LOCAL WISDOM-BASED STRATEGY OF TRANSFERRING KNOWLEDGE AMONG EDUCATORS AT EARLY CHILDHOOD EDUCATION PROGRAMS IN SRENGSENG SAWAH SUB-DISTRICT, JAGAKARSA DISTRICT, SOUTH JAKARTA

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Abstract

In every educational institution, knowledge is regarded as the principal asset to achieve its goals. Educators are thus required to improve and broaden their knowledge through the transfer of knowledge and information. This paper seeks to answer the following research questions: 1) how knowledge transfer is constructed, through the SECI process, based on local wisdom by educators at Early Childhood Education Programs (PAUD) in Srengseng Sawah Sub-District, Jagakarsa District, South Jakarta? 2) what kinds of local wisdom do they apply? The aim of this research is to identify the social construction that takes place in the process of local wisdom-based knowledge transfer among educators. By applying a qualitative approach and a case study method, this research found that the educators, all of whom are women, construct education based on collective consciousness of their role as mothers and their common predicament working as PAUD educators. Their role as mothers teaches them how to deal with children (as role models and motivators). Being aware of their similar condition—PAUD educators have not been given equal status as educators at formal kindergartens—they take the initiative to build a social relationship based on egalitarian values (trust and respect among each other), as well as cosmopolitan values (openness, honesty, and orientation towards information and technology). Egalitarian and cosmopolitan values are part of the Betawi culture. The significance of this research is to raise a cultural understanding of the process of local wisdom-based knowledge transfer.

Keywords: Knowledge transfer, local wisdom, social construction, teachers, primary school

Introduction

Knowledge transfer is not merely the action of knowledge transfer, but it also tends to be defined as a socially-constructed process (Visser, 2005, p. 210; Cummings & Bing-Sheng, 2003). Social construction is a process which consists of interactions in which individuals continuously create a subjective reality which is lived and experienced together. In knowledge transfer, individuals interpret each other and negotiate all activities related to the transfer of tacit and explicit
knowledge from an individual or a group of individuals to another individual or another group of individuals through cooperation, mentoring, networking, face to face communication, document exchanges, training, or other activities (Awad & Ghaziri, 2004, p. 249; Dhiman & Sharma, 2009, p. 237).

At every educational institution, knowledge has been regarded as the principal asset to achieve its goals. Being part of an institution whose goal is to provide teaching and learning services, teachers or educators are required to always improve and broaden their knowledge. Early Childhood Education Programs (Pendidikan Anak Usia Dini or PAUD) have become a trend in Indonesia, and such pre-schools may appear under different names, such as Kindergartens or Play Groups. Established in accordance with Law Number 20 of 2003, PAUD is one form of an educational institution for infants (zero to six years of age). Its goal is to help support children’s physical and mental growth and development, so they may develop a positive character and acquire a certain level of skills to prepare them for the next level of education.

This research is focused on knowledge transfer among educators working at some PAUDs. From the perspective of the educators, understanding the materials taught at PAUDs and delivering knowledge to early age children is not an easy job, considering their different backgrounds, including their level of education, values, faiths, languages, and ways of communicating. This common awareness encourages them to share knowledge with each other. In Indonesian communities, teachers are considered as the source of knowledge, so they are expected to internalize these characteristics.

Research on the process of knowledge transfer has been carried out many times. A study conducted by Roozbeh Charli and Jessica Nilsson in 2009, titled Knowledge Transfer across Borders in a Global Management Consulting Firm: A Case Study of International Knowledge Transfer within a Business Unit analyzes the process of knowledge transfer at management consultant firms in Sweden and Denmark. Using a qualitative approach, this case study demonstrates that the process of interstate knowledge transfer is built by social interaction in the form of teams and social networks by means of Internet sites and databases.

Another study was conducted by Mazida Ahmad et al. in 2014 and titled Knowledge Transfer in Software Engineering Education using SECI Model. This study demonstrates that knowledge about software engineering (SE) at Universiti Utara Malaysia is delivered by lecturers to their students using the PBL (problem-based learning) system, a learning process which encourages students to learn independently. Using a case study method, this empirical research made use of questionnaires which were distributed to 79 students. The results of this study are
presented in the form of the SECI model and show that the patterns of interaction between lecturers and students encourage students to learn independently.

From the first study, the process of knowledge transfer—presented in the form of the SECI model in an international environment—demonstrates that interaction among heterogeneous agents is supported by the availability of communication technology and the use of an international language. In the second example, knowledge transfer occurs within interactions among actors which take place within a homogenous environment. However, both studies do not describe in detail the process of interaction among individuals. In order to gain more useful interpretations behind the process of knowledge transfer, this research focuses on the process of interaction which occurs among agents using the SECI model and which is carried out based on local wisdom, especially the local wisdom of Betawi people (indigenous people of the city of Jakarta).

