

## **Basic education for indigenous peoples in Indonesia: Limiting children's cultural alienation and loss of identity**

**Uus Faizal Firdaussy, Sri Ningsih and Enkin Asrawijaya**

*National Research and Innovation Agency, Indonesia*

Our study explores challenges and opportunities associated with managing basic education in indigenous communities in Indonesia, using a qualitative descriptive approach with a critical paradigm as an analysis tool. The findings reveal two types of education patterns for indigenous peoples, i.e., education in the community, which is carried out within families or the community without formal schooling, and formal education organised by the government. Indigenous children confront significant challenges in accessing quality education due to economic factors, minimal facilities and infrastructure, and a shortage of teachers. In addition, at times the national education systems do not consider the special needs and characteristics of indigenous peoples. We propose an inclusive education curriculum for indigenous children that focuses on providing quality education and preserving cultural heritage.

### **Introduction**

Indonesia is home to a diverse range of indigenous peoples, each with distinct traditions, cultures, and ways of life (Setyono & Widodo, 2019). According to Statistics Indonesia (BPS) in 2010, the country had 633 different ethnic identities (Fatgehipon, 2023). The Indonesian Indigenous Peoples Alliance (AMAN) recorded that 70 million indigenous peoples in Indonesia are members of more than 2,371 traditional communities (Andriarsi, 2020), each possessing distinct traditions passed down through generations. Managing basic education for indigenous communities is, hence, imperative to preserve and develop those unique identities (Farrujia de la Rosa et al., 2023).

As a developing country, Indonesia faces challenges in providing adequate resources for education (Sukmayadi & Yahya, 2020), especially in remote and marginalised areas where indigenous communities reside. The unequal resource distribution issues cover funding, infrastructure, and educational materials (Azzizah, 2015; Kusumaningrum & Muslim, 2023). As disclosed by the survey on the human development index by the United Nations Development Program, Indonesia ranks 113 out of 177 countries in the world. It demonstrates the need to improve human resource quality through quality education (Fenanlampir et al., 2019).

According to the Education Development Index ranking, as regards its human development index, particularly in the education sector, Indonesia ranks 64 out of 127 countries (Sidik et al., 2020). It indicates significant challenges in providing quality education to all Indonesians, including indigenous peoples (Handayani et al., 2019; Kholiq et al., 2022). Curricula unsuitable to the local context and low levels of participation and accessibility are the main problems (Setyono & Widodo, 2019; Shaturaev, 2021; Sukmayadi & Yahya, 2020).

Most national education systems are based on mainstream culture, abandoning the perspectives and experiences of indigenous peoples (Kholiq et al., 2022; Nesterova & Jackson, 2020; Singh & Espinoza-Herold, 2014). Consequently, the unfortunate peoples have to confront difficulties integrating their culture, language, and traditional knowledge into a curriculum designed for the majority culture (Silva et al., 2023). New curricula, e.g., the *Merdeka* Curriculum, consider no special needs and characteristics of indigenous peoples at times (Apristawijaya, 2022; Simamora, 2021), while it is important to pay attention to the education curriculum responding to local needs (Suprpto et al., 2021).

Research on basic education management for indigenous peoples in Indonesia includes that conducted by Biantoro & Setiawan (2021), who analysed NGO actors' engagement and important roles associated with the educational model applicable in four tribes. Additionally, Gunawan (2023) addresses indigenous school management in the Pusu community in West Nusa Tenggara and gives rise to questions on the community's history and structure in the curriculum. Chaeratunnisa et al. (2023) examined how local wisdom values, cultural diversity, and traditions of the Kampung Naga community can be integrated into the basic education curriculum. Nurwahyuliningsih et al. (2022) discussed the necessity of basic education for indigenous peoples to build young generations' characters aligned with their aims and needs. The aforementioned research has foregrounded various aspects, including educational models, NGO involvement, and indigenous community empowerment. Most of them are case study-based and focused on particular communities. We found none specifically offering a certain concept integrating all aspects indispensable to making the national curriculum for basic education for indigenous peoples.

Thus, the research aims to investigate challenges and opportunities in basic education management and offers explicitly a curriculum model framework which can act as a reference in developing classroom learning for indigenous children in Indonesia. The model also serves as a recommendation to be integrated into the existing curriculum or as a base for developing a new one to elevate basic education for indigenous children in Indonesia. Grounded on the backdrop, we propose the following research questions:

1. What are basic education practices performed by indigenous peoples in Indonesia?
2. What are educational resources for indigenous peoples in Indonesia?
3. What is the suitable basic education curriculum for indigenous peoples in Indonesia?

### **Conceptual framework: A critical paradigm of indigenous children's education**

Indigenous children's education has long been a topic of concern and debate (Apristawijaya, 2022), highlighting that the prevailing education system has failed to adequately address their unique needs and experiences (Kholiq et al., 2022). It breeds high dropout rates and limited opportunities for success (Singh & Espinoza-Herold, 2014) and, accordingly, requires a critical paradigm of indigenous children's education to rectify.

Bell (2016) defines a critical paradigm as a theoretical framework which challenges existing social, political, and economic structures by examining power dynamics and advocating for social justice. It focuses on questioning dominant ideologies and power structures. In the educational context, it is urgently warranted to eradicate systemic inequalities and injustices persisting in educational institutions (Sonkqayi, 2021) and boost educators to critically observe the curriculum, pedagogy, and assessment methods to ensure inclusivity and equitability (Idris et al., 2018).

The urgency for adopting a critical paradigm in education arises from the fact that many marginalised groups, such as students from indigenous communities, continue to face discrimination within educational systems. They often experience unequal access to quality education (Handayani et al., 2019; Kholiq et al., 2022). A critical paradigm will allow them to mitigate these barriers by promoting inclusivity and advocating for policies concerning systemic inequalities.

Furthermore, it is necessary to recognise that indigenous children come from diverse cultural backgrounds with distinct languages, traditions, and histories (Setyono & Widodo, 2019). The current educational system disregards these differences, promoting a one-size-fits-all approach which ignores their rich cultural heritage (Kholiq et al., 2022; Nesterova & Jackson, 2020; Singh & Espinoza-Herold, 2014). By applying a critical paradigm, educators can incorporate culturally relevant content into the curriculum, enhancing those children's pride in their heritage and promoting a sense of belonging (Pewewardy et al., 2018; Walker, 2015). The approach enables them to connect with their heritage while gaining a well-rounded education (Farrujia de la Rosa et al., 2023). Additionally, it encourages cultural preservation, improves a sense of pride and identity among indigenous children, and overcomes historical injustices indigenous communities face (Ellington, 2019; Walker, 2015).

Besides, it is noteworthy that all systemic barriers hampering educational attainment, poverty, discrimination, and a lack of resources contributing to indigenous students' poor academic achievement must be tackled (Kusumaningrum & Muslim, 2023). Accordingly, a critical paradigm of indigenous children's education is paramount to ensure their academic success and overall well-being and help concerned parties to identify the need for support for schools in indigenous areas, funding, and policies which foster inclusiveness and equity (Kim, 2017). As a result, culturally relevant content can be integrated into the curriculum, weathering historical injustices and promoting funding assistance, supportive policies, and community member engagement in the education process. The effort will also create an educational system which impels indigenous children to thrive academically while maintaining pride in their cultural heritage.

