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Bakar Batu Culture as a Reflection of Pancasila Ideology at Early Childhood Education

La cultura Bakar Batu como reflejo de la ideología de Pancasila en la educación de la primera infancia

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RESUMEN

El objetivo de esta investigación es explorar y descubrir los valores contenidos en la cultura Bakar Batu, como una implementación y reflejo de la ideología de Pancasila que se inserta en el aprendizaje a nivel de la educación de la primera infancia. A través de un enfoque descriptivo cualitativo con un enfoque fenomenológico. Los hallazgos en el campo de este estudio ilustran que los valores contenidos en la cultura Bakar Batu están de acuerdo con los valores contenidos en la ideología de Pancasila para fomentar un sentido de nacionalismo y patriotismo hacia los niños desde una edad temprana.

Palabras clave: Aprendizaje en la primera infancia, Cultura Bakar Batu, Justicia social, Reflexión de la ideología de Pancasila, Respeto

ABSTRACT

This research is intended to explore and discover values contained in Bakar Batu Culture, as implementation and reflection of the Pancasila ideology that is inserted in learning at the level of early childhood education. Through a qualitative descriptive approach with a phenomenological approach. The findings in the field of this study illustrate that the values contained in Bakar Batu culture are in accordance with the values contained in the Pancasila ideology to foster a sense of nationalism and patriotism towards children from an early age.

Keywords: Bakar Batu Culture, Early Childhood Learning, Reflection of Pancasila Ideology, Respect, Social Justice.

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INTRODUCTION

Indonesia is known as an archipelago. There are many islands from small to large ones. Besides that, Indonesia is also a country that has a variety of cultures, ethnicities, and languages that make Indonesia known as a country with the friendliness of its citizens. Neither one with the islands located in the eastern tip of Indonesia, namely the island of Papua (Al-Qurtuby: 2016; Akmal et al.: 2018).

The island of Papua has a variety of cultures and ethnicities that are found in almost every plateau as well as in the lowlands of the mountains and valleys to the coastal areas. The island is nicknamed the "little paradise that fell to earth" nickname, which implies that the island of Papua is an island that is very rich in natural resources. Aside from being rich in natural resources, Papua is also rich in cultural and ethnic diversity, which reaches 466 tribes. One of the cultures that characterize the Papua region is Bakar Batu culture. Bakar Batu culture is a technique of Papuans in preserving the noble values that we can find in our daily activities of eating together with all members of the community from children to adults without exception, all walks of life are involved in this Bakar Batu tradition (Mutawali: 2016; Pane: 2019).

The development of the implementation of the Bakar Batu culture in the land of Papua which was only a form of manifestation of the presentation of food in various types of food was then realized in the context of Papuan cultural questions. The culture that was originally just an event entertaining guests developed into a variety of ceremonies that penetrated all aspects of life in Papua. The elements contained in the Bakar Batu Culture include ethnicity and culture, religion, economy, social culture, and politics (Achmad et al.: 2019).

Activities carried out in Bakar Batu culture contain meaning and values of life to be taken as the philosophy of the Papuan people in living their lives. Life values contained include social values, religious values, economic values, and political values. Aside from being a way of life for the people of Papua, this Bakar Batu culture can teach us to uphold the values of togetherness, family values, and the value of harmony among indigenous people and migrants of different ethnic and cultural and religious backgrounds. To be able to teach harmony, and tolerance to citizens is not easy, because there are often conflicts between residents that make other citizens uneasy and it is also inevitable this is one of the problems that are thought by the top brass in Indonesia. Therefore, attention and habituation, as well as cooperation between national figures, community leaders, and officials and the community through education, are inserted in a special curriculum for learning from Early Childhood Education to Higher Education (Martin-Anatias: 2018; Villalobos et al.: 2019; Amrullah et al.: 2020).

Formation of character through Bakar Batu cultural activities should be done and familiarized from an early age in early childhood education. The period of development and growth at this time is often known as the golden age so that each child's development develops according to the stages then we should be able to stimulate child development properly and optimally. By providing good stimulation will be felt by children if done concretely in the learning process. This learning process is not only done while in the classroom, but outside the classroom, we can also do the learning process because basically, children prefer learning directly by experimenting or exploring what is in the child's mind. Because at this stage, the way of thinking of children from concrete to abstract (Khoirin: 2019).

