course to support the teachers' professionalism. Almost all teachers in Parang argue that the government's attention on their plight still low although they have been given a special allowance about Rp. 400,000, per month, yet it isn't worth the transportation cost to support their mobility.

In the limited and underdeveloped conditions of formal education management in Parang island, there are society's socio-cultural values that could contribute to the improvement of learning substance quality. Referring to the reasoning of Steward (1955), Kaplan and Manners (2000) and Koentjaraningrat (1974 and 1998), the values are reflected in strategic issues such as multiculturalism, mutual cooperation, unity and mutual assistance in the level of knowledge or ideology, attitudes and behavior as well as in a more concrete form of existence.

Multiculturalism as the Capital of Social Harmony

Parang community as a maritime multi-ethnic social entity has a diverse cultural backgrounds (Tilaar, 2004), plurality in mutual recognition and appreciation atmosphere, and the willingness to tolerate and live side by side in peaceful coexistence and harmony. In Parang community, these values are supported by their egalitarian and open attitudes towards cultural and external influences. The egalitarian and open attitudes reflected in their acceptance to the presence of teachers from outside the land and the presence of new ethnic groups. This situation has strengthened the opinion that maritime culture and community has more multicultural characteristic than rural communities (Vlekke, 2008).

Multicultural topic as a knowledge is discussed in Social Sciences (IPS) and Citizenship Education (PKN) subjects in elementary and junior high schools in Parang. The knowledge become more meaningful because it matches with traditional values. In this case, formal education has directly or indirectly transformed knowledge of multiculturalism. For example, when there was new student from Sumenep Madura that definitely had different culture and was unable to speak Indonesian or Javanese language, no one in SD 03 Parang insulted or bullied him. The students even tried to help him both inside and outside of classroom so that he could catch up the lessons. The teacher admits that the case is a good example to show multiculturalism in Parang. The society was also very helpful for adaptation process of newcomers, this situation also states by the new students. Moreover, the teacher finds it easier to discuss multiculturalism topic in the classroom since it is not only knowledge but it has become the basis of every student's attitude and behavior.

The same teacher tells about a similar case that happened to a student with mixed Buton and Bugese ethnic backgrounds. He was able to speak Indonesian language but found difficulties in Javanese language since none in his family spoke the language. However, he could easily overcome the difficulties because his schoolmates were very helpful in Javanese language subject. Indeed the majority of students and teachers in Parang were Javanese so that besides Indonesian language, Javanese language was frequently used in the classroom. In this case, students from different ethnic background such as Madurese, Buton, Bugese, and Malay were assisted by other students or teachers to accelerate the learning process. To do this, teacher must have creativity. For example, one of Bahasa Indonesia (Indonesian Language) teacher in Parang junior high school admit that sometimes he involved all students to perform a drama in the class. In this drama, students were required to use their native language. It was intended to make students learn and understand that multiculturalism as their 'ideology' could be the basic capital in creating a social harmony.

Sambatan establish social consciousness among students

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

In formal education, especially at the primary level, thus strength tradition seems to be adopted and developed as a media of developing social consciousness as well as students and members of community. It can be seen in *gotong royong* activities in school, for example cleaning up and beautify the environment within the school and surrounding areas. Although

it is only incidentally and rarely performed (per year), especially at celebration of the Indonesian independence anniversary. In addition, the school's rules also provide enough 'space' to preserve *sambatan* traditions. If there are any students who cannot attend school because when they were following *sambatan*, so there will be any permissiveness from teachers and other students. It has been experienced by Bn, a fourth grade primary student in Parang. He ever didn't go to school, because he followed *sambatan* on his neighbor who built a house, and his absence in school was remain excluded by classroom teachers. In teachers' point of view, following *sambatan* for students is good, because it has a social consciousness to ease the burden of the others (neighbors). It is valuable and positive, so that the school was obliged to preserve thus tradition activity as their social consciousness.

Togetherness and helping each other as a basis values for constructing social solidarity

Routinely, Parang's people faced several problems which is caused by bad weather, big waves, and storms that prohibited for shipping. Those conditions later became the basis of constructed social solidarity. In its development, togetherness, and mutual helpfulness are instilled in a formal education. Through extracurricular activities like scouts, students respectively following thus activity. In several events and Independence day, they organize a together camp with other students out of their school environment, where sometimes it held in Karimunjawa as a center of government district.

In camping events usually students is divided into many groups and they had carried everything (such as bring and fulfill their daily living necessary, following competitions, etc.) by accentuate the principles of solidarity and mutual helpfulness. Teachers trained and accompanied them as Trustees brother. For the implementation of togetherness and mutual helpfulness among school pupils in Parang and the other islands, it is looked very strong character and a prototype as remote island's children. Thus point case, some primary students from the outer islands of Karimunjawa should follow the competition. Usually they are accompanied by their teachers. This event also obligate students to stay in residents, teachers, or friends houses without have to pay/ free.