To facilitate understanding, we delineate our conceptual framework in Figure 1.

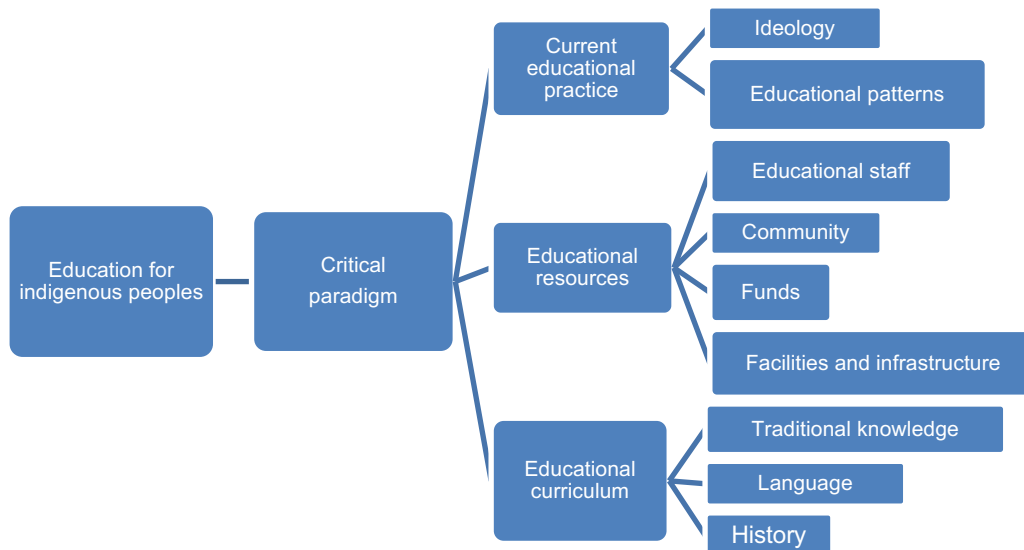


Figure 1: Conceptual framework for the critical paradigm of indigenous children's education

## Methodology

### Approach

A qualitative approach was used; we applied non-numerical methods in data collection and analysis. The approach helped us apprehend complex and serious phenomena and analyse them from the perspective of the examined object. Additionally, we also applied an ethnographical approach in two indigenous communities, namely Samin and Baduy, to acquire cultural understandings and the educational process of homeschooling conducted in the communities. A critical paradigm concept also contributed to this research in highlighting social injustice, inequality, and state domination. Here, the concept was particularly implemented to remedy education for indigenous communities.

### Data collection method

Data used in this research were secondary and primary. Secondary data were collected from a variety of relevant literature sources, e.g., scientific articles, books, and previous research reports addressing indigenous community education. The data allowed us to gain deep knowledge, broad points of view, and valid data which advocated our arguments. Primary data were collected through in-depth interviews with various informants, such as indigenous figures, older people, and children from the Samin and Baduy indigenous communities. In addition, we also performed observations by living among the communities to investigate the educational process of homeschooling they implemented. We have lived in the Samin community located in Pati, Central Java from 6 to 13

December 2020 and the Baduy community located in Kenekes village, Banten from 4 to 7 November 2023. In collecting data for the Samin community, we mostly used Javanese, whereas for the Baduy community, we used Sundanese.

### **Data analysis**

Our analysis was descriptive, referring to the framework elaborated on in Figure 1: Conceptual framework. There were three analysis phases, which were processing, categorising, and analysing data to be presented in a journal article. Phase 1 included the activities of reading and comprehending literature studies and notes collected from interviews and field observation. Phase 2 included data and information editing and data grouping into units which shared commonness. Data were presented in meaningful sentences and ordered systematically as analysis or interpretation results based on relevant concepts.

## **Results and discussion**

### **Current basic education practices for indigenous communities**

Indigenous peoples came with unique cultural identities and histories, and their education should reflect and honour the aspects. Preserving cultural heritage was of utmost importance to them, to ensure the continuation of their unique traditions, languages, and customs (Nesterova & Jackson, 2020). Indigenous communities valued holistic approaches which honored cultural practices while providing access to modern forms of education (Singh & Espinoza-Herold, 2014). They also stressed the significance of maintaining closeness to nature, perceived themselves as an integral part of it, and believed in living in harmony with it (Asrawijaya, 2020; Sada et al., 2019). As a result, it affected their approach to education as they endeavoured to integrate formal education systems with their traditional practices (Pewewardy et al., 2018; Silva et al., 2023).

The ideology of indigenous peoples placed a strong emphasis on preserving their cultural heritage, traditional knowledge systems, and close connection to nature (Meliono, 2011; Septiani & Asrawijaya, 2023). Their education was thus surrounded by that ideology, which usually focused on self-determination principles (Singh & Espinoza-Herold, 2014), underlining their right to control and build their education systems (Nesterova & Jackson, 2020; Pewewardy et al., 2018). Accordingly, indigenous peoples should have the authority to make decisions about what was taught, how it was taught, and who taught it.

We found two types of education patterns for indigenous peoples in Indonesia: (1) education in the community carried out within families or the community without formal schooling. This type of education was deeply rooted in indigenous traditions, customs, and cultural practices and focused on imparting knowledge and skills through oral traditions, storytelling, and hands-on experiences. Indigenous elders passed down their wisdom to younger generations through this informal educational method (Kholiq et al., 2022; Muharram, 2016; Mulyadi et al., 2019), and (2) formal education organised by the Government. Government schools implemented a structured curriculum and teaching

methodologies the authorities approved, setting aims of administering standardised education to indigenous children and integrating them into mainstream society (Husain et al., 2021; Munro, 2013; Sada et al., 2019).

#### *Informal schools in indigenous communities*

The majority of the Samin indigenous community members in Central Java preferred their children to study at home with their parents to them studying in formal schools. They had to ensure that their children were raised with a strong sense of cultural identity through learning with their parents and elders, who would expose the children to traditional practices, beliefs, and customs passed down through generations. This approach enabled them to develop a deep appreciation for their heritage and induced a sense of belonging within the community (Kholiq et al., 2022).

The curriculum was based on local values, and parents acted as educators and introduced Samin's teachings to children from an early age using modeling and habituation techniques. Furthermore, the basic family education curriculum emphasised moral education extracted from Samin's main teachings, explaining taboos and life principles and offering recommendations. The Samin community set its educational aims not to merely focus on worldly matters but highlighted how to become a good and honest human according to their standards (Rinenggo & Kusdarini, 2021).

A Samin traditional community leader Gunretno, in an interview explained that:

Samin people do not send their children to school. The reason is that school teaches about what other people have, not about what we have.