Likewise, with the inculcation of the values contained in the Bakar Batu culture can be done routinely at the time of learning activities at school to be carried out in the daily lives of children in the family environment and surrounding environment. Bakar Batu culture is closely related to educational values because in each process it teaches a lesson that we can take as a philosophy of life, from the preparation process to the final process of Bakar Batu cultural activities. Contains the value of gratitude to God, the value of kinship, the value of togetherness, the value of tolerance and the value of justice and many other unique values. The values contained in Bakar Batu culture are in accordance with the basic values of Pancasila as the ideology of the Indonesian people. Bakar Batu culture is an activity carried out by the community in a joint cooking ceremony (Sianturi et al.: 2018; Budiarti: 2020).

According to several community leaders in Papua, especially in the Stakin Sentani area, Bakar Batu culture has recently become less involved, because many Papuans have left Papua. For example, they go abroad to other provinces such as Jogjakarta, Bali and Jakarta or in other big cities in Indonesia, and they do not want to go back to Papua. Because they are comfortable with the new culture that they think is better or more modern, even if they returned to Papua they seemed not to care about the original culture of their ancestors and did not want to attend the Bakar Batu cultural ceremony because they were considered primitive or out of date. But actually, from the Bakar Batu culture, there are noble values that are contained and the Papuan people should not forget to be more sustainable because this is their regional identity, if the identity is lost over time it will lose its uniqueness in every culture inherited by the ancestors. Although there are some Papuan cultures that do not give injustice to certain groups of people or gender, Bakar Batu culture is the only culture in Papua that is compatible with the values of the Pancasila Ideology without distinguishing between groups, religious or racist gender in a particular group, and they can blend in the culture Bakar Batu is to strengthen each other's diversity values. Even if there are Muslims who participate in Bakar Batu culture, we all know that Muslims are forbidden to eat pork, it is certain that the contents of the Bakar Batu pit will not be given pork just enough yam and vegetables typical of Papua that can be eaten by Muslims, in Papua, there are Muslim people who follow the Bakar Batu culture, they burn the stones to blend together with other religious Papuans, but they have stone pits and burnt food that is different from the religion of Papuans who can eat pork. We really understand that diversity. The point is that Bakar Batu culture can be followed by anyone, with the intention that they all feel the same as they have Papua and want to protect Papua. Therefore, Mari unifies independence from the land of Papua. The native Papuans are very honest and sincere but if they feel cheated and betrayed they will be so angry that even machetes and spears will be ready to be thrown at any time (Daud et al.: 2016).

They were referring to the explanation above about the burnt culture which is now starting to fade, and many of the Papuans who have migrated outside Papua have caused their concern with the cultural heritage of the ancestors. Through this research, the researcher realizes that Bakar Batu culture is very important to be preserved and used as a place to gather people to get to know each other between citizens in order to strengthen harmony and community unity in the Unitary State of the Republic of Indonesia. Therefore, by inserting the noble values contained in Bakar Batu culture, it can be done in early learning, namely Early Childhood Education. Previous research has also examined the culture of Bakar Batu in learning activities at school (Ws et al.: 2019; Johar et al.: 2020).

Several studies have been conducted in linking Bakar Batu culture with learning activities. The first study was carried out by Budiarti et al. (2018) with research on the concept of heat transfer in Bakar Batu culture which is associated with physics learning in high schools in 3 Jayapura City High Schools, with the results found that 82.73 % of students can describe the concept of heat transfer in the Bakar Batu Papua culture, and 17.27% of the students cannot describe the concept of heat transfer in the Bakar Batu Papua culture. Subsequent research carried out by Abu Muslim. Results showed that this study found that the Bakar Batu tradition, which is an indigenous culture in the land of Papua, had undergone a transformation in government, and the purpose of its tradition. Bakar Batu, which was once culinary wisdom of the people in the land of Papua, turned into one of the solvents of revenge and fusion of wounds for people who previously fought each other. The third study by the Budiarti et al. (2020) conducted a study to look at the Effectiveness of Generation, Evaluation, and Modification-Cooperative Learning (Gem-Cl) Model in Accordance with the Burning of Stone Burning Cultural Practices in Papua. The results showed this model was effective to be applied in physics learning to preserve students' conceptual understanding and improve students' high-level thinking skills. Further study of GEM-CL to other cultural and physical practice chapters in Indonesia will strengthen this learning model.

Based on the results of research that has been done, the researcher wants to explore and discover the potential values contained in Bakar Batu culture as a Reflection of Pancasila Ideology for Early Childhood Learning. Therefore, the researcher considers this research to be very important, considering the importance

of character building from an early age and as a place to introduce local wisdom to children so they can know their identity and the culture in which they live. In addition, children will know more about the various natural potentials possessed by Papua's land which is rich in natural resources so that it can preserve and utilize its natural potential as a source of its survival.

