



The role of school in forming a local culture-based education environment in indigenous school

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ABSTRACT

Purpose: Schools faced the philosophy of life and the existence of local culture which has become a local indigenous perspective. This paper aims to reflect on the role that schools play in shaping the local culture-based educational environment. Using the narrative inquiry method (qualitative research), and data collection through in-depth interviews and documentation studies. Data analysis including condensation, presentation, conclusion and verification. The results show that the role of schools in shaping local culture-based education through sympathetic and affirmative policies on indigenous children, indigenous teachers, and local indigenous youth. The educational environment based on local culture such as the terms *pela-gandong*, *ale rasa-beta rasa*, *potong dikuku rasa didaging*, *sago salempang patah dua* which is the philosophy of life of local culture, can be absorbed in increasing the affection of all elements in the school through the practice of caring attitudes, a sense of brotherhood, respect, and togetherness. This research increases insights in educational institutions that are in an indigenous environment, by studying and adopting local culture-based education questions. This research can bridge the gap between indigenous peoples' marginality and educational progress, especially in indigenous.

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INTRODUCTION

The role of educational institutions is a breather in bridging the improvement of the quality of life of indigenous peoples. People in the northern seram interior are known to still grasp the philosophy of indigenous life which is an ethical guide in carrying out social interactions between individuals, groups and institutions. It is contained in the terms of expressions of language, symbols, ways of life, dwelling houses, arts, and peculiarities both visible and invisible which is the spirit of unification between individuals/groups in order to preserve the cultural heritage of their predecessors' ancestors (Alting, 2010). Indigenous peoples in the book *De Commune Trek in bet Indonesische*, indigenous peoples have a magical nature of religious, communal, concrete, and contan (Hollenmann in Alting, 2010). So do the people in the northern seram indigenous, who still keep beliefs as sacred and some still adhere to religious legal systems of religiosity such as animism and natural beliefs. Most societies still blend into the traditional way of life and uphold customary rules above the rule of state law as something that must not be violated and separated. Not without foundation, Vollenhoven in H.R Otje Salman Soemadiningra (2001) reveals that indigenous peoples lived in the interior of Indonesia, since hundreds of centuries ago arrived before the arrival of the Dutch nation, and have owned and lived in their own laws (customary law).

The northern seram island is included in the territorial area of the unitary state of the Republic of Indonesia which is located in the Maluku province. The existence of indigenous peoples in Indonesia has obtained a legacy from the government in the form of obtaining the rights of indigenous peoples such as their own territorial boundaries, their own provisions, norms that apply in society and are obeyed by the community of that group. (Regulation of the Minister of Agrarian affairs and Spatial Planning No. 9 of 2015).

Schools are a bridge for the government in providing people's rights to obtain education as stated in the Amendment to the 1945 Constitution of the Republic of Indonesia Article 31 paragraph 1. Education is a benchmark for people to improve their welfare, including indigenous peoples who are in the frontier, outermost, and disadvantaged (3T) islands such as the northern seram island. This area is affected due to the uneven distribution of development which leads to a low quality of education (Quoted www.kompasiana.com). PISA results in 2018, showing the reading literacy of Maluku province where the northern seram island is located, is ranked 26th out of 34 provinces in Indonesia with a favorite level of 52.90% (Quoted www.bahasamaluku.kemdikbud.go.id). Another thing also contributes to reducing the fading of the existence of local culture due to neglect such as the term *katong-katong sandiri, sapa pung lah* which harms the local culture and the lack of skills of the younger generation in making cultural crafts such as *anyam kamboti* (baskets) from coconut leaves, weaving roofs from sago leaves which are currently less in demand and forgotten. (Quoted www.tempo.com)