When visiting the house of Mbah Wargono, a senior figure in the Samin community in Kaliyoso, Kudus, he said that:

According to tradition, children should not be sent to formal school, but the New Order government policy at that time meant that some Samin people were forced to send their children to school, even though in the end they did not finish elementary school.

Another Samin figure Gunarto, explained that:

Even if they don't finish elementary school, the most important thing for them is that they can read, write and count. Apart from that, young people here can read fluently because they are already familiar with TV and mobile phones and socialise with non-Samin friends.

According to the narrative of other Samin people, Suroso said:

So the attitude of the Samin people's life choice that has been confirmed until now is not formal schooling, only being farmers, and not trading, that is a life choice. This is part of maintaining natural balance. This life choice becomes consistency Samin brothers and sisters in protecting nature.

It turns out that the Samin community in the Pati area has female activists from their own community who care about the education of Samin children by holding a natural school which is held once a week at a hermitage known as Omah Kendeng. This activist explained that:

Samin's children are given practical knowledge of daily life by their parents in their respective homes and learn calistung (read, write and count) and play gamelan music at Omah Kendeng.

In the case of the Baduy indigenous community, education was not delivered through formal schools at all but through home education regulated by customs with parents as teachers. Their education had taken a unique form deeply rooted in their cultural traditions and values, through which they managed to preserve their way of life for centuries. Education, hence, played a pivotal role in this process (Muharram, 2016).

Local wisdom related to education in the Baduy community was *papagaban*, which was to provide an understanding of the basics of customary law orally and through direct demonstration practice. The learning activity, which was specially arranged, had a very distinctive form and characteristics, i.e., engaging children directly in educational activities and asking them to learn by diversion and pay attention to gender differences. This learning would create an independent next generation and cultivate the character of complying with the values and norms applicable to the Baduy community (Muharram, 2016).

A Baduy resident Sarnata said that:

Usually children here are taught directly. There is no learning like school. Children are here to learn the necessities of daily life, so just practise.

Baim, another Baduy resident explained:

A lot was taught, starting from weaving, farming, fishing, building houses, basically whatever is needed. The time and what is taught is uncertain depending on the parent who teaches. Men's work is hard and rough, while women do kitchen work such as cooking.

When talking to a child from the Baduy community named Arni regarding why he can read, Arni explained that:

I got my reading ability because I often saw the writing on food or snack wrappers, then asked friends or relatives who could read. from there I learned [autodidactically].

Arni's father said that the most important thing is for children to understand the applicable customary laws:

Children are taught customary law. this is the most important. because our daily lives are regulated by customary law, from farming to marriage, everything has rules.

In the two examples of indigenous peoples who preferred informal schools to formal ones, we could observe their unique standpoint of education, which prioritised cultural values and traditions over formal education generally favoured in modern society. Although indigenous children attended no formal schooling, they still acquired an education based on surrounding cultural values and nature, highlighting a higher understanding of the culture and environment where they lived.

#### *Study in public schools*

Indigenous peoples in Indonesia had a high awareness of education, as demonstrated by the Tengger community (Fatjerin & Budirahayu, 2021), the Dayak community (Sada et al., 2019), the Kajang community (Husain et al., 2021), the Jalawastu community (Asrawijaya, 2022), the Oseng community (Murtikusuma et al., 2019), the Rimba community (Latief et al., 2020), and others. The awareness manifested their seriousness about acting as a government partner to improve human resources. Nonetheless, it was not facilitated by a good supporting system which intermediated the educational ideology they adopted and the national curriculum, which often overlooked local knowledge and stressed general ones instead (Nesterova & Jackson, 2020; Singh & Espinoza-Herold, 2014).

To tackle this problem, the national education system should incorporate local knowledge into its curriculum (Pewewardy et al., 2018), helping schools provide a more inclusive and culturally relevant education for all students. Further efforts should also be made to motivate indigenous communities to make educational policies consistent with their values and aspirations (Pewewardy et al., 2018).

Both types of education had strengths and weaknesses. Education within the community allowed for preserving indigenous cultures and traditions while fostering a strong sense of identity among indigenous peoples, while formal schooling offered opportunities for social mobility and access to broader career prospects. Both education patterns have significance in Indonesia's diverse society, calling for a balanced approach combining traditional knowledge with modern academic learning. The approach would empower indigenous communities while ensuring their integration into mainstream society.

If indigenous peoples' education was implemented in formal schools, the built curriculum had to preserve and promote indigenous languages, traditions, and cultural practices. The curriculum should foreground the importance of maintaining strong connections to ancestral knowledge and values, affording indigenous students the opportunity to learn their heritage, history, cultural customs, and standard academic subjects.

#### **Current condition of educational resources for indigenous peoples**

Economic factors played a requisite role in shaping educational opportunities for indigenous peoples in Indonesia. Many indigenous communities suffered from economic marginalisation and poverty, a result of historical injustices and unequal distribution of resources. They also faced economic challenges, e.g., declines in their economic well-being because of customary land transfer for industrial and mining purposes, influencing their



capability to invest in education and provide quality educational opportunities for their children (Kusumaningrum & Muslim, 2023; Salabi, 2022).

Indigenous lands were frequently targeted for resource extraction projects (Septiani & Asrawijaya, 2023), resulting in displacement, loss of livelihoods, and disruption of traditional ways of life (Asrawijaya, 2020). These events directly impacted the education of indigenous children who might be forced to leave their communities, severing cultural ties salient to the preservation of indigenous knowledge and traditions. Additionally, the economic changes bred by resource extraction often brought about increased poverty within indigenous communities, financial constraints, and lack of resources, all of which confined their access to quality education.

Muttaqin et al. (2017) showed that economic factors contributed to high dropout rates among indigenous students. Poverty forced children from these communities into labour at an early age when they were supposed to attend school. The absence of financial support programs or scholarships targeting indigenous students exacerbated this issue. Without adequate financial assistance, many indigenous students were unable to afford costs associated with education, such as tuition fees, textbooks, and transportation. This lack of financial support barred students from being consistently motivated and engaged in their education.

The unequal distribution of resources worsened challenges for indigenous peoples, particularly in Eastern Indonesia. While some regions benefitted from government investments in education, others were disregarded due to their remote locations or a lack of political influence. This unequal socio-economic condition was reflected in the education gap, and several regions, e.g., West Papua, confronted lower educational standards due to underdevelopment and economic challenges (Azzizah, 2015). It further perpetuated educational disparities between indigenous peoples and other communities.

Additionally, geographical remoteness had long been a significant barrier for indigenous children to access quality education. Many indigenous communities were situated in remote areas with infrastructure and transportation constraints, making it arduous for their children to attend schools far away. Consequently, many of the children were unable to attend school regularly or ended up dropping out (Muttaqin et al., 2017).

A lack of accessible schools in remote areas was a major challenge for indigenous communities, who had to take several kilometres away from their homes and might face long and often dangerous journeys through rugged terrains to go to the nearest school (Kusumaningrum & Muslim, 2023). Limited or non-existent transportation options aggravated the problem, necessitating families to struggle to find means to transport their children to and from school (Munro, 2013).