LITERATURE REVIEW

Bakar Batu culture

The concept of culture, according to Geertz (1983), is a system of meanings and symbols arranged according to the way individuals define their world, express their feelings, and provide their judgment. Because culture is a symbolic system, cultural processes must be read, translated and interpreted (Kuper 1999). Culture can be a system of inherited concepts that are manifested in the form of human representation in communicating, maintaining, and developing their knowledge of life and attitudes towards life. Thus, culture is expected to be a bridge in the delivery of meaning that can be easily read. In addition, William cites the opinion of Tylor which defines culture as a complex whole, including knowledge, beliefs, arts, morals, customary law and all the abilities and habits obtained by humans as a member of society. From the explanations of some of the experts above it can be concluded that culture is the overall behaviour of human habits in living their lives and the work of human creations in various perspectives on human knowledge, belief in daily life.

Bakar Batu culture has the meaning of a unique and distinctive thankful tradition which is a traditional Papuan ritual to be performed as a form of thanksgiving for abundant blessings, weddings, welcoming of great guests, and also as a ceremony for death. In addition, this ceremony is also carried out as evidence of peace after the war between tribes. As the name implies, in cooking and processing food for the party, the tribes in Papua use the stone burning method. Each region and tribe in the Baliem Valley region has its own term to refer to the word Bakar Batu. Paniai people call it gapii or mogo gapii, community. Wamena called it the oba isago kit, while the Biak people called it barapen. But it seems that barapen is the most commonly used term.

Bakar Batu is part of the way the Papuans actualize noble values in the form of food for all people without exception (Muslim: 2019). The Burning Stone culture after the war is actually an important part of conflict resolution. Elements of guarantee, respect, religiosity, and even social harmony are served through eating, dancing and parties together. Then, the Batu Batu segmentation is not merely a matter of ceremonies after the war, this time Batu Bakar is also a part of every life span of the Papuan people, always present at every celebration. Moreover, Bakar Batu has now been designated as one of the archipelago's cultural heritage inventories.

Burning Stone Culture is a tradition of cooking meat, vegetables and tubers by using hot stones that have been heated with hot coals. This tradition (Bakar Batu party) is only owned by the Papuan people especially the tribes in the Lapago and Meepago indigenous regions of the central mountains of Papua, such as Wamena, Bintang Mountains, Jayawijaya, Yahukimo, Yalimo, Deiyai, Mimika (Amungme, Dani and Damal) as well as Paniai and also several other regions. This culture has been passed down from generation to generation until now.

Referring to the opinions above, understanding Bakar Batu culture is a ceremony attended by all levels of society from children to adults in the activity of cooking together and eating together without exception because all who attend will be able to share their respective food, besides that it is as a form of harmony between citizens and as a form of gratitude to God for the gifts and favours of food given as a form of survival for every human being.

Pancasila ideology

The concept of ideology can be interpreted as ideas, concepts, basic understandings, ideals, while logos means knowledge. Etymological ideology means the science of ideas (The Science of Ideas) or the teaching of basic understanding. Furthermore, Mubyarto (1991) Ideology is a number of doctrines, beliefs and symbols of a group of people or a nation that becomes the guideline and work guidelines (or struggle) to achieve the goals of that society or nation. Furthermore, Suardi (2015) quoted from the opinion of Antoine Destutt de Tracy, which was quoted by Suardi (2015) was the first figure to come up with the term ideology, ideologically speaking, an expression of something that was drawn from the mind. Whereas terminologically, ideology can be said as "Manner or content of thinking characteristics of an individual or class" which is a way of life in behaviour that defines certain characteristics of an individual or a class).

Harol H. Titus revealed the ideological concept cited by Ronto (2012) defines ideology as a set of ideals in terms of politics, economics, a social philosophy which is often implemented for a systematic plan regarding the ideals carried out by community groups. Talking about the concept of ideology is the core of a set of values (norms) or basic value systems that are comprehensive and profound that are believed by a society or nation as a basic insight into their grip and outlook on life. Values are arranged and integrated into one system, making the same basis as the basic values of Pancasila, based on these basic values that are created and are believed to be born from various cultural sources and historical experiences that occur in the community or nation that created that ideology.