Razfar (2012) disclosing that families, schools, governments, and communities together should be advocates and platforms for others in improving the success of culture-based education. Schools as formal institutions become scaffolding of knowledge, one of which supports a climate and culture that supports the success and purpose of learning in schools. Whereas local culture-based education is able to revitalize identity, strengthen identity, empower identity which ultimately improves the development of children, especially maintaining cultural heritage in local indigenous peoples (Ka'iwi, Monica A., (2006). Culture-based education is capital for students in understanding life values, norms, knowledge, practices, beliefs, languages on which a culture is based (Kana'iaupuni, S. & Kawai'ae'a, 2008). Teaching in schools is the empowerment of students both socially, intellectually, emotionally who should use cultural references to make an impact on students (Ladson-Billings, 1994). Thomas & Collier (1997), The local language acquisition approach is the most powerful and successful academic predictor even for children who have lost their cultural heritage. The National Science Foundation funded Native Science Connections Research Project (NSCRP) on Gilbert (2011) successfully revealed that culture-based education is able to improve students' academic achievement and graduation through the integration of language, culture, and tradition in the school curriculum. McCarty (2003) also in his research revealed that the academic achievements of the Aha Punana Leo program for non-Hawaiian children in some cases surpassed the achievements of native Hawaiian children themselves and ultimately supported the achievements of the founders of the program

such as self-determination and ethnic pride. Therefore, based on the above exposure, local culture is a critical means to overcome problems in indigenous peoples in alleviating the lagging quality of education on the northern Seram island without leaving the value system and cultural heritage of their ancestors. The formulation of the problem in this study is how is the role of schools in shaping the local culture-based educational environment in the North Seram Island indigenous schools?

Literature Review

Culture Based Education

Culture is a collection of spiritual, intellectual, material components that are distinctive and emotional of a person including lifestyle, way of life, value systems, traditions and beliefs. Bruner (1996) reveals that culture not only shapes the mind, but is also a tool for constructing self-construction and social construction of society. Culture-based education is a general term that can be meant by culture that is connected to education, such as education based on culture, education maintaining culture, education that is responsive to culture, all of which are connected because of several components of education that are relevant to cultural conditions (Singh, A. P., & Dangmei, 2022).

Education plays a role in cultural transformation and its spread. Education as a potential instrument, it is able to reconstitute the process of forming culture and society as well as the preservation of culture that exists in society (Singh, A. P., & Dangmei, 2022). Lipka, J., Sharp, N., & Brenner (2002) states that the loss of cultural value is the most terrible loss of regional languages in generations of marginalized groups in school due to past assimilation policies. Experiential learning and identification of environmental identity are critical steps in educational programs (Kawakami, 2001). Culture-based education will facilitate educational success, as it can overcome the gap in conflict between school culture and culture brought from home which If it is not accommodated, it will increase the gap between rural generations in attending classes or in adverse conditions forcing children to reject their families and cultural heritage (McAlpine, L. & Crago, 1995). Education is a unifying institution of the nation whose presence with more institutions has an important task, namely creating social balance in the internalization of cultural values and the order of society (Sulalah, 2011).

In optimizing the local-culture based education environment, one of the alternative models that can be applied from Talcott Parsons is adaptation, goal achievement, integrase, and latency (AGIL) (Mensah, 2019)

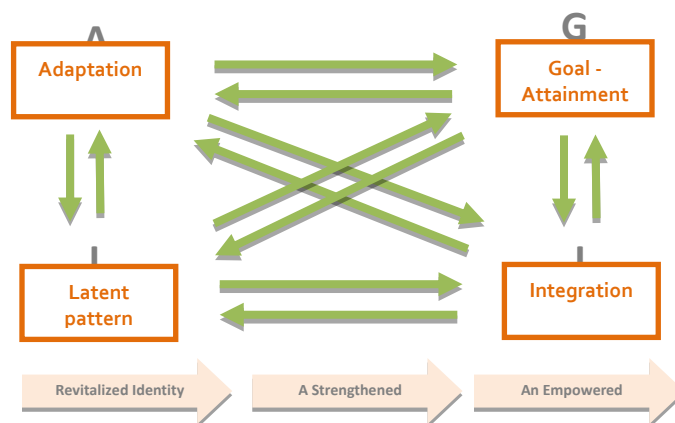


Fig. 1. Modification fundamental functional AGIL
 Source : Modifications based on Talcott Parsons (Mensah, 2019)