The inadequate number of educational facilities in indigenous communities was a pressing issue which exacerbated the problem of providing quality education to these marginalised groups. They often lacked proper school buildings, libraries, and other essential resources necessary for a conducive learning environment (Fatjerin & Budirahayu, 2021). It

interfered with their right to receive quality education and reduced their motivation and engagement in learning process. In addition, insufficient school buildings left students to study in overcrowded and substandard classrooms, impeding them from concentrating and learning effectively. Likewise, the absence of libraries deprived them of access to books and other educational materials vital to expanding their knowledge base.

When students had no access to proper educational facilities and were constantly confronted with substandard conditions, they might feel discouraged and disengaged from their studies, struggling to see the relevance and importance of education in their lives. Consequently, many indigenous students dropped out of school at an early age, bringing on poverty and opportunity restraints within these communities.

Furthermore, the availability and qualifications of teaching staff within indigenous communities were also critical to ensuring effective education management (Azzizah, 2015; Cumming-Potvin et al., 2022). However, recruiting and retaining qualified teachers in remote or marginalized areas could be challenging. Opportunity constraints for professional development and inadequate incentives often deterred teachers from accepting positions in these communities. It caused a shortage of skilled educators who understood the cultural context and special needs of indigenous students.

The narration illuminated that indigenous children in Indonesia faced major obstacles in accessing quality education, ranging from economic problems and a lack of facilities to limited teachers. It was, hence, crucial for policymakers and stakeholders to make concerted efforts to overcome these challenges and for the government to take actionable steps toward providing adequate funding sources to improve educational standards amongst indigenous peoples.

### **Education curriculum for indigenous children in Indonesia**

An inclusive education curriculum for indigenous children has to be focused on preserving cultural heritage while providing quality education (Singh & Espinoza-Herold, 2014). Integrating traditional practices and languages into the curriculum and teaching topics relevant to their community history and future sustainability would ensure that they received an education which respected their unique identities and prepared them for a brighter future (Cumming-Potvin et al., 2022).

Figure 2 exhibits an overview of the education curriculum for indigenous peoples we suggest through this paper.

Indigenous communities come with unique knowledge systems, languages, and traditions which should be recognised and integrated into the curriculum (Silva et al., 2023). Developing a curriculum incorporating indigenous knowledge systems could create an educational environment respecting cultural diversity while enhancing students' academic achievements. This approach allows children to gain and cultivate a deep appreciation for their cultural identity (Meliono, 2011) and supports the view that ethnocultural identity does not conflict with national identity. On the contrary, strengthening ethnocultural

identity actually forms an awareness of tolerance and mutual respect for cultures (Dewantara et al., 2023).

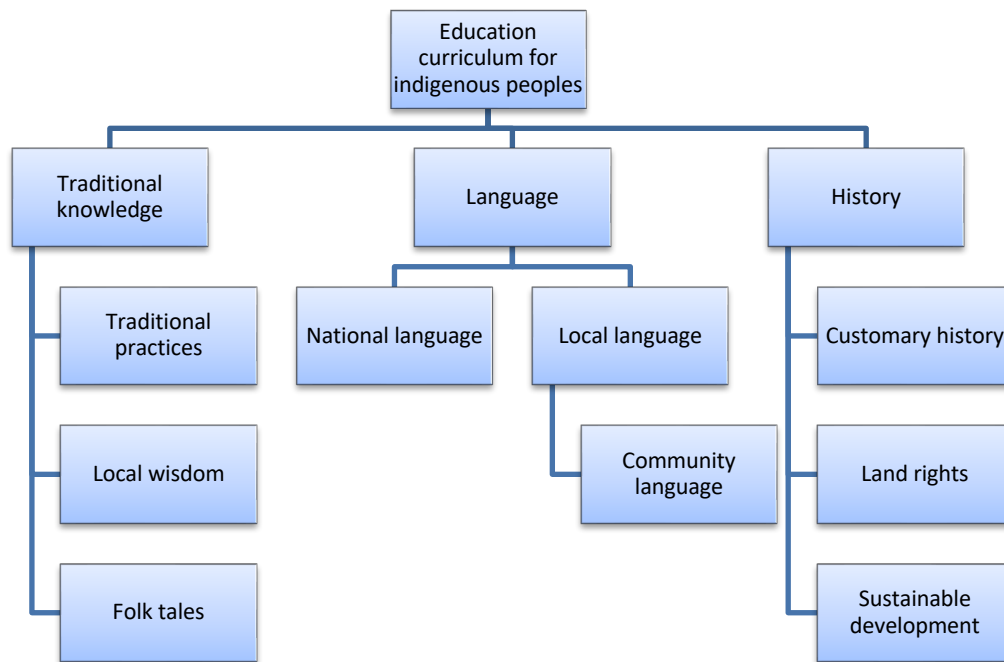


Figure 2: An overview of the education curriculum for indigenous peoples

#### *Traditional knowledge*

It was essential to develop a curriculum which respected and valued indigenous knowledge systems, which could be achieved by incorporating traditional practices, local wisdom, and storytelling into educational materials. By doing so, children would learn academic subjects and get a deeper understanding of their cultural identity (Cumming-Potvin et al., 2022).

#### *Traditional practice*

Traditional practices were passed down through generations, offering valuable insights into many different fields, such as agriculture, medicine, and craftsmanship. These practices were deeply rooted in cultural heritage and held immense significance for indigenous communities, and thus, by including them in the curriculum, children could acquire practical skills to preserve traditional knowledge and empower their communities. Additionally, they would have a sense of responsibility towards their environment and a desire to adopt sustainable habits from an early age.

As regards agriculture, indigenous communities carried out traditional practices, which offered sustainable methods of farming proven effective over centuries. They possessed a deep understanding of their local ecosystems and developed techniques to maximise

productivity while minimising environmental impact (Muharram, 2016; Rinenggo & Kusdarini, 2021). Teaching these methods to children in either their families or communities, they were determined to preserve this invaluable knowledge and imbue encouragement of sustainable agricultural practices.

Additionally, indigenous communities had a wealth of knowledge about medicinal plants, their healing properties, and traditional medicine, which had been used for centuries to treat various ailments (Ahlberg, 2017). By incorporating this knowledge into the curriculum, children could learn alternative forms of healthcare and develop an appreciation for nature-based remedies.

Indigenous peoples were also famed for their craftsmanship as they often excelled in intricate art forms such as weaving (Mahendra & Kasmana, 2022), pottery (Artayani et al., 2020), or woodworking (Patria et al., 2019). Teaching these skills to children would preserve cultural heritage and provide them with practical skills, which could be of great benefit to their future careers. Accordingly, integrating traditional practices into the curriculum would elevate their expertise, motivate them to recognise the value of their knowledge, enhance a sense of pride, and promote cultural diversity within educational institutions.

