

Family Education and Cultural Preservation Rurup Keeps Together The Saroinsong Raya Community In The Face Of Globalization

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Abstract. The purpose of this study is to analyze the role of family education in preserving Rurup's culture in building togetherness in the Saroinsong Raya community in the era of globalization. The method used in this research is descriptive qualitative method, with the technique of collecting data and empirical facts directly in the field in order to obtain primary data, by means of observation, interviews, and documentation. Rurub culture research results can be used as a unifying tool to build community together in this globalization era, the family plays an important role in preserving the Rurup tradition handed down from parents to children as evidenced by the existence of the Rurup tradition which is still carried out until now.

Keywords: Parents education; Rurub's culture; Globalization

1. Introduction

The existence of regional culture in this era is experiencing degradation due to the development of an era where it is so easily spread out that modern culture is often referred to as global culture. The current globalization which is in line with the development of science and technology, is changing the face of the world in the millennial era today. So it is not only the distance that feels close, but also the barriers between cultures and civilizations are getting thinner. From the existing developments, interactions between cultures have intensified, but the problem is that there is a hegemony over one culture over another. Thus the erosion of traditional culture occurs. While it can be understood that cultural values are very beneficial for the development of people's personalities which are used as standards of behavior so they can live in harmony. Inheritance of cultural values occurs when it has been internalized in a child since childhood so that it will be well recorded in the child's memory until old age. So culture is passed down from generation to generation by way of learning. If it is related to education, it is important that the noble values of culture be informed to the easy generation through education. Rurup culture needs to be nurtured and preserved through teaching from parents to children as the nation's next generation. Humans are social creatures who cannot live alone so that they need others, because together we can help one another. Observing the development of this millennial era. As citizens of Indonesia we are proud because Indonesia is a country that is rich in diversity of cultures, traditions, religions, ethnicities, races and languages of Indonesia is a country that has a diversity of traditions that are spread in various regions in Indonesia. These diversity are gifts that we should respect, acknowledge, and respect. The Saroinsong community has a Rurup culture, as a marker of people's cultural identity. In Rurup the daily life of the people is reflected. As social beings, humans cannot live without other people, which

is why through the Rurup tradition, the community is able to cultivate an attitude of help, harmony and care for others so as to create harmony in community life. The spirit of Rurup can be a motivation for the community, to be able to maintain and preserve culture as an antidote to modern culture in this globalization era.

Formulation Of The Problem

How is the role of family education in preserving Rurub's culture to build togetherness in the Saroinsong Raya community in the era of globalization.

Research Purpose

Analyzing the role of family education in preserving Rurup's culture to build togetherness in the Saroinsong Raya community in the era of globalization.

2. Research Methodology

The method used in this research is descriptive qualitative method. Data collection technique. by observation, interview, and documentation, analyzed using Miles and Huberman analysis techniques. This technique is carried out when the data collection takes place and the data collection in a certain period. At the time of the interview, researchers have done an analysis of the answers interviewed. Miles and Huberman (1984), suggested that the activities in qualitative data analysis are carried out interactively and take place continuously until they are finished, so that the data is already saturated. Activities in data analysis, namely data reduction, data display, and conclusion drawing / verification.

3. Results

- 1) The Rurub culture has been going well so far because it is driven by the awareness that: humans cannot live alone without the help of others; Humans as social creatures can live together with other people; Humans need to adapt themselves to the community environment; and humans need to maintain good relations with others to bond brotherhood.

One of the characteristics of the people of North Sulawesi in general and the city of Tomohon in particular, especially the Saroinsong community in Kelurahan Lansot, Tumatantang and Tumatantang 1, which strongly supports community life are family and mutual cooperation that grow together because they contain many noble values. Therefore, it needs to be developed according to the situations and conditions in which the tradition grows and develops. The most important thing in Rurup's culture is that it is implied that selfless sacrifice, mutual assistance, and mutual interest are important. That is why the benefits of the Rurup culture are: strengthening kinship, strengthening unity and unity, helping fellow community members who need help and help, encouraging a family spirit, fostering solidarity and togetherness. Thus the Rurup tradition in this era of globalization can be used as a tool to unite the people of Soroinsong Raya who live in the Lansont, Tumatantang and Tumatantang sub-districts.

- 2) Parents are the ones who are primarily responsible for children's education. The parents determine the future of the child. Parents are responsible for the success of children's education. The role of parents is to give an example to a

child since the child is a child, and it will always be remembered by the child to involve himself in every activity that is followed by his parents who witnessed it when he was early or the age of the child. It is an obligation of the role of parents to teach children about the importance of the Rurup tradition, because parents have an important role in lowering and continuing the tradition of parents to children, children have a long time at home when compared with their time at school. The role of parents in preserving Rurup culture shows children that tradition is important through their involvement in every Rurup activity that is carried out in the community both at happy events such as marriages and at mourning events such as the dead. Without coercion or complaining, because it is a shared responsibility in fostering kinship relations among the existing community members. One of the functions of education is cultural transformation, and this is a shared responsibility among the three educational environments, namely informal education, formal education and non-normal education to join hands in transforming the culture owned by the community, including the Rurup tradition carried out by the people of Soroinsong Raya. Every existing culture needs to be preserved from the older generation to the young generation in this case youth, because they are the successors to the struggle to build the nation going forward.

Whereas in fact the future of a nation lies in the hands of youth, meaning that they will replace the previous generation in leading the nation. Therefore they need to be equipped with knowledge in the form of providing them with both formal and informal education, both primary and higher education. The development carried out by the younger generation is a series of movements for change towards progress. In national development, it is not only physical development that is needed but it also leads them to create social change. Basically, youth have the following roles: (1) Agent of change, youth is tasked with making changes in society towards better change. Changes that are humanitarian; (2). Agent of defelopment: Youth in charge or launching or carrying out development in all fields, both physical and non-physical in nature, (3) Agent of modernization: Youth acts and acts as a pioneer in renewal. That is, young people can choose which ones need to be changed and which ones are still maintained.

The gap between groups will disappear if we view all groups as totality (parents, youth, children). Thus there is no contradiction between youth, adults (older generation) and children, fundamentally. No generation considers themselves to be protectors of present or future generations. All are responsible for the safety of welfare, the continuity of the present and future generations. Even if the difference in maturity is thought, in living the meaning of life and life is solely due to the level of maturity. But the differences between the groups, between the older generation and the younger generation, for example, only lie in the degree and scope of their responsibilities.

4. Closing

Conclusion

1. Rurup traditions carried out by the Saronsong Raya community in Lansot, Tumatantang and Tumatantang sub-districts. One is important because it can be

used as a unifying tool for developing community together in this globalization era.

2. The informal education institution, namely the family, plays an important role in preserving the Rurup tradition handed down from parents to children as evidenced by the existence of the Rurup tradition which is still being carried out until now. This shows that the role of education preserves Rurup's tradition properly and responsibly. Because the Rurup Tradition has been carried out in the past according to the informants.

Suggestion

1. Rurup traditions need to be preserved continuously from parents to children, so that future generations have pride in the legacy of the ancestors who will continue to be used as a unifying tool in the midst of globalization that is increasingly squeezing the community.
2. The government and the community need to join hands to protect shared property that grows and develops in the midst of society, such as the Rurup tradition that grows and develops in the Saroinsong Raya community.

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