

Conference Paper

Indigenous Knowledge-Based Education in Sanggar Alam (Salam) Yogyakarta, Indonesia

Amrih Setyo Raharjo and Evi Rovikoh Indah Saputri

Educational Policy Study Program, Universitas Negeri Yogyakarta

ORCID:

Amrih Setyo Raharjo: <https://orcid.org/0000-0001-5876-4028>

Abstract

This study explored the practices of indigenous knowledge-based education. This issue is important to examine because the effects of liberalization and globalization have changed the policy framework of the education sector. This study used qualitative methods with a case study approach. Snowball sampling was used to recruit participants, and data were collected through interviews, observations, and document analysis to understand the educational practices at Sanggar Alam (Salam) Yogyakarta, Indonesia. Salam was an ideal object of research because it has an unusual model of education, on an environmental and cultural basis. Data were interpreted based on the approach of Creswell in order to capture the natural setting. The method of Yin (2003) was applied to verify the data validity. The results of this study indicated that: 1) Salam has an unusual learning model which refers to the education principle initiated by Ki Hadjar Dewantara, that education is to liberate; this is reflected in the teacher's role as facilitator, and in the learning process which maximizes the environment; and 2) Salam education is built by adopting research-based learning to eliminate irrelevant traditional learning models. These findings indicate that Salam has applied the principles of indigenous knowledge-based education in a concrete way, to guide students to grow without losing their roots.

Keywords: freedom education; indigenous based education; Ki Hadjar Dewantara; Sanggar Alam (Salam)

Corresponding Author:

Amrih Setyo Raharjo
amrihsetyor@uny.ac.id

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1. Introduction

Educational practice moves dynamically. Imam Barnadib's study confirms that education is not a sui generis entity [16]. No education runs in a vacuum, but stands on the foundations and realities of the times. Educational practice will always adapt to the circumstances so that learning will not run irrelevantly. Consequently, it is required continuous change and renewal. The metamorphosis of educational support tools from year to year is a simple example of that statement. In the 1960s, Indonesians used slates and grips for writing. Sabak is a writing media made of carbon/coal slabs [28]. Meanwhile, the grip is cylindrical, elongated, and pointy to function as

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writing instruments. Grip which comes from the word “gripped” which means to hold tightly in English. After that era, we know there are books made of paper, and computers or laptops for writing. The development of writing media is an example of the dynamics of educational practice in terms of technology. The shift in the use of writing tool is influenced by the era of technology that continues to develop. This phenomenon confirms that educational practice will always be dynamic following the times.

The development of the times brought education to the era of globalization and modernity. In this era, the content of education is not only about knowledge and value, but also as a commodity. The Agreement on Trade in Services (GATS) scheme launched by the world trade organization (WTO) classifies education as one of the tertiary sector industries. As a result, various countries including Australia, the United States, Japan, China, Korea and New Zealand are trying to enter the Indonesian market in the higher education, vocational and professional sub-sectors [22]. The study explains clearly: Education as a market and commodity expansion.

Another issue regarding educational practice is the veneration of certificates. The pragmatism of modernity has turned the school’s goal into just looking for a certificate. The meaning of school moves into an effort to be able to answer questions correctly, get good grades, pass exams, certificates with good grades. Furthermore, certificate is the main requirement to get job. Understanding of knowledge, the development of interests and talents are marginalized and only become an educational patch. Certificates have become a disease especially in Indonesia [29]. Therefore, this phenomenon deviates from the purpose of education. The education process loses its substance, and then it also shifts as a mere administrative tool. This paradigm blunder needs to be corrected immediately so that educational practice does not get further away from its principle.

Liberalization and pragmatism trigger a style of education that is oriented towards modernity and the trends of the era. As a result, the implementation of education focuses on referring implementation model in other countries. In short, this phenomenon is called borrowing system. The implementation of this model is characterized by adopting a learning style or system in other countries. Policy borrowing is positioned as a common strategy for developing education in the era of globalization. Various countries, both developed and developing countries, apply it in order to be able to accelerate the quality of education. For instance, Hong Kong applies the International Baccalaureate Diploma Program curriculum (IBDP) policy developed by Switzerland.

Moreover, the British regularly organize tours to country neighbours in order to update policy ideas [30].