#### *Local wisdom*

Local wisdom bridged the gap between traditional knowledge and modern education and enabled indigenous peoples to preserve and revitalise their languages, traditions, and practices, often marginalised in mainstream curricula (Cumming-Potvin et al., 2022). It was hence crucial to develop a curriculum which respected and valued indigenous knowledge, which was a rich source of wisdom passed down through generations and encompassing various aspects of life, including spirituality, ecology, and community. By incorporating local wisdom into educational materials, children would learn academic subjects and obtain a deeper understanding of their cultural identity.

In addition, when indigenous knowledge was integrated into the curriculum, it allowed for a more holistic approach to education (Chaeratunnisa et al., 2023), recognising that learning went beyond textbooks and classrooms. The approach involved connecting with nature, understanding community roots, and appreciating diverse perspectives and grew a sense of belonging and pride among students as they discovered the wealth of their heritage. As a result, children would develop an appreciation for cultural diversity within a multicultural framework while engaging with different worldviews, improving their critical thinking skills and propelling sustainable development practices.

Indigenous communities maintained long-standing relationships with their environments and possessed valuable insights on how to live harmoniously with nature. By teaching these principles to children from an early age, we could instill a sense of environmental stewardship in future generations and create a true *Adiwiyata* school.

### *Folk tales*

Folk tales had long been acknowledged as a powerful tool for transmitting indigenous knowledge because they helped children learn their ancestors' experiences, values, and beliefs through the art of storytelling (Gunawan, 2023). They could especially captivate young minds and transport them to different worlds, allowing them to develop a rich imagination and explore new ideas and perspectives. Besides, they spurred children to promote their creativity by visualising the characters, settings, and events described in them (Zakiah et al., 2023).

Empathy promoted relationships and understanding among individuals from various backgrounds (Sonkqayi, 2021). Folk tales could augment it by introducing children to diverse characters and situations and exposing them to different cultures and ways of life when they listened or read the stories. This exposure enabled the children to understand that people might have different beliefs or customs (multicultural) but still shared common emotions and experiences.

Folk tales contained moral lessons or taught essential values, e.g., honesty, bravery, and kindness, stimulating children to reflect on the actions of the characters and consider the consequences of their choices when reading/listening to them. Children could learn to analyse situations from multiple perspectives and make informed decisions. Through these timeless stories, indigenous knowledge continued to be passed down from generation to generation, helping indigenous children elevate a sense of belonging and connect with their cultural roots.

### *Language*

Language played an important role in maintaining cultural diversity since it was a means of communication and an integral part of one's identity and heritage. In Indonesia, where hundreds of indigenous languages were spoken, it was imperative to provide education in the mother tongue of indigenous children alongside the Indonesian language (Latief et al., 2020).

### *National language*

Indonesia is a diverse archipelagic country with more than 17,000 islands, home to many ethnic groups with unique languages and cultures. To address this rich diversity and unify different ethnic groups in the country, Indonesian was designated as a common language for indigenous communities and their children. It facilitated individuals from various backgrounds to communicate and understand each other, boosting social cohesion and national integration (Misriani et al., 2023).

Most schools in Indonesia delivered lessons in Indonesian as the national language, making it indispensable for children from indigenous communities to have a strong foundation in the language. Indonesian language proficiency would open opportunities for education and employment, and accordingly, without this proficiency, indigenous children might face difficulties accessing quality education or securing jobs outside their immediate communities. It was, hence, necessary to ensure all children had equal access to learning

Indonesian as part of their educational journey towards a brighter future for themselves and their communities.

#### *Local language*

Providing education in their mother tongue allowed indigenous children to communicate effectively within their communities, express themselves more confidently, and engage actively with peers and elders. It cultivated a sense of belonging and bolstered cultural ties (Cumming-Potvin et al., 2022; Latief et al., 2020).

Preserving native languages was noteworthy as they were often endangered, notably when globalisation and modernisation had caused the dominance of major languages, such as English and national languages, thereby pushing indigenous languages towards extinction (Nesterova & Jackson, 2020). By incorporating mother tongue education into the curriculum, it could be ensured that local languages continued to thrive for future generations.

On the other hand, some local languages differ somewhat from community languages. For example, in the Samin community, the Javanese language used is slightly different; they use the Ngoko Lugu Javanese language (Sangkak), which was used by their ancestors and has a historical meaning of resistance (Kholiq et al., 2022). Likewise with the Sundanese language used by the Baduy community, they call their language the Baduy dialect of Sundanese, which retains some linguistic elements from ancient Sundanese (Rusady & Munawarah, 2018).

Learning multiple languages enhanced cognitive abilities and intercultural understanding. Studies have pointed out how bilingual individuals possessed better problem-solving skills and presented greater empathy towards other cultures (Ikizer & Ramirez-Esparza, 2018). Exposing indigenous children to their mother tongue and Indonesian would equip them with valuable linguistic skills contributing to their lives.

#### *History*

It was undeniable that education played a paramount role in shaping the minds of future generations, and, therefore, it was of crucial importance to include topics related to indigenous history, land rights, and sustainable development in the curriculum. By doing so, children would understand the rights of indigenous peoples and have the skills needed to live sustainably.

#### *Indigenous history*

Incorporating indigenous history into the curriculum enabled children to procure a deeper understanding of their cultural heritage and contributing to indigenous communities. Besides, they could secure a more comprehensive view of history, which developed respect and appreciation for diverse cultures, social cohesion, and harmony among different groups.

Indigenous history was often marginalised or disregarded in mainstream education, demanding its incorporation into the curriculum to mitigate this historical injustice and

impart to students a more accurate picture of the past. It helped them develop a more expansive vantage point on the world and recognise the significant contributions indigenous communities made throughout history (Gunawan, 2023).

Education was of great importance to dispel misconceptions and foster inclusivity. By learning indigenous cultures, children could challenge stereotypes and combat discrimination. Furthermore, when students were provided with accurate information about indigenous people's rich cultural heritage, they were less likely to hold prejudiced views or perpetuate harmful stereotypes.

Incorporating indigenous history into the curriculum escalated empathy and understanding among students from different backgrounds by teaching them to appreciate diversity and practise the values of *Pancasila* as an asset instead of perceiving it as something which divided. It would cultivate social cohesion by creating an environment where everyone felt valued and respected.

#### *Land rights*

Indigenous land rights relate to indigenous communities/groups dwelling in a certain area since time immemorial. State recognition of indigenous land rights is important for various reasons. To begin with, it manifests respect for the existence of indigenous communities and groups. As the communities maintained a close relationship with the land where they inhabited and anchored their lives on, state recognition of their land would lend them security and legal certainty. Additionally, it made them able to realise cultural and traditional sustainability.

For indigenous peoples, land was an integral part of their cultural identity. Having control over their land, they could sustain traditional practices, e.g., agriculture, hunting, and religious rites, which characterised their culture. Introducing their children to land rights would provide them with a better appreciation of their ethnic group's history and traditions. They would learn that their land was their abode and part and parcel of their cultural identity, allowing them to treasure their cultural heritage and defend their indigenous land rights.