**Knowledge Transfer**

Knowledge transfer is defined as an activity in which individuals exchange ideas, research results, experiences, and skills at an organization, business, public sector, or larger community to initiate the development of products and new and more innovative policies (Dhiman & Sharma, 2009, p. 123). Usually knowledge transfer is a two-way process between agents: between those with knowledge and those without knowledge. The agents construct the process by expressing, understanding, or interpreting the knowledge. By applying the SECI model of interaction—which consists of socialization, externalization, combination, and internalization processes—one can observe the diversity of meanings produced from the knowledge transfer process.

In principle, the transfer process consists of three basic concepts: agents, artefacts, and transformations, which correlate with each other (Dhiman & Sharma, 2009, p. 236). By means of their actions and interactions which they build among them, the agents may carry out the process of knowledge transfer using various media or artefacts in order to achieve certain goals. The concept of agent or agency is divided into three groups: agents/humans (individual/human agents), technology (automated/non-human agents), and organization (collective agents). Collective agents preserve knowledge far longer than individual agents do. Collective agents are a group of individuals who have their own unique characteristics (Dhiman & Sharma, 2009, p. 248, Sletthagen, 2013).

The second concept is artefacts or knowledge artefacts. Artefacts can be defined as the result of the agents’ social constructs. The difference of interpretations due to diverse backgrounds (such as education, experiences, sensitivity, skills, and knowledge) can affect the quality of the contents and physical constitutions of the artefacts. The quality of an artefact, such as reports or other
documents, can be measured by means of language usage, as well as the completeness of data and information.

The third concept is transformation. This concept represents a stage in of knowledge transfer at which those agents process the knowledge now available in their minds (or tacit knowledge) which has been codified into explicit knowledge in order to achieve their goals. Transformation includes several actions: making assumptions, making abstractions, denial, identification of consequences, beliefs, mutual trust, and so on. Knowledge can be categorized into tacit knowledge and explicit knowledge. Tacit knowledge is a body of knowledge which is stored in an individual’s mind in the forms of intuitions, assumptions, assessment, values, and beliefs which are developed through experimental processes in daily life. Explicit knowledge is a body of knowledge which has been codified and translated into a systematic and formal language, such as documents, databases, and so on (Dhiman & Sharma, 2009, p. 30).

The process of transfer starts from (1) the first conversion stage, which is socialization. At this stage, an individual or group transfers tacit knowledge from their own minds to the minds of another individual or group through verbal and non-verbal communication. This activity usually takes place in the form of seminars, trainings, or informal conversations. This stage is followed by (2) the second conversion stage, which is externalization. At this stage, a receiving individual/group converts the tacit knowledge of the giving individual/group into explicit knowledge, such as when somebody is taking notes or writing what s/he is learning. The next stage is (3) the third conversion stage, which is combination. At this stage an individual/group converts one form of explicit knowledge into another form of explicit knowledge. For example, after reading a few books, somebody can analyze, reflect on, and express her/his new knowledge into her/his own writing. Figure 1 demonstrates the process of knowledge transfer in the four stages of conversion (Nonaka & Takeuchi, 1995).
The last transfer stage is (4) the fourth transfer stage, which is internalization. At this stage, an individual/group converts the explicit knowledge of the organization into the tacit knowledge of the individual/group. This process occurs through the process of learning. For example, somebody reads a manual and then applies the procedures written in the manual. This process involves the individual’s feelings, personality, and empirical experiences. (5) The whole process from socialization to internalization will be repeated continuously in a circular manner. In practice, the process is more dynamic since various factors, such as new teachers, new students, new curricula, and numerous other things, will contribute to creating new forms of interaction the process. The same is also true for the acquired knowledge because the original tacit knowledge will be different from the final tacit knowledge.

The process of knowledge transfer is supported by facilities in the form of rooms, language, vision, knowledge focus, communication, mentors, social networks, and information technology (Dhiman & Sharma, 2009, p. 254; Case, 2002). The rooms do not need to be concrete physical rooms, but they can also be virtual rooms. In communicating their knowledge, the agents need to master the same language, so they can understand each other. A clear vision and knowledge focus are also needed to direct the knowledge transfer process.
The Process of Local Wisdom-Based Knowledge Transfer

The process of knowledge transfer based on local wisdom or indigenous knowledge is the process of knowledge transfer which is conducted in accordance with traditional culture or local principles at work in the immediate environment (Sedyawati, 2006, p. 382). The word “wisdom” is usually understood as the norms and cultural values of an ethnic group, which also include local ideas and worldviews and contain wisdoms of life which are agreed on and practiced by the members of a particular community. Local wisdom in the forms of idioms, customs, and various material cultural artefacts—either tangible or intangible—are taught and internalized from generation to generation.