Adaptation - How the school adapts against the surrounding environment and passing symptoms/phenomena, and how to adapt individual behavior to the environment. **Goals attainment** - How schools are able to motivate and mobilize all resources to achieve common goals. **Integration** - How schools are able to control, maintain, and prevent disruptions in the form of policy and rule creation. **Latent pattern maintenance** - Schools are able to create and maintain interaction patterns between individuals, norms, cultures, policies, etc. in a balanced manner.

Local Culture Based Education in Indonesia

Indonesia is nicknamed an archipelagic country because it has 17,000 islands with a total of 1,340 ethnicities and tribes (BPS, 2010). Maluku Province is one of the provinces in eastern Indonesia inhabited by more than fifteen tribes such as the Ambon, Seram, Kei, Tanimbar, Saparua, Babar, Kisar, Haruku, Tidore, Ternate, Tobello, Nuaulu, Togutil, Morotai, Sahu, and many more. Abundant variety of local wisdom, advantages of regional potential that need to be developed.

Indonesia establishes the decentralization of education by the Ministry of Education and Culture by compiling minimum standards that must be met by education units both central and regional. The minimum standards in the management of educational units are graduate competency standards, content standards, process standards, facilities and infrastructure standards, assessment standards, standards for educators and education personnel, management standards, and financing standards which are finally referred to as 8 National Education Standards (SNP). The National Education Standard (SNP) as stated in PP/4/2022, is the key to realizing a quality education system. (cited www.kemdikbud.go.id). Decentralization of the education system in Indonesia is a means that can be done by regions and schools to explore the advantages of regional potential, so that children are not unfamiliar with their regions and understand regional cultural values.

Local culture is not a contextual thing in the classroom, but must be the foundation of the spirit of every element in the provision of education which is reflected in attitudes, skills in everyday life to students themselves. The education system will always be faced with the surrounding indigenous communities, the challenges faced by this cause a culture of shock because of the bias in students with backgrounds and cultures that are inclusive of the already dominant school cultural climate. This does not suit students. Meanwhile, the learning and teaching process requires the interaction of physical, social, and cultural preferences in students.

Classrooms that are responsive to the existence of indigenous cultures must have a place, Where students feel respected and comfortable being during the learning process. This kind of environment will help raise the level of pride, love of the motherland, and self-esteem for marginalized students. When students realize that their tribal culture is promoted by the school, students will feel ownership of the school and become an important part of the school to maintain the cultural heritage of the hinterland. Marginal students will get better in their academics independently and actively. It refers to Rickard (2005) his findings revealed a comparison of pre-test and post-test student scores that Alaskan Native children outperformed the control group, non-Alaskans. Teacher support is able to improve mathematical achievement through the interweaving of pedagogy, content, and culture. Tibbetts, K., Kahakalau, K., & Johnson (2007) also found teaching and learning with Aloha involving Hawaiian learners can improve through a culture of healthy and responsive learning environment. Webster, J. P., Wiles, P., Civil, M., & Clark (2005) In his research, he found that teachers implement mathematics in cultural elaboration through curriculum review based on the cultural values Yup'ik have contribute to Yup'ik students being superior to compete compared to non-Yup'ik students.

Role of School

Schools are the implementing component in stimulating learning activities in schools. Its role is not only to achieve academic, but social, cultural, psychological, and spiritual aspects. In supporting the cultural environment in the classroom learning process, schools need to formulate strategies and include cultural and language components in school work plans and development plans both medium and long term.