The meaning of Pancasila according to Magnis-Suseno (2011) clearly explains that the implementation of the Pancasila ideology as the organizer of the State is a constitutional life orientation, which means that the Pancasila ideology is translated into various laws and regulations. There is an important element of the position of Pancasila as the orientation of constitutional life. a) Willingness to respect each other in their own distinctiveness, Pluralism is the basic value of Pancasila to realize Unity in Diversity. This Pancasila is put into an open ideology. b) actualization of the five precepts of Pancasila means that the precepts are carried out in state life. The birth of Pancasila through a process of quality, which is a condition with the meaning that before it is legal to be the basis of the state, is Pancasila as the moral and fundamental foundation of Indonesian life. Therefore Pancasila has a function as an initiator in actions to achieve the goals of a nation. Pancasila is the principle of basic values which become the life guidelines that are believed by Indonesian people in living their lives, which is very real that we can easily see in every community group that is spread throughout the archipelago because Pancasila can fuse and adapt to the culture in the community. It can be concluded that the understanding of the Pancasila Ideology is a reference in social life in order to live in harmony and prosperity towards a just and prosperous Indonesia because Pancasila is the identity of the Indonesian people. Pancasila is a guideline for Indonesians in which there are rules and guidance in life so that there are no human rights violations.



Figure 1. Burning stone ceremony



Figure 2. Bakar Batu process



Figure 3. Researchers with Papuans in Bakar Batu ceremony



Figure 4. Joint researchers, a public figure

METHODS

This research method uses descriptive qualitative research with a phenomenological approach. According to Creswell in data collection techniques observation, interviews and documentation can be done. Informants in this study are community leaders and people in the field. David Williams whose opinion was quoted by Moleong (2011) expressed his opinion on qualitative research that when collecting data in a natural setting, using natural methods, and carried out by a person or researcher who is naturally interested. Bog and Taylor in Moleong (2011) suggest that qualitative methods are research procedures that produce descriptive data in the form of written and oral words from people and observed behaviour. The analysis in this study uses descriptive analysis with the aim of being able to describe accurate, factual and systematic data about the relationship between the phenomenon of nature and the facts of reality that actually occur in the field although the presence of researchers cannot be denied by its role as its main instrument.

RESULTS

Bakar Batu culture provides wisdom on the expression of gratitude that has the characteristics and uniqueness of traditional Papuan worship as an overflowing expression of happiness, gratitude for the abundance of blessings from the Almighty. Such as the grand welcome ceremony, wedding ceremonies and even death ceremonies. Besides that, the Bakar Batu culture was carried out after the war between tribes took place, and they held a meeting to end it by making peace. In harmony with Bakar Batu's cultural identity in food processing and cooking, it also uses stone burning techniques. Every region in Papua has their respective terms in the mention of this Bakar Batu.

Bakar Batu culture is used by the community as a place to gather. With this activity, there will be a high sense of solidarity and togetherness among the people of Papua. Aside from being an expression of gratitude, the meaning of Bakar Batu culture is as an expression of overflowing feelings of mutual forgiveness between people. Burning Stone Culture is done through 3 stages of the process, namely the first stage of preparation, the second stage of the roasting pig, and the third stage is the stage where the most eagerly awaited is the stage of eating together. The preparation phase will begin with finding firewood and stones as the basic ingredients for cooking. When arranging firewood and stones, the base part that is arranged is large stones, and the top will be covered with firewood. Next will be added stones with smaller sizes and so on so that the

very top will be covered by firewood. After that, the pile of wood is burned to the ground, and only the stones are left and become hot. The workmanship is all done by men.

After completing the preparatory stage, the next stage is to roast the pig, before this pig is roasted, each of the tribes surrenders the pig and will be arrowed by the chief in turns. If the right arrow hits its target, the pig in one arrow dies immediately, and it will be believed that this Bakar Batu ceremony will run smoothly and succeed well in accordance with the expectations of all residents, but if the pig being shot does not die immediately then the ceremony will not take place smoothly. If this Bakar Batu ceremony is at the time of the death ceremony, then the closest relatives who are grieving will bring a pig as a symbol of condolence. And when giving condolences between families must embrace and kiss on the cheek.

In addition to welcoming the great guests, marriage and also death, this Bakar Batu culture is also held at the time of commemorating national holidays such as commemorating the Independence Day of the Republic of Indonesia and expressing community gratitude when there is a rich person who donates a large number of pigs. Big, then the community will welcome the gift by holding the Bakar Batu ceremony as thanksgiving and thank you for the blessing of pigs to be eaten with all members of the community. For Muslim women in Papua even though they are a minority, they also uphold the cultural heritage of Papuan ancestors and continue to hold the Bakar Batu ceremony during Eid al-Adha, even though they do not cook pork. Pork can be replaced with other animal meat such as goats. Besides goats, they also cook tubers and vegetables.