According to this principle, the strategies applied by educators as agents are those which are formulated based on actual conditions in everyday life. Both teachers and students live in the Betawi society and practice the Betawi culture, so that they have to adapt to this cultural environment which includes its principles of life, values, customs, eating habits, and so on. The strategy of applying local wisdom for transferring knowledge constitutes part of the education process, which emphasizes developing life skills and strategies. Such knowledge can be transferred successfully by improving the educators’ local-based skills and potentials.

Research Problem

Almost all educators at the seven PAUDs in Srengseng Sawah Sub-District have the same goal, which is to prepare their students for attaining success in life. The objective of this research is not to criticize any learning method, but to focus on examining the process of social construction concerning local wisdom-based knowledge transfer among educators. Based on this objective, this research seeks to answer these two questions: (1) how the image of local wisdom-based knowledge transfer in four conversion stages is being constructed among educators working at seven PAUD in Srengseng Sawah Sub-District, Jagakarsa District, South Jakarta? and (2) what kinds of local wisdom is applied during the knowledge transfer process?

Research Objective and Benefits

The objective of this research is to examine the process of local wisdom-based knowledge transfer among educators working at seven PAUDs in Srengseng Sawah Sub-District, Jagakarsa District, South Jakarta. The theoretical benefit of this research is its contribution to the development of library and information science, particularly the concept of local wisdom-based knowledge transfer. The practical benefit of this research is to offer recommendations to PAUDs in the region, so that they can be applied in the knowledge transfer process. The significance of this research is that it can raise a cultural understanding of the
process of local wisdom-based knowledge transfer. A single curriculum may be applied in diverse areas, but each PAUD tends to exhibit certain unique characteristics during actual learning process, which depends on their physical location.

Research Method

This research applies the qualitative approach with a case study method. The approach enables researchers to analyze the process of knowledge transfer at PAUDs operating in the locality of South Jakarta. Researchers sought for information from all relevant agents which includes personal characteristics, motivation, attitudes, artefacts, and the process of transformation which are manifested in the four stages of knowledge conversion consisting of socialization, externalization, combination, and internalization. Informants were selected using the purposive sampling method. The seven PAUDs in Srengseng Sawah Sub-District were selected for several reasons. Firstly, some PAUDs in the area have received awards, while one of the educators is a first-batch graduate of the Bachelor’s program in PAUD who is also the head of HIMPAUDI. Secondly, the sub-district is considered to have a strong atmosphere of local wisdom because the majority of its residents are Betawi people. Data was collected over a period of 10 months (July—December 2014) by conducting two FGDs (focus group discussions), observations, interviews, and document analysis. The data was then analyzed by grouping them into several categories and by establishing relationships among those categories. Next, the data were interpreted in order to find the practical significance of local wisdom-based knowledge transfer.

Results

1. Agents at Seven PAUDs in Srengseng Sawah Sub-District
   a. PAUD’s Conditions
   The agents act in accordance with the status of their PAUDs and the working environment in which they work. Such working environment, which includes location, layout, and environmental situation, is interpreted differently by different communities. The activities at PAUDs, which are either conducted every day or only three days per week, are adjusted to the characteristics of the surrounding community. Upper class families choose to send their children to kindergartens (Taman Kanak-Kanak or TK) rather than to PAUD. With comparatively higher tuition fees, TK is considered to provide better learning materials and to have a more legal status since it is officially registered at the Department of Education.

   According to a list at Local Government’s Internet portal, Srengseng Sawah Sub-District in Jagakarsa District should have more than seven PAUD, but a careful investigation showed that one PAUD had been closed down while some others had
acquired the higher status of kindergarten (TK) and the remaining others had no clear addresses. Most of the PAUDs are private institutions, and this means that they are funded independently. Table 1 below shows some information concerning the seven PAUD.

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of PAUD</th>
<th>Status</th>
<th>Working time</th>
<th>Year of Establishment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paud Al-Ikhlas</td>
<td>Private</td>
<td>Daily</td>
<td>2006</td>
</tr>
<tr>
<td>2</td>
<td>Paud Insan Cemerlang</td>
<td>Private</td>
<td>Daily</td>
<td>2013</td>
</tr>
<tr>
<td>3</td>
<td>Paud Kemuning</td>
<td>Under the auspices of its sub-district government. Awarded the best PAUD in 2013</td>
<td>Daily</td>
<td>2010</td>
</tr>
<tr>
<td>4</td>
<td>Paud Melati</td>
<td>Private</td>
<td>Three days a week</td>
<td>2005</td>
</tr>
<tr>
<td>5</td>
<td>Paud Menteng</td>
<td>Private</td>
<td>Three days a week</td>
<td>2008</td>
</tr>
<tr>
<td>6</td>
<td>Paud Penyejuk Mata</td>
<td>Private</td>
<td>Daily</td>
<td>2006</td>
</tr>
<tr>
<td>7</td>
<td>Paud Raisya</td>
<td>Private</td>
<td>Daily</td>
<td>2010</td>
</tr>
</tbody>
</table>