#### *Sustainable development*

Indigenous knowledge constitutes an element of cultural heritage, covering a variety of aspects of life, such as agricultural systems, traditional medication, arts, handicrafts, moral values, and ethics indigenous peoples abode by. Within a sustainable development context, local knowledge was of paramount importance to retain a balanced human-nature relationship.

Indigenous knowledge had to be integrated into the educational curriculum, considering its practical values applicable daily. An example of indigenous knowledge was an organic agricultural system, which indigenous peoples had implemented for centuries. It could be an alternative solution to using pesticides and chemical fertilisers that may lead to environmental damage.

Sustainable development, another example of indigenous knowledge, was also a pivotal learning material which should be integrated into the education system, equipping children with the skills required for manifesting a more environmental-aware future and making them able to acknowledge cultural diversity in Indonesia. In turn, it would reinforce their national identity and impel them to respect the human rights of all individuals.

## Conclusion

Indigenous peoples retained a unique wealth of culture and knowledge, which had to be preserved and developed through education. Accordingly, managing their basic education should have been a salient issue and entailed serious attention from the government. Notwithstanding this, the reality showed basic education constraints and inadequacy for indigenous communities on account of poor accessibility and the national curriculum not reflecting their cultural values and local wisdom. It could engender cultural alienation and loss of identity in indigenous children.

Considering the results we had set forth, integrating the unique needs and aspirations of indigenous peoples in our education system necessitates inclusive policy-making processes and resource allocation strategies that give primacy to the principles of equity and social justice. It is vital to note that rendering accessible and empowering education to indigenous communities needs a comprehensive approach involving economic development, policy reform, and cultural preservation.

We advise the Ministry of Education, Culture, Research, and Technology to include our proposed concept in the existing curriculum or to make another specific curriculum for indigenous primary students in Indonesia. The curriculum will maintain and preserve their cultural heritage. We also recommend that future researchers examine the implementation of the current educational curriculum in indigenous peoples and the urgency of using the basic education concept offered here for indigenous peoples.

## References

- Ahlberg, B. M. (2017). Integrated health care systems and indigenous medicine: Reflections from the Sub-Saharan African region. *Frontiers in Sociology*, 2, article 12. <https://doi.org/10.3389/fsoc.2017.00012>
- Andriarsi, M. K. (2020). Sebaran masyarakat adat [Distribution of indigenous peoples]. Katadata.Co.Id, 10 October. <https://katadata.co.id/padjar/infografik/5f8030631f92a/sebaran-masyarakat-adat>
- Apristawijaya, F. M. (2022). Merancang pendidikan bagi masyarakat adat: Paradigma, partisipasi, dan otonomi [Designing education for indigenous peoples: Paradigms, participation, and autonomy]. *Indoprogres*, 16 September. <https://indoprogres.com/2022/09/merancang-pendidikan-bagi-masyarakat-adat-paradigma-partisipasi-dan-otonomi/>



- Artayani, I. A. G., Ardika, I. W., Suarka, I. N. & Suwena, I. W. (2020). Habitus and capital: Strategy for surviving traditional pottery craftsmen Pejaten Village in Bali. *International Journal of Social Sciences and Humanities*, 4(1), 79-87.  
[https://simdos.unud.ac.id/uploads/file\\_penelitian\\_1\\_dir/f7b818debb4a5a2a6bdba3cf251d36d7.pdf](https://simdos.unud.ac.id/uploads/file_penelitian_1_dir/f7b818debb4a5a2a6bdba3cf251d36d7.pdf)
- Asrawijaya, E. (2020). Gerakan ekopopulisme komunitas Samin melawan perusahaan semen di pegunungan Kendeng [Samin community ecopopulism movement against cement companies in the Kendeng mountains]. *Jurnal Sosiologi Pendidikan Humanis*, 5(1), 35-47. <https://journal2.um.ac.id/index.php/jsph/article/download/13891/pdf>
- Asrawijaya, E. (2022). Harmonization between customs and Islam in the Jalawastu community. *Journal of Indonesian Islam*, 16(2), 378-398.  
<https://doi.org/10.15642/JIIS.2022.16.2.378-398>
- Azzizah, Y. (2015). Socio-economic factors on Indonesia education disparity. *International Education Studies*, 8(12), 218-230. <https://doi.org/10.5539/ies.v8n12p218>
- Bell, L. A. (2016). Theoretical foundations for social justice education. In Adams, M. & Bell, L. A. (Eds.), *Teaching for diversity and social justice* (pp. 3-26). Routledge.  
<https://doi.org/10.4324/9781315775852>
- Biantoro, S. & Setiawan, B. (2021). Membangun pendidikan inklusif: Pendidikan kontekstual masyarakat adat di Indonesia [Building inclusive education: Contextual education of indigenous people in Indonesia]. *Jurnal Kebudayaan*, 16(2), 89-100.  
[https://www.researchgate.net/publication/357467885\\_membangun\\_pendidikan\\_inklusif\\_pendidikan\\_kontekstual\\_masyarakat\\_adat\\_di\\_indonesia/](https://www.researchgate.net/publication/357467885_membangun_pendidikan_inklusif_pendidikan_kontekstual_masyarakat_adat_di_indonesia/)
- Chaeratunnisa, E., Shafira, S. & Jamaludin, U. (2023). Pola pendidikan masyarakat adat Kampung Naga sebagai alternatif sumber belajar di Sekolah Dasar. [The education pattern of the Kampung Naga indigenous community as an alternative source of learning in elementary schools]. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 8(3), 5108-5121.  
<https://journal.unpas.ac.id/index.php/pendas/article/view/11335>
- Cumming-Potvin, W., Jackson-Barrett, L. & Potvin, D. (2022). Aboriginal perspectives matter: Yarning and reflecting about teaching literacies with multimodal Aboriginal texts. *Issues in Educational Research*, 32(4), 1342-1363.  
<https://www.iier.org.au/iier32/cumming-potvin.pdf>
- Da Silva, C., Pereira, F. & Amorim, J. P. (2023). The integration of indigenous knowledge in school: A systematic review. *Compare: A Journal of Comparative and International Education*, online first. <https://doi.org/10.1080/03057925.2023.2184200>
- Dewantara, J. A., Sulistyarini, Prasetyo, W. H., Efriana, Riyanti, D., Afandi & Ulfah, M. (2023). School teachers, national identity and an Indonesian-Malaysian border community: A case study in Entikong. *Issues in Educational Research*, 33(2), 510-528.  
<https://www.iier.org.au/iier33/dewantara.pdf>
- Ellington, L. (2019). Towards a recognition of the plurality of knowledge in the Indigenous research paradigm. *Canadian Social Work Review*, 36(2), 29-48.  
<https://www.jstor.org/stable/26913671>
- Farrujia de la Rosa, A. J., Henríquez Ritchie, P. & Zavala Martínez, T. E. (2023). Indigenous heritage as an educational resource in primary education. *Oxford Review of Education*, 49(4), 446-460. <https://doi.org/10.1080/03054985.2023.2218608>

