

Intergenerational Learning: Valuable Learning Experiences for Baduy Youth

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Abstract---Intergenerational learning was conceptualised as an informal process taking place in families and societies. In the traditional community like Baduy, the learning process does not happen in formal institution. It is through every day interaction among community members that learning between generation occur through observing, imitating and modelling. This paper identifies the benefits of intergenerational learning among Baduy community members. The data and information for this study was collected through interviews that include community leaders, parents, and young peoples. Research findings show that the benefit of intergenerational learning as being primarily related to the enhancement of social capital. There are some benefits of intergenerational learning for both younger and older community members; cultural understanding between generations, intergenerational solidarity, promoting life skills among youth, and transformation of the attitudes of younger members. The intergenerational learning provides learning opportunities among different generation and it facilitate 'learning society' in the informal learning context.

Keywords: *intergenerational learning, informal learning, learning society*

I. INTRODUCTION

The impact of globalization is not only in urban communities, but also in indigenous communities, especially on the community culture of learning. The Baduy Tribe in Kanekes village in Banten province as a primitive society has oral learning culture, but the modernization force them to change their culture into written learning community. The community of the Outer Baduy aware of formal and non-formal education as the learning needs of current generation, but the traditional leader, called puun view school and formal educational culture as a threat to the future of the Baduy Tribe. Formal education as an institution also is not part of the Baduy institution to preserve Baduy community and culture. The argument behind this is that school culture will improve the critical mindsets of young generation of Baduy and change their view of "amanat buyut" or "the great-grandfather's message" through learning with textbook and mass media, farming with technology equipment, consuming packaged food and beverages and so on. The Baduy society is actually eager to learn. However, the learning process does not happen in formal institution. It is through every day

intersection among community members that learning between generation occur through observing, imitating and modelling. The Baduy young generation learn from life that their ancestors passed down through a culture of learning within their families, communities and traditional leaders. For example, all young male in Baduy are able to do farming based on specific methods called 'ngahuma'. Furthermore, almost all young female learn to weave clothes and make palm sugar. Older people gives this kind of skills based on the community knowledge and rituals to support the environmental sustainability. All young people in Baduy tribe is not only to teach to add their knowledge, but also to make their honest and to respect the nature. This learning process is called intergenerational learning approach. Intergenerational learning was conceptualized as an informal process taking place in families, tribes or other such groupings [1]. Intergenerational learning has been the informal vehicle within families in both traditional and modern culture for 'systematic transfer of knowledge, skills, competencies, norms and values between generation'[2]. Some researcher and policy makers use the intergenerational learning approach to explain the intergenerational programs. For example, in North America, the term intergenerational program is used to refer to those activities which 'increase cooperation, interaction and exchange between people of different generations enabling them to share their talents and resources and support each other in relationships that benefit both the individual and their community'[3]. In Japan, the implementation of intergenerational learning aims to 'help Japanese people of all ages to pursue their educational objectives, arts and recreation interests, desired state of health and welfare, environmental preservation and community development goals and attain a sense of well-being.'[4]

Intergenerational learning can also be called family literacy which aims to support the occurrence of learning processes in the family or home context, and in the environment where the community is located. Family is the principal source of support and motivation for learning, both for children and adults. Family literacy activities are expected to aim to encourage and cultivate the occurrence of a learning society within the family or informal learning context, not only in formal contexts such as

schooling. Traditionally, the indigenous learning system showed by Baduy community members is used to managed their daily life and to preserve the indigenous skills and socio-cultural heritage. Typically, the elders of Baduy tribe, both parents and community leaders share their wisdom and cultural roles in perpetuating the uniqueness of the family and tribes. However, the research that uncover the multi-generational interaction and learning practices in the traditional culture have not been examined yet in the open literature. Thus, this paper identifies the experiences and the benefits of intergenerational learning as practiced by Baduy community members. The benefits of intergenerational learning as being primarily related to the enhancement of social capital through lifelong learning. Older people can generate community-based learning experiences not only for themselves but also for the young.