The values of Pancasila ideology from Bakar Batu culture

The value of gratitude to God, in accordance with the first precepts of godhead

Bakar Batu culture is a form of offering gratitude to the Creator. Because people believe that holding the Bakar Batu ceremony will bestow blessings through the successful harvest of a lot of the crops, they have planted, and their health and the good things they have done are the blessings of the Creator. In addition, the community also believes that the Bakar Batu ceremony can expel negative things and evil spirits that will interfere in their lives. Besides as an expression of gratitude, the people of Papua also believe that by holding the Burning Stone of the Creator will bring abundant natural wealth and fertility in the land of Papua. An expression of gratitude towards God Almighty is manifested in a group meal as the culmination of the Bakar Batu cultural event. This shared meal is carried out by all residents without exception from children to the elderly. None of them did get cooked food. They all get their share, and no one is fighting over food, they are very orderly in the distribution of food and fair. This is where the value of gratitude towards God Almighty, sharing with others does not see differences between religions, ethnic groups and community groups. Besides, they respect each other. No part of the rich gets a lot of food, and the poor get a little. All are divided equally and fairly according to the number of citizens who participated in this Bakar Batu cultural event.

The value of love, grace and equality in rights, in accordance with the second precepts of just and civilized humanity

The Bakar Batu Culture also teaches us that it does not distinguish between equality of rights between citizens, ethnic differences, their cultural religions love one another for citizens who need to provide equal portions of food to all citizens present is a form of society that recognizes equality, rights and fellow human obligations. Love each other human beings. Develop an attitude of tolerance. Not arbitrary towards others. Uphold the value of humanity. Likes to do humanitarian activities. Dare to defend truth and justice. The harmony of all these attitudes is very beautiful when we witness it at the Batu Bakar ceremony. They will help one another and not fight over food or work in the preparation process, roast pork and eat together. All get their parts without any deduction.

The value of sharing, love of the fatherland and tolerance between ethnic groups and cultures, in accordance with the third precepts of Indonesian unity.

Maintaining the unity of the Republic of Indonesia is a reflection of the third principle. Maintaining security and defending the motherland is also very important for peace and national unity. Likewise, by preserving the land of birth and defending it so that it cannot be colonized and seized by the invaders, there is also a value

in Bakar Batu culture. Gathering together and enjoying food after the war between tribes is an expression of peace that is agreed between tribes who are at war. This teaches the importance of a sense of nationalism and patriotism and defending the homeland as well as defending the Unitary State of the Republic of Indonesia when threatened with being seized by another State.

Mutual cooperation and cooperation values, family values, consultative values and mutual values, in accordance with the four precepts of society led by wisdom wisdom in consultation / representation.

Humans, as social creatures, will always need other people both as friends and as dependents and ask for help. Therefore, this is very relevant to human attitudes that help one another help and help one another. The mutual cooperation attitude that we can see in the organization of Bakar Batu culture. Requires cooperation, togetherness, and cohesiveness among the community in making it successful for the sake of the smooth ceremony of Bakar Batu. Therefore, it cannot be done by only one or two men and women only. Men and women, young and old, shoulders and shoulders continue to do their part in this Bakar Batu ceremony. If the men prepare the place and ingredients for cooking, the women will also prepare the food ingredients so they can be eaten with delicious and delicious flavours. If there is no sense of mutual cooperation, togetherness and mutual agreement, then this Bakar Batu ceremony will not succeed.

Value of mutual respect, value of justice, value of respect and value of obedience, in accordance with the fifth precepts of social justice for all Indonesian people

The existence of Bakar Batu Culture, humans, can become civilized creatures. Mutual respect for differences in ethnicity, class, religion and culture of indigenous Papuans and from outside Papua. In the Bakar, Batu ceremony can occur amid diverse societal differences in religion believed by the community. The majority of non-Muslim Papuans respect their Muslim citizens. This can be seen from the hole used for the Burning Stone event. They will make a different hole between Muslims and non-Muslims because they appreciate that Muslims cannot consume pork. Before the ceremony begins, usually the tribal or religious leaders will perform a ritual asking the Creator for the smooth and successful ceremony of Bakar Batu. Here the value of obedience of citizens in following the ceremony with wisdom and wisdom.