Schools need to recognize the potential and excellence of the district, then recognize the background culture and solving challenges to facilitate the best potential of students. Preparation of curriculum relevant to the lives of indigenous students. Through curriculum modification by incorporating elements of inclusive culture as a positive and productive experience for students or teachers. This is not only beneficial to academic advancement, but empowers students as individuals on an equal footing with other individuals.

Creation of a cooperative learning climate and environment that is reflected in a learning atmosphere in the classroom that is friendly, respectful, and minimizes the vulnerability of cultural conflicts (Gay, 2010; Kottak, C. P., & Kozaitis, 2012; Nieto, 2010; Saifer, 2011). Schools are a means of implementing local culture-based education so as to increase critical awareness of individuals, recognize the importance of the relationship between schools and local indigenous peoples, respect the various cultural components brought by students, their families, local customs (Alcaniz, E., Garcia, I. and Blas, 2005; McCarty, 2003)

MATERIALS AND METHODS

Research Design

Narrative inquiry method (qualitative research) to collect data by respondents. Natural research, which relies on an observation of humans within its own area relates to people, settings and behaviors as a whole (Moleong, 2014).

Data Collection Instrument and Research Procedure

In collecting data from respondents, the data collection process focuses on empirical facts in the field. Researchers use observation sheets to explore observations of the atmosphere in the school environment, such as school attributes, student cheerfulness, internalization of local culture in the curriculum, co-curricular, etc. Data collection also goes through in-depth interviews to dig into qualitative data. Data collection procedures include getting in, getting along and logging the data (Moleong, 2014).

Data Sources

The source of data collection is through key informants, namely the principal of public elementary school 339, the head of the section related to the problem under study, and other informants, namely the head of the custom who is around the area where the school is located. To support the research, data was obtained from documents related to research in schools.

Data Analysis

Data analysis uses a data analysis model from Joseph & Matthews (2014) namely 1) data condensation, 2) data presentation, 3) conclusion making, and 4) verification.

RESULTS AND DISCUSSION

Education is a process of internalizing cultural values to pass on sustainable cultural values to society. As stated in the Law of the Republic of Indonesia of 1945 Article 32, namely the importance of building the nation's culture as the main guideline to become an Indonesian citizen. Indonesia's national education system through PP/19/2005 regulates national standards of education regarding the content of cultural arts in formal educational institutions. This cultural content does not include only one culture in one subject, but all subjects. To support this, schools are authorized development of inclusive education that is able to utilize the potential and considering benefits of the local area. So that this is a golden opportunity for education developers in implementing culture-based education (Perpres, 2005). But in fact, the culture of education in Indonesia, especially inland tribes, has not received serious

attention. Although this is stated in the school curriculum in learning and the arts, the portion is small, and does not accommodate the school culture located in the inland tribes of the northern seram island. Little appreciation for inland tribal students and contrasting cultural differences create difficulties for schools in coping with this, especially in the aspect of student success in learning. The stagnancy of the findings of this study was analyzed through AGIL in looking at the role of schools in shaping the educational environment based on local culture.

1). Adaptation

Referring to the Ministry of Education and Culture regulation, No. 81A, 2013 regarding implementing the curriculum, Every school can develop education by including local studies according to school conditions and potential. Reflecting on this, SD 339 school has not maximized the local wisdom of inland tribes in internalizing culture in schools such as observing the behavior of inland tribe students, cultural relics of inland tribes, internalization of inland tribal languages. This is still limited to understanding the local culture of the provincial scope such as *pela-gandong*, *ale rasa-beta rasa*, *potong dikuku rasa didaging*, *sago salempang bagi dua* which is the philosophy of cultural life of the Moluccans as a whole. It is not specific to the culture of the indigenous tribe where the school environment is located. This is stated in the principal's affirmative policy identified in the language pathway, personal connection pathway, intellectual pathway, cultural identity pathway, wellness pathway, applied achievement pathway.