Table 1. Status of PAUDs in Srengseng Sawah Sub-District, Jagakarsa District, Jakarta

The longest established PAUD (ten years) is PAUD Melati, followed by PAUD Al-Ikhlas and PAUD Menteng. The rest are newly established ones. Nonetheless, the length of time since its establishment is not a contributing factor in the success of a PAUD. In fact, PAUD Insan Cemerlang, established in 2013, has been able to develop and apply a good curriculum, to hire teachers with outstanding achievements, and to have more students than older PAUDs. The success of a PAUD is determined by the amount of knowledge its educators have. A PAUD’s status is also not directly related to its successful operation. Rather, the fact that they need to acquire funding independently has encouraged them to be more creative, more prudent, and more careful in managing their institutions.
All PAUDs are located in the middle of residential areas, and the majority of them are located on a main road (PAUD Kemuning, PAUD Insan Cemerlang, PAUD Al-Ikhlas, and PAUD Menteng). Almost all PAUDs are located in the private houses of the principals or government offices. When there are no teaching and learning activities, the tables and chairs in PAUD Menteng and PAUD Penyejuk Mata are piled up in the corners of the rooms, so that the room can be utilized by the owners of the buildings. When school term starts, they rearranged their teaching equipment.

The names of the PAUDs contain philosophical meanings. PAUD Al-Ikhlas which means “an accepting heart” and PAUD Raisya which means “leader” use Arabic words without translation. Meanwhile, PAUD Penyejuk Mata actually comes from an Arabic expression, but translated into Indonesian to simplify its pronunciation. Different from the others, PAUD Kemuning and PAUD Melati use two flower names associated with the Betawi people: orange jasmine (kemuning) and jasmine (melati), while PAUD Menteng is derived from the name of a fruit.

Status, number of educators, and number of students constitute factors which help establish certain forms of interaction among the educators. All PAUDs are private institutions, but one of them is under the auspices of the local government. This condition creates a certain sense of pride and therefore increases their self-confidence. Such feelings are further supported by the fact that they have a sufficient number of educators. These factors help encourages the local residents to entrust their children to learn at PAUDs. The number of students per September 2014 can be seen in Figure 2 below:

![Figure 2. Number of PAUD in Srengseng Sawah Sub-District](image-url)
The above figure shows that PAUD Al-Ikhlas, Insan Cemerlang, Kemuning, and Penyejuk Mata have the highest number of students. The higher the number of students, the higher is the confidence of the educators. For them, the number of students represents their parents’ trust and evidently signifies the success of a PAUD.

The seven PAUDs also exhibit unique decorations used in the premises. PAUD Kemuning decorates its learning facilities using Betawi cultural style represented by a pair of giant ondel-ondel dolls and ornaments made of kemuning flowers. The pictures put on walls or partitions generally represent animals which are also used as the names of student groups, such as elephant, giraffe, and tiger. Unlike PAUD Kemuning, PAUD Raisya, PAUD Melati, PAUD Menteng, PAUD Al-Ikhlas, and PAUD Insan Cemerlang decorate their learning facilities in standard ornaments which we can generally find in common kindergartens, which means that the decoration does not represent any particular ethnic group or religion. PAUD Menteng also has a doll stage as part of its learning facilities (see Appendix).

b. Educators

The agents (that is, the educators) are divided into three groups which consist of main educators, on duty educators, and supporting educators. Main educators are educators who have their own teaching schedules. The same also holds true for on-duty educators, but they have fewer responsibilities. Meanwhile, supporting educators are educators who do not teach on a regular basis; they only teach at times when on-duty educators cannot teach. At PAUD Kemuning, such categorization is clearly shown in a list displayed on an announcement board hung on the wall in a classroom.

Despite having many similarities, the educators have quite different backgrounds. Most of them, all of whom are women, are married, age 20 to 40 years old. Some hold Senior High School (Sekolah Menengah Atas or SMA) or Teachers’ Education School (Sekolah Pendidikan Guru or SPG) diploma, while few of them are Junior High School (Sekolah Menengah Pertama or SMP) graduates, junior diploma-level graduates, and Bachelors. Nevertheless, the government has required all teachers to have at least a Bachelor’s degree. For that reason, the government has opened a special college for PAUD educators which offers a Bachelor’s degree, and the name of the study program is Education for Early Childhood Education Programs’ Teachers (PAUD Teachers). Government Regulation Number 19 of 2005 regarding National Standards of Education and Regulation of the National Education Minister of the Republic of Indonesia Number 16 of 2007 stipulates that the competency of PAUD teachers is equal to Kindergarten and Islamic Kindergarten (RA or Raudhatul Athfal) teachers. With regard to achievements, some of them hold certain major positions at HIMPAUDI management, such as the head or the treasurer. The head of HIMPAUDI, who is also the head of PAUD Al-Ikhlas, is the first PAUD figure who has been awarded a Bachelor’s degree,
financually supported by a scholarship from the government. Figure 3 shows that there are still many educators working at PAUDs in Srengseng Sawah Sub-District who have not attained a Bachelor’s degree.