II. METHODS

This study employs ethnographic approach that is a qualitative method where the researcher observe and interact with research's participants in their real-life environment. In qualitative methods, the intent is not to generalize the population, but to develop an in-depth exploration of a central phenomenon [5]. Generally, in qualitative studies, there are no standardized instruments to ensure reliability and validity of research data. The trustworthiness of qualitative research findings is essential to ensuring the validity of the research. The data and information for this study was collected through in-depth interviews. The in-depth interview method allow participants to freely articulate their worldviews while allowing the researcher to remain focused on the research topic. The interview processes include Baduy community leaders, parents, and young people of Baduy tribes. Baduy people are part of the Sundanese who live in a remote area on Mount Kendang. Located in the village of Kanekes with an area of 5130,8 hectares, the researchers have to walk, because there are no means of transportation to reach the area. Following the interview, thematic analysis was used to identify, analyze and report pattern within the data. Key themes across questions were developed from individual interview in which the researcher use an inductive analysis approach to develop those categories and themes. This procedure allows for rich interpretation of the data and also systematic and informed by 'the study's purpose, the investigator's orientation and knowledge and the meanings made by explicit by the participants themselves[6].

III. RESULTS AND DISCUSSION

The research findings show that the benefit of intergenerational learning as being primarily related to the enhancement of social capital among Baduy

community members. The Baduy community members have developed their own traditional education through the indigenous learning system both in the learning process and adaptation to their environment and their world. Coombs[7] argued that the indigenous learning system is a learning system used by traditional communities as an effort to maintain the social system of the community for the sake of their survival. Traditionally, this learning system used to meet practical needs and to continue the social culture heritage and skills and technology of rural communities from generation to generation. Below are the practices of intergenerational learning system in Baduy community and benefit of its learning system for young generation of Baduy.

3.1 Cultural understanding between generations

Baduy life rules are the umbrella of all activities. The aspect of the rules of life include economy, social, and environment that is taught by parent and community learner (such as *Jaro*) to all children and young Baduy. These community social knowledge is given to children and young people of Baduy to understand customary structure and rituals that must be carried out. Thus, there is mutual cultural understanding between older and younger member of community. Traditional knowledge embedded in all community members of Baduy is a core of indigenous identity, culture, heritage and livelihoods must be protected and encouraged by adult to young community members. There is one famous proverb of the Baduy society as stated by one of *Jaro*, he is Ayah Mursi: "*lojor teu beunang dipotong... pondok teu beunang disambung...gede teu beunang dicokot, leutik teu beunang ditambah*" which means "*existing ones and the mandate of ancestors in the life at the Baduy community must be obeyed with the principle at life as it is in accordance with the rules that have been in force since their tribal civilization was born*". In Baduy, mutual respect among residents is maintain and part of the cultural understanding between generation. Even though there are no written rules, public ethics are always put forward. Baduy community recognize that individual ownership must be respected and that social ownership is also maintained.

3.2 Intergenerational solidarity

There are no economic and social gap between individuals Baduy. All Baduy community members are in the same position exclude some leaders who got mandate to lead the community. This simplicity and tolerance of the surrounding environment are the main teachings in the Baduy community. For example, all Baduy families, both Inner and Outer Baduy has the same traditional house architecture and size which mainly made from bamboo or *talupuh* and

wood. *Sulah Nyanda* traditional house is built by mutual cooperation using raw materials derived from nature. This is one kind of intergenerational solidarity among Baduy community members that called “*gotong royong*”. The aims of *gotong royong* is to teach the young people of Baduy that as Baduy community, the social interest of each individual must be put forward so that individual ownership is rare and the contrary, the community solidarity is developed. This is also an example of the principles of democracy in Baduy community. The *pikukuh karuhun*[8]– *pikukuh* means the absolute customary provisions, customs that must be implemented by all members of indigenous people and *karuhun* means ancestors, the older generation passed down to the younger generation – is an efforts to maintaining the customary mandate which has been passed down from generation to generation. *Pikukuh karuhun* regulated is education which running by model or a special form that is different from the education in general. However, there is compulsion to follow and maintain a peaceful tradition of life by the Baduy leader to young community member. Nonetheless, *pikukuh* is a guideline for young Baduy in preserving nature and maintain their survival in order to stay balanced and sustain young people life.