Reflections on Pancasila ideology in early childhood learning through Bakar Batu culture

Cooperation and togetherness are very identical and are a characteristic of Bakar Batu culture. If Bakar Batu culture is implemented in the process of early childhood learning, social learning theory strongly underpins the learning process. Because this concept emphasizes the cognitive component of each child's mind, Bandura (1977) revealed that children learn by observing directly will be easier than through writing. Bandura (1977) also stated that every child would learn by observing or seeing and imitating what he saw. This learning theory emphasizes observations when learning as a learning process by observing, after that, the child will show or demonstrate the knowledge he gets to others, whether it is his family or the surrounding environment. In addition, learning theories that underlie children's learning processes are constructivist theories pioneered by Vygotsky (1978), which states that children learn through the influence of society and local wisdom. Acquiring a child's knowledge is the result of his interaction with society.

In line with the explanation above with the results of the study of the Budiarti (2017) who explores the potential of Bakar Batu culture into learning Physics. With the results of the study show that (1) identifying the potential of local culture in the student environment or the environment that can be brought into the discussion in learning Physics, (2) bridging the gap between the potential of local culture and learning activities, (3) encouraging students to do or do activities learning the potential of local culture in their environment or environment to be brought into the discussion as one of the topics in physics learning. 1

DISCUSSION

Basically, Early Childhood learns through observation, and what they see, (4) students are more independent, (5) provides opportunities for students to explore their knowledge that comes from their daily life experiences and beliefs. By observing children will imitate what is done by others both their peers and teachers. In reflecting the Pancasila Ideology in Early Childhood learning, it can be done by experimenting directly by holding the Bakar Batu ceremony outside of school. By playing drama, Bakar Batu children will see and observe the process of Bakar Batu ceremony.

In addition, children will feel how to become part of the community residents of the Bakar Batu ceremony. From the preparatory stage, the pig roast stage and the last stage is eating together. The teacher can teach that from the preparation stage starting to search for firewood and stone as the basic ingredients of cooking there are Pancasila ideology values, namely the stage of cooperation, cohesiveness and mutual cooperation in accordance with the four precepts of society led by wisdom in consultation/representation. The value of cooperation and mutual cooperation teaches children that if all work is done together, it will quickly finish and feel light, different if done alone will feel heavy.

At the Burn Pork stage, a thanksgiving value to the Creator can be made according to the first precept, which is to God Almighty. Teach always be grateful or delicious food in the form of meat that has been given, besides that there is the value of love for fellow living creatures, namely by raising pigs as animal offerings to the Creator. In accordance with the second principle, which is fair and civilized humanity. Does not distinguish between tribes, religions and community groups. All will get the same rights. In the last stage, which is eating together, there is a value of gratitude to the Creator, the value of sharing and love, the value of equal rights and cooperation as well as the value of mutual respect and the value of justice for all citizens involved in the Bakar Batu ceremony.

When acting like citizens who act in the process of the Bakar Batu cultural ceremony children will be enthusiastic because they learn by observing and directly involved in it. Children will get a meaningful experience from the process of learning to play drama with something new. Social interaction between teacher and child will be established and built with emotional closeness, and the child feels comfortable because he is directly involved. Children will feel happy and feel confident in the learning process based on experience with playing drama. With children directly involved in learning to provide real experiences that will imprint in the memory of childhood to adulthood. From learning observation and social interaction will be able to shape the character and familiarize children in their daily lives in a society based on the values of the Pancasila Ideology as the basis of the Indonesian State and can introduce local culture to children so that children will not forget their identity as Papuan children who have wealth nature and cultural diversity that is spread throughout the island of Papua and always preserving and preserving natural resources as Papua's abundant natural wealth.

CONCLUSION

Based on the findings and analysis in the field, it shows that the values contained in Bakar Batu culture as a reflection of the Pancasila Ideology that can be inserted in the learning of the Ages in the formation of the whole character. The values contained are as follows: 1) the value of gratitude to God, in accordance with the first precept, namely the Almighty God; 2) the value of love, tolerance and equal rights, in accordance with the second principle, which is fair and civilized humanity; 3) the value of sharing, patriotism and tolerance between tribes and cultures, in accordance with the third principle, namely the unity of Indonesia; 4) the value of mutual cooperation and cooperation, the family value of the value of deliberation/consultation and the value of togetherness, in accordance with the fourth precept, namely populism, led by wisdom in

consultation/representation; 5) the value of mutual respect, the value of justice, the value of respect and the value of obedience, in accordance with the fifth precept, namely social justice for all Indonesian people.

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