Information concerning training programs that the educators have attended are not well-documented, but, according to interviews and discussions, we learn that they have actually attended many training programs and seminars. Currently they are participating in a ten-day training program in order to get certificates and incentives. This training is conducted at various levels, which consist of elementary level, intermediate level, and advanced level, but this year’s training is conducted at elementary level. At the seven PAUDs in Srengseng Sawah, there are 42 educators in total. Figure 3 below illustrates the level of education of the educators.

![Figure 3. PAUD Educators’ Education Level](image)

Educators at PAUD in Srengseng Sawah Sub-District often meet each other at events organized by National Family Planning Coordinating Board (Badan Koordinasi Keluarga Berencana Nasional or BKKBN) or DKI Jakarta Local Government. They also participated in choirs, cordial gatherings, or other HIMPAUDI events. Most activities are carried out on Saturdays or Sundays, so they do not disturb daily education activities. As active as they are in those activities, they somehow feel that their status is lower than that of kindergarten teachers. They feel inferior when they realize that most parents in their neighbourhood send their children to kindergartens than to PAUD. Irma, a respondent, offers a reason for this:
It is true that PAUDs used to be private institutions, but they now have been officially acknowledged by the government. This means that PAUD is one of the official education units. I can’t understand why they keep doing this even though attending kindergartens is more expensive.

Another implicit statement comes from the principal of a PAUD. She always motivates the educators and always reminds them that their principal goal is to educate their students:

“I let them join the choir, so that they may be respected by others. I always encourage them. We are educating the students, and then the students are successful; that’s what makes us proud.”

This statement is supported by all educators. They say that the success of their former students in the next levels of education is what makes them really happy and proud.

2 Daily Activities

Generally, the seven PAUDs have almost the same daily activities. This similarity is part of the application of PAUD standards stipulated in the Regulation of the National Education Minister Number 58 of 2009 issued on September 17, 2009, which is revised by Regulation of the Minister of Education and Culture Number 137/Standar PAUD 2014. PAUD standards consist of four groups, which are: 1) standards for the level of achievement and development; 2) standards for educators and education staff; 3) standards for the content, process, and assessment; and 4) standards for facilities and infrastructures, management, and funding.

All educational activities start from morning, which is from 7.30 or 8.30, until at 11.00 or 12.30, from Monday to Friday. Nevertheless, PAUD Menteng, which has the lowest number of students, only operates three days in a week (Monday, Wednesday, and Friday). All PAUDs open morning classes for children aged 5 to 6 years old, while afternoon classes are for younger children aged 3 to 4 years old.

In the morning before the classes start, educators guide the students to pray. After that, they are allowed to enter their classes. The students then start learning reading and writing the Latin alphabet as well as the Arabic alphabet, making handicrafts, singing, and so on. Several minutes later, the educators allow their students some time to eat their home-made meals. The students are taught to wash their hands before eating. In order to instil discipline, educators teach the students to queue and to listen attentively in class. From all daily activities at classes, religious activities are more emphasized than any other subjects. Every Friday, all students at PAUD Kemuning have to practice doing their daily prayers (shalat) as many as 2 rakaats. At the end of each year, several PAUDs organize performances.
After school hours, educators at some PAUDs will gather to discuss about their activities at PAUD or other matters. PAUD Penyejuk Mata chooses Monday afternoon after school hours to discuss the activities that they will conduct for the following week. Meanwhile, PAUD Kemuning chooses Friday afternoon to discuss the upcoming activities and problems related to students and parents. Almost all educators at PAUDs in Srengseng Sawah Sub-District join the choirs to sing together. They meet and mingle with each other in the same choir group. This group is often invited to various events organized by the Local Government or BKKBN. Because of these relatively regular meetings, they can build relationships with each other. They have sung together so often that sometimes they do not need more practice to harmonize their voices. Besides that, they are also bound together as members of HIMPAUDI or the PAUD association in Indonesia. This formal institution organizes an event once in a month in the form of training programs, cordial gatherings, social gatherings (arisan), or other activities.