2). Goal attainment

The school in practice only introduces the local culture of Maluku. The system is compiled such as including local arts subjects and Maluku history (curricular aspects) to co-curricular aspects such as skills and student involvement in supporting culture organized by the country's customary government. It is hoped that Students of rural (marginalized) groups can collaborate in advancing all elements in the area around the school. Co-curricular aspects such as *meronce* skills, life skills such as the use of natural raw materials into cooking utensils, as well as aspects of focusing on collaboration with traditional leaders of the country.

3). Integration

In carrying out supervisory activities, schools in practice lack control over various school policies, based on observations and observations schools have weaknesses in this regard, such as constraints on the number of teachers who are few and undisciplined in terms of punctuality so that control, especially in the implementation of personal connection pathway policies that are not optimally running effectively, this also causes the culture identity pathway to be built less Able to show the tribal identity of the *basudara people* as the existence of the original culture of the "Moluccan people".

In support of the school's affirmative education policy, the principal provides flexibility for indigenous students through a policy of allowing the use of customary attributes such as "berang" headbands for adolescent boys, but on this occasion many male students are not used because they are still not in the adult category in meeting the identity requirements of the northern seram island indigenous tribe. Maybe if the school is in high school, it will appear that students are wearing *berang* cloth. The school also gives the teacher the flexibility to be able to use his tribal attributes if he is an indigenous tribe in the indigenous.

4). Laten pattern maintenance

In carrying out this function, the principal performs his role in forming a sympathetic policy of providing motivation for inland teachers through the creation of a school atmosphere that is friendly to indigenous culture, so that teachers and students feel comfortable in the school environment. The principal involves the *raja negeri* (indigenous chieftain) in discussions and coordinates related to the implementation of education. In the formulation of this policy, schools create local culture through the existence of intellectual pathways, wellness pathways,

applied achievement pathways. Intellectual pathway through cultural experiences that encourage lifelong and nature-based learning. Learning in schools is also based on the circumstances of the indigenous tribes that make nature a friend and a life that should not be disturbed. Through interconnection between schools and the surrounding indigenous environment, the school guarantees that it can be accepted by the surrounding indigenous environment and ensures a learning process that is easily adapted to students. Wellness pathway is a bridge for schools to create a healthy and happy school life with families and communities as supporting contributors in the implementation of vision, mission, and goals of the school. Maintaining the customary boundaries of inland tribes as laws that need to be respected through cultured means that respect each other and strengthen huauulu customs and still build a healthy lifestyle. Applied achievement pathway through the application of a democratic environmental atmosphere both in the academic, social, and cultural fields. Based on the findings, the school implemented a sympathetic and affirmative policy based on the local culture of Maluku alone has not touched the culture of the indigenous tribes. The limitation of this research is a case study in the context of schools in an environment that has a strong and specific inland culture. However, given the relevance of this context in research, the findings suggest that research may be of value to the advancement of theories of local culture-based educational development and the enhancement of the role of schools. This study, using the organization of different case studies with a similar structure in the social context thus contributes to the implementation of the practice of educational institutions.

CONCLUSION AND RECOMMENDATION

The school carries out the task of preserving culture through the transmission of cultural heritage and values in various strategies and processes of its implementation. The school plays a role in maintaining the cultural heritage, especially the local culture in which it takes place and the local identity, to balance between the purpose of the school and the culture that students bring. Local culture-based education is important not only limited to cultural knowledge, but manifested in the attitudes and skills of the daily lives of school residents. School principals in the indigenous of the northern seram island in this case embody the role of local culture-based education through sympathetic and affirmative policies on indigenous children, indigenous teachers, and local indigenous youth. Finally, the local culture-based educational environment is able to increase the social bond between schools and indigenous peoples of the country. This research can be a reference in seeing culture as a hidden gem in developing schools based on indigenous needs and the sustainability of culture and society in the future.

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