3.3 Promoting life skills among youth

The learning process in Baduy community has not been documented in the written document. The learning process and method is delivered in oral method by telling a story of any kind of learning to younger generation. Traditionally, education system in Baduy tribe happen in the family and community. Children before the age of 10 guided by their parent regarding the simple life skills such as taking water from the river, cleaning the house, cooking and simple crops. The *Inner Baduy* community holds that their basic education that limited to Indigenous knowledge, learning materials implementation of education that of agriculture. For young people after the age of 10, they are taught by the community group about norms, rule and other life skills, especially skills for agriculture. The economic aspects taught are only simple, namely learning to grow crops while maintaining natural balance. All Baduy men can grow crops, make household furniture, craft, take wood and study with parents. Baduy women learn to weave clothes and make palm sugar. The method they call the term *papagahan* which means teaching each other. Through their peers they also usually exchange knowledge such as learning skills-making and reading and writing.

The indigenous learning system practiced by Baduy community that adapt to their environment similar to what Kolb called as *experiential learning*. Kolb[9] explained that learning is the process where knowledge is built through transformation of experiences. Referring to Kolb, there are four steps in

experiential learning, include concrete experiences, reflective observation, abstract conceptualization and active experimentation. It is clear that young people in Baduy practice experiential learning that they learning soft and technical skill from their older through encountering the concrete experience. There is no written textbook as guidance in this process. They also observe what older community member practice day by day on how to plan the rice, make furniture, and weave clothes for young female. These young Baduy generation has been develop their observational learning through imitation and identification. The process identification occurs with another person (parent or community group leader) and involves taking on (or adopting) observed behaviors, values, beliefs and attitudes of the person with whom you are identifying.

3.4 Transformation of the attitudes of younger members

Formal education for the children and young people of Baduy is against their traditional customs. The Baduy community reject government proposal to build educational facility in the village. However, as stated previously, young people in Baduy, start from 10 years old learn about the norms and rules that apply in Baduy in small groups. The groups are based on the closeness of their home, and are guided by a leader or *Jaro* in their immediate environment. Most of youth in Inner and Outer Baduy are taught to have a philosophy of life, that is “*the Baduy people could always forgive. Therefore, for Baduy people who embrace the beliefs of Sunda Wiwitan ancestors, there is no unpardonable sin*”. Mul, one of young people in Outer Baduy said: “*we believe there is nothing to show anger and envy. Life only once, it should not be filled with hate.*” Moreover, even though young people in Baduy do not know the meaning of democracy, all young people know how to respect differences. They are very open accepting guests from outside Baduy who have different backgrounds in religious, ethnic and lifestyle. It is clear that intergenerational learning in Baduy community, both held in family and community give benefit young people on how they transform their attitude more open and inclusive.

The transformation of attitudes of the young generation in Outer Baduy are mostly influenced by internal factor, that is the *pikukuh*. But, there are sometimes different point of views between youngsters and elders on a specific rules and activities that is influenced by the extending of commercial markets and tourism. The use of technology is limited for Baduy youth, but now many young people in the Outer Baduy use mobile phone and social media to connect with people outside. Some of the children and youth also enter formal schooling, but the number is

insignificant. However, this attitude and behavior cannot erode their cultural values significantly.

IV. CONCLUSION

The intergenerational learning provides learning opportunities among different generation and it accrued by both older and younger Baduy group and may be complementary and shared[10]. It also facilitate ‘learning society’ in informal learning context. The model or form of education by way of verbal communication and direct practice, who passed down through generations through family, traditional institutions, and peers. Baduy children and youth attitude and personality are born from the process of internalization of their long and heredity culture intergeneration[11].The intergenerational learning practice in the Inner and Outer Baduy is implemented through two interrelated patterns among family institutions in the kindship system and through local leadership of the *adat* institution, both in the small group meeting and cultural activities.

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