3 Transformation during Knowledge Transfer

a. Socialization

Socialization is mainly done by individuals informally. Educators at PAUD Kemuning, for example, do this after school hours. They often chat casually with each other, sometimes during lunch. At such times, an individual might disseminate her/his tacit knowledge. One afternoon, after school hours, Sylvie, an educator, told her colleagues that she had found that the students can grasp the school materials more easily through fairy tales. At the same time, Julia, the principal, treated them with meatball soup from their regular seller.

Sylvie: “I showed them an example of love, a wife hugging her husband.”
Eni: “Really seems like sex education, don’t you think?”
Rere, while moving her fingers towards Sylvie says: “No. Don’t give them something like that. It’s better to give them examples related to satan, such as the Prophet punishing the devil.”

Sylvie is listening to Rere attentively; it seems that she is trying to digest and understand Rere’s recommendation. Sylvie is a substitute educator who had just recently joined the PAUD. Knowledge can be disseminated unconsciously. Almost all PAUDs have open classrooms. To prevent students from entering or leaving the classes, they use partitions in the form of low wooden fences or transparent plastic doors. PAUD Penyejuk Mata, which operates at a local neighborhood association (Rukun Warga or RW) office in a 6x8 m2 room, arranges its two groups of classes so that they can be conducted one after another. All of its seven educators are involved throughout the learning process, so, in addition to supervising and guiding the students, they can also supervise their colleagues at the same time.
Besides that, socialization is also done formally, and they have to follow the curriculum design. Every Friday, PAUD Kemuning merges their classes because they allocate this time to practice shalat together. Therefore, the afternoon class is also merged to the morning class. The merging of classes at PAUD Kemuning facilitates imitation on the part of the students. Main educators teach, while other educators are supervising and helping the students. One class consists of approximately 12 students, each with two educators.

Other informal socialization activities conducted in the seven PAUDs are almost similar to one another. In a year, they celebrate the Independence of Indonesia, PAUD Event, Kartini Day Performance, manasik haji (simulation of the Haj Pilgrimage Rituals), Eid Idul-Adha, and various forms of competitions (children sport competition, teachers sport competition), recreation, healthy food distribution, dental health examination, Infant’s Family Development (Bina Keluarga Balita or BKB) seminar, library visit, National Education Day, and many more. In addition to those activities, there are also seminars and training programs. Formal socialization is also conducted through seminars, training programs, or meetings. Three of such events were the independent basic education and training program (diklat dasar mandiri) organized at Bank Mandiri Museum, for five days: a seminar entitled “Parenting: Techniques for Managing and Converting Children’s Emotion into Achievements”, and Infant’s Family Development (BKB) seminar at South Jakarta.

There are still many other activities that they do, either informally or formally. However, PAUDs have a limited amount of human resources and funding, so they have to send their members in turns to participate in each activity by considering their academic interests, skills, as well as the availability of time and funding.

b. Externalization

The process of externalization is carried out through writings, dialogues, and reflections. Each PAUD issues documents, such as annual activity reports, institution profiles, annual activity plans, and so on. Educators at PAUD in Srengseng Sawah Sub-District also make activity reports and routine reports. PAUD Kemuning issues an Annual Program Book for each academic year which incorporates all activities which will be conducted in two semesters. Besides that, they also write reports on the number of teachers and students. Looking at the reports issued by the seven PAUDs, only PAUD Insan Cemerlang indicates the organization’s fundamental principle in their program book: “from the society, by the society, and for the society,” which is based on the principles of cooperation, willingness, and togetherness.
This process is conducted through informal meetings after school hours. Several PAUD educators also establish dialogues using Facebook and text messages. PAUD Kemuning and PAUD Insan Cemerlang make the best use of their mobile phones as their principal means of communication. The same process is also conducted at the HIMPAUDI monthly meetings or when they meet at choir performances. Externalization is usually conducted by texting messages or by oral communication and discussion. In addition to that, educators who are continuing their education can also deliver their ideas by writing and presenting papers.

c. Combination

In the combination process, the educators record their explicit knowledge, such as curriculum, in a general book which incorporates the whole teaching and learning materials for the students and which contains information regarding the courses that have been delivered. Besides that, the general book can also be reviewed and re-evaluated according to the development of the curriculum which is determined by the government.

This research found that the process of combination does occur at the seven PAUDs in which each PAUDs share information related to learning materials that they formulate with each other. At HIMPAUDI Jagakarsa forum meeting, each PAUD will show and display their own general book which contains the curriculum that they have developed and applied at their institution. Apart from data concerning the curriculum, no other significant written data is found during the combination process.