Moreover, solidarity and mutual helpfulness also developed in learning process at schools by teachers. Uncommon conditions of schools in Parang is emptiness civil servant (Pegawai Negeri Sipil) teachers for several reasons (meetings, training, family, etc.). It obligates them to go to the outer islands and left their duty and job. Transportation from and to Parang is so erratic vessels schedules, which is depended on availability and feasibilities of the weather. In such conditions, it cannot be predicted when the teacher can be going back to Parang, therefore they are usually replaced with temporary teachers who are mostly locals. Moreover, there is a policy that education in islands should not be left without any teachers. They are automatically required to develop solidarity and mutual helpfulness as always ready to be a substitute teachers at certain conditions. Scarcity of teachers at certain conditions is a major problem in Parang, because most of them come from outside the island, and perhaps there are any opportunities for temporary teachers although with a low salary, which is just Rp. 300.000, - per month.

Interestingly there had never been any conflict between civil servants and temporary teachers, contrary they even working together and helping each other to avoid any chaos in learning process at schools. It has been realized by teachers and community leaders in Parang, that teachers have served and sacrificed a lot for locals, if they will be late and cannot teach on time, there must be technical issues related to transportation and natural conditions. Instead, civil servant teachers are very understanding and appreciate helps and support from temporary teachers. Even there are any incentives to share their awareness with temporary teachers, unity and helping each other among teachers is strong. Finally it can be used to

construct social solidarity especially on education problems in Parang and another remote islands.

Non-formal Education

According to the National Education Law, non-formal education is any education beyond the formal education that could be structured or staged in the implementation. Therefore, in this context the Islamic education is a form of non-formal education of which cannot be separated from the role of socio-cultural values. There is only one Islamic education that provided non-formal religious education in Parang Island, namely madrasah diniyah Mathali'ul Huda.

Madrasah Diniyah Mathali'ul Huda, media of religiosity formation

According to Education Law 2013, madrasah diniyah include of the nonformal education criteria. As the only religious non-formal institution in Parang, madrasah diniyah Mathali'ul Huda hold the duty to transfer Islamic religious values to children and to mediate the transformation of socio-cultural in accordance with the faith of Islam. Therefore, it has a strategic role in forming religiosity among young generation which relies on traditional community.

As for the learning process the curricula referred to NU Maarif institution in Jepara. The Islamic education had six classes that consisted of 20-25 students per classroom. The teaching system is almost in line with formal education system. Students are always in uniform carrying a bag filled with books and pencils. In the classrooms, they tend to listen to the teachers explaining the lesson, and write them down. Less critical questions arise and develop among the students, yet persistence and compliance are more prominent. To evaluate the learning outcomes, there is semester final examination called *imtihan* organized by the school. It is directly sent by NU Ma'arif institution in Jepara and every students have their performance books report. The tuition fee is ranging from Rp 10.000, - to Rp 15.000, - per month per students.

The learning process is guided by outline of Basic Teaching (GBPP) from NU Ma'arif Institute of Education Jepara. There are 14 subjects teach in this school, namely: monotheism, morality, *Tahajji* and *Imla'* (dictation), *Tajweed*, *Qiro'atul Quran* and *Tafseer*, *Fiqh*, *Arabic*, *Nahwu*, *Shorof*, *Tareh*, and *Ahlusunnah Wal Jama'ah*. It is provided by 11 teachers and they always at the school everyday in accordance with a predetermined schedule. Given the limited number of teachers compared to the number of subjects, there are teachers that teach two subjects.

During the process of non-formal education in this madrasah, the transformation of religious values strongly and specifically occurred as seen from the subjects taught. By giving such subjects, the students expect to have guidelines and the ability to apply the knowledge in their lives when it's dealing with God and community. For example in morality subject (Akhlaq), the students are taught about the attitude of children towards their parents, friends, the older people; the values to tolerate each other; to the issues of respect for difference. According to an Akhlaq subject teacher, he has been teaching the subject using the book of *Al A'la* (year I-IV) and *Taisirul Khiolaq* (year V and VI), and found that the values contained in the book actually were universally applicable. The other subjects such as *Fiqh*, *Tawheed*, and *Tajweed* are vertical foundation (relationship with God).

Islamic syncretism accentuate balance and harmonic life

The interesting fact can be found that there are tendency of accommodation, social cohesion, and cultural values alignment with the Islamic teaching model developed in madrasah diniyah Mathali'ul Huda Parang. Thus potential pattern produce a syncretism adaptation model that is oriented on the recognition and appreciation of local culture values.