- Fatgehipon, A. H. (2023). Multicultural education through social studies subjects for junior high school students in Maluku, Indonesia. *Issues in Educational Research*, 33(3), 937-956. <http://www.iier.org.au/iier33/fatgehipon.pdf>
- Fatjerin, L. R. & Budirahayu, T. (2021). The struggle of Tengger Tribal youths using higher education to get social and cultural status in society. *Jurnal Sosiologi Dialektika*, 16(1), 64-75. <https://doi.org/10.20473/jsd.v16i1.2021.64-75>
- Fenanlampir, A., Batlolona, J. R. & Imelda (2019). The struggle of Indonesian students in the context of TIMSS and PISA has not ended. *International Journal of Civil Engineering and Technology*, 10(2), 393-406. [https://iaeme.com/Home/article\\_id/IJCIET\\_10\\_02\\_042](https://iaeme.com/Home/article_id/IJCIET_10_02_042)
- Gunawan, J. (2023). Pendidikan masyarakat hukum adat Pusu Melalui Sekolah Adat (studi terhadap pengelolaan sekolah adat melalui kurikulum berbasis adat) [Pusu traditional law community education through traditional schools (study of traditional school management through custom-based curriculum)]. *Jurnal Ilmu Sosial dan Pendidikan*, 7(3), 2847-2855. <https://ejournal.mandalanursa.org/index.php/JISIP/article/view/5670/4127>
- Handayani, R. D., Wilujeng, I., Prasetyo, Z. K. & Triyanto (2019). Building an indigenous learning community through lesson study: Challenges of secondary school science teachers. *International Journal of Science Education*, 41(3), 281-296. <https://doi.org/10.1080/09500693.2018.1548789>
- Husain, S. B., Puryanti, L. & Setijowati, A. (2021). Education for all: A study on education for indigenous people in South Sulawesi, Indonesia. *Kasetsart Journal of Social Sciences*, 42(3), 623-629. <https://doi.org/10.34044/j.kjss.2021.42.3.25>
- Idris, S. Za, T. & Sulaiman, F. (2018). Critical education paradigm in the perspective of Islamic education. *Advanced Science Letters*, 24(11), 8226-8230. <https://doi.org/10.1166/asl.2018.12529>
- Ikizer, E. G. & Ramírez-Esparza, N. (2018). Bilinguals' social flexibility. *Bilingualism: Language and Cognition*, 21(5), 957-969. <https://doi.org/10.1017/S1366728917000414>
- Kholiq, A., Mutohar, A. & Sumintono, B. (2022). The tribal education in Indonesia: Detribalization challenges of Samin tribe. *Cogent Education*, 9(1), article 2136861. <https://doi.org/10.1080/2331186X.2022.2136861>
- Kim, J. (2017). *Building transformative school-community collaboration: A critical paradigm*. PhD thesis, Indiana University, USA. <https://hdl.handle.net/1805/12834>
- Kusumaningrum, D. D. & Muslim, F. (2023). Model of inclusive education in strengthening affirmative policies for Indigenous Papuans (OAP). *POTENSLA: Jurnal Kependidikan Islam*, 9(1), 131-148. <https://doi.org/10.24014/potensia.v9i1.24109>
- Latief, S., Hendrayani, S. & Lestari, P. (2020). Education for all: A study of Orang Rimba in Tanah Menang, Bungku's village, Batanghari District, Jambi Province Indonesia. *International Journal of Southeast Asia*, 1(2), 13-22. <https://doi.org/10.47783/journijsa.v1i2.153>
- Mahendra, I. & Kasmana, K. (2022). Baduy Luar's weaving as an identity and embodiment of Pikukuh Karuhun. *ARTic*, 4(2), 425-432. <https://doi.org/10.34010/artic.v4i2.8603>
- Meliono, I. (2011). Understanding the Nusantara thought and local wisdom as an aspect of the Indonesian education. *TAWARIKH: International Journal for Historical Studies*, 2(2), 221-234. <https://journals.mindamas.com/index.php/tawarikh/article/view/392>

- Misriani, A., Cintari, S. & Zulyani, N. (2023). The urgency of learning Indonesian based on local wisdom. *International Journal of Social Service and Research*, 3(2), 360-365. <https://doi.org/10.46799/ijssr.v3i2.258>
- Muharram, M. I. (2016). *Papagaban sebagai kearifan lokal masyarakat Baduy Desa Kanekes kecamatan Leuwidamar Kabupaten Lebak Provinsi Banten [Papagaban as local wisdom of the Baduy community, Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province]*. Jakarta: UIN Syarif Hidayatullah Jakarta]. <https://repository.uinjkt.ac.id/dspace/handle/123456789/70124>
- Mulyadi, S., Prabowo, H. & Chrisnatalia, M. (2019). Cultural contact, cultural values, and education for life and work as predictors of future orientation in the Baduy community. In *Proceedings of the 2nd International Conference on Intervention and Applied Psychology (ICLAP 2018)*, 1080-1091. <https://doi.org/10.2991/iciap-18.2019.90>
- Munro, J. (2013). The violence of inflated possibilities: Education, transformation, and diminishment in Wamena, Papua. *Indonesia*, 95(April 2013), 25-46. <https://doi.org/10.5728/indonesia.95.0025>
- Murtikusuma, R. P., Hobri, Fatahillah, A., Hussien, S., Prasetyo, R. R. & Alfari, M. A. (2019). Development of blended learning based on Google Classroom with Osing culture theme in mathematics learning. *Journal of Physics: Conference Series*, 1165, article 012017. <https://doi.org/10.1088/1742-6596/1165/1/012017>
- Muttaqin, T., Wittek, R., Heyse, L. & Van Duijn, M. (2017). Why do children stay out of school in Indonesia? *Jurnal Perencanaan Pembangunan: The Indonesian Journal of Development Planning*, 1(2), 93-108. <https://doi.org/10.36574/jpp.v1i2.12>
- Nesterova, Y. & Jackson, L. (2020). Educating Indigenous people: Historical analysis and contemporary practices. In W. Leal Filho, A. Azul, L. Brandli, P. Özuyar & T. Wall (Eds), *Quality education*. Encyclopedia of the UN Sustainable Development Goals. Springer, Cham. [https://doi.org/10.1007/978-3-319-69902-8\\_91-1](https://doi.org/10.1007/978-3-319-69902-8_91-1)
- Nurwahyuliningsih, E., Nulhaqim, S. A. & Rachim, H. A. (2022). Pemberdayaan komunitas adat terpencil suku Anak Dalam melalui program pendidikan [Empowering remote indigenous communities of the Anak Dalam tribe through education programs]. *Aliansi: Jurnal Politik, Keamanan dan Hubungan Internasional*, Special edition, September 2020, 59-64. <https://jurnal.unpad.ac.id/aliansi/article/viewFile/41870/18419>
- Patria, D., Usmanij, P. A. & Ratten, V. (2019). Survivability and sustainability of traditional industry in the twenty-first century: A case of Indonesian traditional furniture SME in Jepara. In V. Ratten, P. Jones, V. Braga & C. S. Marques, C.S. (Eds.), *Subsistence entrepreneurship: The interplay of collaborative innovation, sustainability and social goals* (pp. 131-153). Springer Nature Switzerland AG. [https://link.springer.com/chapter/10.1007/978-3-030-11542-5\\_8](https://link.springer.com/chapter/10.1007/978-3-030-11542-5_8)
- Pewewardy, C. D., Lees, A. & Clark-Shim, H. (2018). The transformational Indigenous praxis model: Stages for developing critical consciousness in Indigenous education. *Wicazo Sa Review*, 33(1), 38-69. <https://www.jstor.org/stable/10.5749/wicazosareview.33.1.0038>
- Rinenggo, A. & Kusdarini, E. (2021). Moral values and methods of moral education at Samin community. *Jurnal Civics: Media Kajian Kewarganegaraan*, 18(1), 26-37. <https://doi.org/10.21831/JC.V18I1.34580>