This practice shows that, besides the fact that they still rely heavily on oral tradition, they also have not developed the habit of writing and reading. This can be understood because the government only require teachers to write a scientific work merely to increase their rank, but they have not been given enough resources to organize or attend training in writing techniques (Tarigan, 2015). The government changes the PAUD organization structure through President’s Regulation Number 14 of 2015 which creates a unit called the Directorate General of Early Childhood Education and Community Education. This new branch is expected to improve and increase the quality of teachers at PAUD. As for combination process, activities related to knowledge transfer among PAUD educators, especially in the case of curriculum, must be carried out continuously in order to foster new ideas for improving the quality of the curriculum and learning materials which will be applied and delivered to the students.

d. Internalization

The process of internalization for the educators is done through training programs, sharing experiences, as well as daily routines and experiences at
workplaces. Unfortunately, there are only few educators, apart from those pursuing a Bachelor’s degree in PAUD, who can acquire explicit knowledge through reading materials. The process of internalization at the seven PAUDs mostly occurs when the educators compare their experience with the ways they raise their own children. Experiences gained from both school and home, supplied by experiences shared by other colleagues, provide them with the basis for critical thinking. For instance, when Cynthia encounters a problem with a student, she will discuss it with other educators who will help her to find the solution.

In general, children aged two to seven years old who study at some PAUDs in Srengseng Sawah Sub-District show patterns of behaviour considered “normal” for young children. However, some of them can be so troublesome that they disturb other students. Educators always pay close attention and discuss those “special” children, so that the problem can be overcome with a comprehensive strategy by all educators. The solution is also informed to the parents. Such cohesiveness among educators is needed and must be maintained, so the students will not get more stressed and can optimize their potentials. At four PAUDs, there are some parents who send their autistic children, children with special needs. These parents want their children to be able to socialize and grow like other children.

The process of internalization which occurs among PAUD educators has provided them with better skills to transfer their knowledge to their students. It is clear that the PAUD educators transfer their knowledge to their students based on what they acquire when they share their knowledge with each other and the results of studies carried out by HIMPAUDI forum which can be applied by the educators when they transfer their knowledge. Eka, a PAUD educator, shares her testimony:

“Well, when we meet at HIMPAUDI forum or after school hours, usually we will share our ideas on the most effective ways to deal with kids who are really really naughty. In such situation, usually a senior educator will give some input on the best and most appropriate teaching strategies, and I will apply that during classes.”

Therefore, it can be concluded that the process of internalization among PAUD educators has occurred in a very productive way and has been very helpful in improving the methods of knowledge transfer from educators to their students at PAUDs.

4 Local Wisdom Analysis

The process of local wisdom-based knowledge transfer is a manifestation of the local wisdom of Eastern cultures, particularly the Betawi ethnic group. The process is carried out based on local wisdosms formulated as follows:
a. Ing ngarso sung tulodho, ing madaya mangun karsa, tutwuri handayani

The transfer of knowledge at the seven PAUD is conducted together and based on the principle of collegiality. This motto, which was formulated by the famous Indonesian educator Ki Hajar Dewantara, is not only applied by the heads of PAUD, but also by almost all educators. Originally created in Javanese, the slogan ing ngarso sung tulodho, ing madaya mangun karsa, tutwuri handayani is literally translated as “(for those) in front should set an example, (for those) in the middle should develop the spirit, and (for those) behind should give encouragement.” All PAUD educators try their best to apply the skills and knowledge they have, as well as to correct their own colleagues and to lift up each other’s spirit.

The motto is applied by almost all heads of the seven PAUD. The most consistent one is Yanti, the head of PAUD Kemuning. As the head of a PAUD which has won the national PAUD competition in 2013, Yanti feels that she is responsible for maintaining the achievements of her institution, so it may always become a role model for other PAUDs. Such responsibility is clearly demonstrated by her actions and values such as discipline, self-sufficiency, motivated, and other positive attitudes. Another role model is Cynthia, the head of PAUD Insan Cemerlang. Even though her schedule is very tight because she needs to teach at her PAUD in the morning and at a Junior High School in the afternoon, she always spends some time to interact with her colleagues, either by her mobile phone or by meeting them in person. She always allocates some time and provides some space in her house for everybody who needs them.

According to the SECI stages, the process of imitation is instilled through familiarization, such as by providing open classes and a curriculum system which combines classes on certain days. The imitation process will improve when individuals start to identify the right and necessary attitudes in a critical way. Julia, an informant and a PAUD educator, really hope to get a scholarship for her PAUD Bachelor’s degree, like the one that had been given to Avianti, another educator at a different PAUD. Julia said that, if someone is truly knowledgeable in the field, such knowledge will surely assist them in accomplishing their duties. The degree will also open up many opportunities for her to be involved in various academic activities, including those with financial benefits. She always reminds her apprentice educators that, even though the salary is low, their job is a noble one. Any teacher will be proud if their former students can achieve much in their schools, so they may enter high ranking public universities.

b. Egalitarianism

It is the characteristic of the Betawi people to consider everybody as equal (Alfian, 2013). Egalitarian attitude is clearly seen in the interaction among
educators at seven PAUDs. From available documents, most of them were born in Jakarta, but only few of them exhibit the characteristics of Betawi people. The identity of being a “Betawi” is something that is continuously constructed and superficially manifested in decorations and ornaments such as giant ondel-ondel doll, kemuning flower arrangement, or picture of a Betawi kid.