Through school's curriculum known that Islamic-learning which has been developed foremost section is Ahlusunna wal Jamaah, it has become the Islamic identity of students, teachers, and general society in Parang. It is indicated by the existence of subject Ke-NU-an. Through this subject, the teacher actually wants students to understand Aswaja which is become the real Islam followed by a whole community at Parang. Therefore, as part of *jamaah* and *jamiyyah* in NU², students in madrasah as young generation will be equipped about how Islam is interpreted and put into action according to Aswaja. Strengthening of religious values in the younger generation becomes very important and fundamental, because they are determinants and also will be the future owners of Parang. Therefore, through education in madrasah, Islamic identity developed together with the community at Parang. In school or *diniyah* every student have been instilled Islamic religion which grounded locally as they getting known. This effort seems to indicate the integration between the purposes of formal and non-formal education. Teaching and learning activities in classical are still maintained, so students have internalized religious values e.g, humble among others, obey and also respect their parents and teachers.

Islamic values which accommodate local culture has become social identity in Parang. Being a common identity, expressing social-culture life in madrasah as non-formal educational values seems as important factor as media of transformation and preservation of local culture. In the context of practical interest, madrasah took part in preparation of Parang's community to develop themselves economically in all cultural products to support village administration, educationists, and community leaders to build and develop village economy which is based on *eco-religion tourism* that the point will be different with economic development of Karimunjawa (main island).

To succeed eco-religion tourism, local communities placing the education as most ideal media, one of media is through non-formal education by *madrasah diniyah*. Madrasah is not only presented materials in order to provide good understanding about environment of young people but also how to preserve the natural environment taught by Al-Quran and Hadits. So it is different with BTNKJ (Karimunjawa National Park) which has been socialized before, majority it tends to provide a good knowledge and understanding of young people about only the natural preservation as a living environment.

Informal Education

In Parang, there are several forms of activities can be categorized as informal education, namely cultural transformation among the family, community and pesantren. Family is the most effective media transferring local values in the context raising awareness of multiculturalism among of marine community in Parang. Family is also institution that occupies a central position in thus process, because from family people undergoing first socialization and internalization of local knowledge and othe social values.

Family as socio-cultural transformer

Local cultural values are embedded from generation to generation by parents in Parang, which naturally proceeds to build on their commitment for always maintaining, respecting, and developing of local culture. As an example related to the history of Parang colored by mythical existence of the unseen world, especially for immigrants who are not able to maintain behavior and attitude while in Parang. It is believed by a whole local community

²NU is one of the largest independent Islamic organizations in Indonesia and even in the world. NU follows Sunni (Ahlusunnah wal Jamaah) as their tought. NU is visible in the form of accepted culture, because it takes the form of theology NU acts as a charitable body, helping to fill in many of the shortcomings of the Indonesian government in society; combating poverty, developing education, empowering community, etc.

included parents that transform their knowledge and belief in mythical existence to children through folktales.

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

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

Forming Islamic identity of Parang through families

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

Meanwhile, religiosity dimension in Parang's families especially those that are associated on a relation vertically measured by understanding and action concretely as servants of God (*kawula*). Aware with this position, people are always trying to put themselves appropriately in vertical relationship with God as do the five times obligatory praying at mosques together, recite Al Qur'an, study Hadits and other classical texts (*kitab*) in *pondok*³ (*pesantren*) to understand Islamic law (*syariat*) related to worship and relationship with fellow as human beings.

Embedding *syariat* to children as young generation in Parang, parents or family is getting used to carry out important duties such as praying, recitation Qur'an, and study Hadits in *pondok*. For example, it is shown by Mr. UDN and Myng's family. Both of these families obligate their children comes to learn and recite Qur'an in *pondok* since pre-kindergarten and after undergoing formal education. It is done during the afternoon and in the evening it should be continued. Mr. Myng's has obliged too to his granddaughter, after having formal school they must depart to *madrasah* during midday to afternoon, and to *pondok* at the night. Additionally if he isn't at sea he also invites his granddaughter to pray together with other family members at midday (*lohor*) and Asr time.

³The term of Pondok in this study is different as pondok pesantren, *pondok* as a place to reciting Qur'an, studying hadis and classical text (*kitab*) were housed in chaplain's (*kiyai*) house. In Parang each *kiyai* has each musholla or kind of small located near with their house, in Javanese it is referred as *pondok*.

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

Conclusion

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

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

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

Religious values as togetherness and helping each other, transformed since long time through non-formal and informal education. *Madrasah* as a kind of non-formal education in Parang also have a strategic role in strengthening the religious values that has been ingrained in society and family. With involve whole subjects in *madrasah* became amplifier in enforcing *syariat* (Islamic laws) in both vertical and horizontal relationships. While family as an institution first and foremost an individual to be forming Parang's Islamic identity and become the frontline in instilling those values. Parents or family get used to carry out important duties such as praying, recitation Qur'an, and study Hadis in *pondok* in their daily life. So, *pondok* has a strategic function in the formation of younger people religious values.

Local communities have been developed potential educational community that can be used to conduct transaction process and adaptation among themselves with surroundings. Therefore, in the balancing load or educational materials based on local values in schools, *madrasah diniyah*, families, and communities around *pondok* is one of the first stage of a whole process education model based on local wisdom or indigenous knowledge, so education is expected to evolve according to the needs of society.

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