- Rusady, D. & Munawarah, S. (2018). Searching of Sundanese archaic words in Inner and Outer Badui. In *The Tenth Conference on Applied Linguistics and the Second English Language Teaching and Technology Conference in collaboration with the First International Conference on Language, Literature, Culture, and Education - CONAPLIN and ICOLLITE 2017*, 592-596. <https://doi.org/10.5220/0007171505920596>
- Sada, C., Alas, Y. & Anshari, M. (2019). Indigenous people of Borneo (Dayak): Development, social cultural perspective and its challenges. *Cogent Arts & Humanities*, 6(1), article 1665936. <https://doi.org/10.1080/23311983.2019.1665936>
- Salabi, A. (2022). Deliberative democracy by the indigenous peoples in Indonesia. *Rumahpemilu.org [Electionhouse.org]*. [not found 18 June 2024] <https://electionhouse.org/post/read/75/deliberative-democracy-by-the-indigenous-peoples-in-indonesia>
- Septiani, W. & Asrawijaya, E. (2023). Political opportunities in the Samin movement against the establishment of a cement factory in Pati. *Policy & Governance Review*, 7(2), 125-139. <https://doi.org/10.30589/pgr.v7i2.664>
- Setyono, B. & Widodo, H. P. (2019). The representation of multicultural values in the Indonesian Ministry of Education and Culture-endorsed EFL textbook: A critical discourse analysis. *Intercultural Education*, 30(4), 383-397. <https://doi.org/10.1080/14675986.2019.1548102>
- Shaturaev, J. (2021). 2045: Path to nation's golden age (Indonesia Policies and Management of Education). *Science and Education*, 2(12), 866-875. [https://www.researchgate.net/publication/357556479\\_2045\\_Path\\_to\\_nation's\\_golden\\_age\\_Indonesia\\_Policies\\_and\\_Management\\_of\\_Education](https://www.researchgate.net/publication/357556479_2045_Path_to_nation's_golden_age_Indonesia_Policies_and_Management_of_Education)
- Sidik, G. T., Kelana, J. B., Altaftazani, D. H. & Firdaus, A. R. (2021). The effect of macromedia flash based learning media to improve the ability to calculate of students in elementary school. *PrimaryEdu - Journal of Primary Education*, 5(2), 241. [abstract only] <https://doi.org/10.22460/pej.v4i2.1805>
- Simamora, R. M. (2021). *Pendidikan masyarakat adat*. Kompas.Id. <https://www.kompas.id/baca/opini/2021/07/08/pendidikan-masyarakat-adat/>
- Singh, N. K. & Espinoza-Herold, M. (2014). Culture-based education: Lessons from Indigenous education in the U.S. and Southeast Asia. *NABE Journal of Research and Practice*, 5(1), 7-39. <https://doi.org/10.1080/26390043.2014.12067773>
- Sonkqayi, G. (2021). The state of South African education: A critical exploration of distributive and epistemic injustices. *The Thinker*, 88(3), 30-39. <https://doi.org/10.36615/thethinker.v88i3.600>
- Sukmayadi, V. & Yahya, A. H. (2020). Indonesian education landscape and the 21st century challenges. *Journal of Social Studies Education Research*, 11(4), 219-234. <https://jsser.org/index.php/jsser/article/view/901>
- Suprpto, N., Prahani, B. K. & Cheng, T. H. (2021). Indonesian curriculum reform in policy and local wisdom: Perspectives from science education. *Jurnal Pendidikan IPA Indonesia*, 10(1), 69-80. <https://doi.org/10.15294/jpii.v10i1.28438>
- Walker, P. O. (2015). Indigenous paradigm research. In D. Bretherton & S. F. Law (Eds.), *Methodologies in peace psychology: Peace research by peaceful means* (pp. 159-175). Springer. <https://doi.org/10.1007/978-3-319-18395-4>

Zakiah, L., Sarkadi & Marini, A. (2023). Teachers' strategies in teaching social tolerance to elementary school students in Jakarta, Indonesia. *Issues in Educational Research*, 33(2), 839-855. <https://www.iier.org.au/iier33/zakiah.pdf>

**Uus Faizal Firdausy** is a researcher at the Research Center for Society and Culture, National Research and Innovation Agency (BRIN), Indonesia. His interests are in applied communication, multiculturalism, and public ethics, with an emphasis on inclusive development and transparency. His current highest qualification is Master in Communication Studies, Universitas Indonesia.

ORCID: <https://orcid.org/0000-0001-9482-8279>

Email: [uusf001@brin.go.id](mailto:uusf001@brin.go.id)

**Sri Ningsih** is a postdoctoral fellow at the National Research and Innovation Agency and a lecturer in the Midwifery Academy of Tahirah Al Baeti Bulukumba, South Sulawesi, Indonesia. She is also a researcher and takes an interest in indigeneous people, education and linguistics. Her highest qualification is a doctoral program in linguistics at Hasanuddin University, Makassar, Indonesia.

ORCID: <https://orcid.org/0000-0003-0905-2395>

Email: [inci\\_jica@yahoo.co.id](mailto:inci_jica@yahoo.co.id)

**Enkin Asrawijaya** is a researcher at the National Research and Innovation Agency (BRIN), Indonesia, particularly the Research Center for Society and Culture. His interests are in indigenous peoples, education, and social movements. His highest qualification is a doctorate in anthropology, Universitas Gadjah Mada, Yogyakarta, Indonesia.

ORCID: <https://orcid.org/0000-0002-9638-5202>

Email: [enki001@brin.go.id](mailto:enki001@brin.go.id)

**Please cite as:** Firdausy, U. F., Ningsih, S. & Asrawijaya, E. (2024). Basic education for indigenous peoples in Indonesia: Limiting children's cultural alienation and loss of identity. *Issues in Educational Research*, 34(3), 995-1015. <http://www.iier.org.au/iier34/firdausy.pdf>