The principals of the seven PAUD display similar characteristics when leading their institutions. They treat everybody equally; they always involve everybody in every activity and delegate responsibilities when needed. Avianti, the head of PAUD Al-Ikhlas, did not hesitate to send Iin to represent her in an FGD that we conducted at Universitas Indonesia, despite the fact that Iin was a relatively young teacher. Equal treatment of everybody, without any sense of superiority, has encouraged them to be more confident and not hesitant to build social relationships among them. The principals of all PAUDs are the major factor in creating such sense of togetherness. When school is over and students go home, they spend time to gather and talk about their experiences. The principals often treat them with some food. Such informal gatherings also occur outside of school, such as the house of one of the educators (usually the principal’s house) or other venues when they sing as choir members, at some restaurants, and so on.

c. Cosmopolitanism

The knowledge transfer conducted by almost all educators can be described as cosmopolitan in character. Most of the educators were born and have spent their youth in Jakarta. Migration of people from rural to urban areas contributes to the expansion of the available knowledge (Suparlan, 2004). The capital city of Jakarta is not only settled by Betawi people, but also various other ethnic groups and even nations around the world. They undergo a very high level of cultural acculturation, are easy to adapt, and are easy to absorb elements from other cultures, such as language, behaviour, as well as other characteristics (Alfian, 2013). Such attitudes show that the actors are more open-minded and ready to accept new ideas and globalization. Because of that, they tend to develop quicker and smoother interactions.

In terms of knowledge transfer, the educators often communicate through mobile phones. PAUD Kemuning and PAUD Insan Cemerlang depend heavily on the technology in order to organize activities and supervision. The principal of PAUD Insan Cemerlang, who also teaches at a Junior High School, is well aware of her tight schedule. Because of that, each time she never forgets to greet her fellow educators as well as to give instructions to them through her mobile phone, when face-to-face meetings cannot take place.

Knowledge transfer is not only conducted among educators, but also to all of the parents. All PAUD do this almost every day, especially when those parents
take their children to the schools, wait for them, pick them up, or receive their children’s reports. PAUD Kemuning organizes a special meeting with parents each Friday afternoon, once or twice each month. Because of its regularity and intensiveness, this cosmopolitan characteristic can be instilled collectively. Cosmopolitanism encourages the actors to share, process, store, and distribute the knowledge.

Conclusion

The process of local wisdom-based knowledge transfer shows that PAUD educators construct knowledge based on their collective consciousness as mothers and as individuals who share the same conditions. In the context of education, the success of the knowledge transfer process is greatly supported by local knowledge which consists of imitation, egalitarianism, and cosmopolitanism. In the context of PAUD, the situation is unique since the knowledge transfer process is strongly influenced by the educators’ own experiences as mothers at home. Considering the fact that all educators are females, almost all of whom are married, the knowledge transfer process is constructed by a common awareness of their role as mothers. Instinctively, they always place themselves in that role. Using their private experiences as mothers, they are able to deal with other children in an appropriate manner, and this is precisely what is expected in the context of PAUD. Besides that, they can transfer their knowledge more easily by applying local knowledge which consists of the concepts of imitation and motivation. Meanwhile, an awareness of their common predicament—that PAUD educators not considered equal to educators at kindergartens—encourages them to improve their teaching skills by sharing knowledge. This effort is made by building social relationships among PAUD educators by applying egalitarianism, cosmopolitanism, and technology in the knowledge transfer process. Local wisdom in the forms of egalitarianism and cosmopolitanism are values which come from Betawi people. Despite the fact that most of them do not come from or were not born as members of Betawi people or society, they can still adopt and absorb the values of their surrounding environment.

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antropologi perkotaan. Jakarta: Yayasan Pengembangan Kajian Ilmu Kepolisian

Attachments:

7 PAUD at Sub-District Srengseng Sawah, District Jagakarsa, South Jakarta

1) PAUD BKB Kemuning

PAUD BKB Kemuning, Shalat practice
2) PAUD Al-Ikhlas

PAUD Al-Ikhlas, Classroom

3) PAUD Melati

PAUD Melati, Front yard
4) PAUD Insan Cemerlang

PAUD Insan Cemerlang, Classroom A

5) PAUD Raisya

PAUD Raisya, Classroom
6) PAUD Menteng

PAUD Menteng, Doll stage

7) PAUD Penyejuk Mata

PAUD Penyejuk Mata, entrance