Policy adoption would indeed support quality improvement if it is appropriate to the circumstances and character, but it would be disaster if forced. However, this method needs attention as it concerns the “things inside” that exist in each country [31]. These variables include the character and condition of the nation. Given that there is no fit-to-all policy [8]. Policies must always look at the context in order to be fit for the target. Personalized policy is an important variable for the success of policy objectives.

One example of the existence of policy borrowing is the implementation of the zoning system for New Student Admissions (PPDB) in schools. Zoning is a PPDB system that involves the aspect of the distance (radius) from the domicile to the school. In simple terms, zoning tries to arrange for children to study at the closest school from their homes. The goal is to equalize the quality of education through equalizing school inputs. Zoning tries to fade the categorization of favorite and non-favorite schools away. This was confirmed by Minister Muhadjir Effendy that zoning serves to eliminate segregation between favorite and non-favorite schools, as well as to encourage an even distribution of school quality [20]. The zoning policy was applied in Indonesia in 2017. This policy has drawn controversy and has continuously developed in terms of regulation to this day.

The zoning policy is the result of policy borrowing from the practice of other countries. This assumption is in line with the fact that the implementation of the system of new student enrolment based on geographical location in European countries has been started since the 1940s. This concept is also gaining popularity in America and Asia [32]. However, the zoning system cannot be adopted without considering the context. Zoning in developed countries can run well because it is supported by complete facilities and adequate teacher competencies.

The failure to map regional context when applying policy borrowing is referred to as inappropriate transfer [33]. This concept emphasizes the importance of identifying the characteristics and conditions of an area as well as the principle that education is not a sui generis entity. This phenomenon occurs in the zoning policy in Indonesia. There was a change in regulations along with the Minister of Education changed. The zoning regulation which was first launched during the era of the Minister of Education Muhadjir Effendy stated in the Minister of Education and Culture Regulation (Permendikbud) No. 51 in 2018 was renewed again in the era of Minister Nadiem Makarim; Permedikbud

No. 44 in 2019. One of the points of change is related to reducing the percentage of new student admissions by zoning (radius). The latest regulation revised from 90% radius-based quota (Article 16 paragraph 2 of the Minister of Education and Culture No. 51 of 2018) to 50% (Article 11 paragraph 2 of Permendikbud No. 44 of 2019). Adjustment in regulation must be arranged immediately because of the differences in circumstances between Indonesia and developed countries as the inspiration for these policies. One of the differences is the matter of equal distribution of quality between schools. Schools in Indonesia are not evenly distributed in terms of teacher quality or facilities, so that the tendency to choose schools with favorite labels remains high.

A new work map sponsored by globalization triggers the coercion of policy borrowing implementation. Education policies and trends are adopted by developing countries in crude manner. In addition, this makes the policy to not run smoothly as there are forced aspects. Besides, this situation occurs when the “things inside” of a country is not considered. The next impact happened is inappropriate transfers, obstacles in carrying out policies. Therewith, it happens in zoning; forcing policies to be implemented immediately regardless of the circumstances and conditions of the policy targets.

The phenomenon of policy borrowing, liberalization, and educational pragmatism is a lasting trigger to keep the roots of Indonesian education farther. Education has lost its context and foundation on which it grew, on the land of Indonesia. Educational practices make the students away from the energy of Indonesian education which has its own character. It is the spirit of Indonesia as a country that has rich cultures and natural wealth. Gradually, education moves away from all those essential things. Students begin to assume that things mentioned before are not cool anymore. Wahyaningsih, founder of Sekolah Alam (Salam) in Nitiprayan, Yogyakarta, articulated the Indonesian education system seems trying to uproot the child. This disagreement refers to the practice of using school uniforms, low interest in local culture, worship of school certificate, and other practices that distance children from culture and the environment.

The low children's interest in culture is reflected in Purnamasari's study towards 474 teens aged 15-19 years old related to traditional arts including fine arts, dance, literature, roles, and music [12]. The result is 77% have low and moderate interest in the traditional arts, while 23% have high interest. This study indicates that traditional

arts are no longer attractive to them. This fact is certainly inseparable from the role of education in schools, families, or communities.

In addition, the decline in the interest of the youth also occurs in environment and surrounding potential aspect. Research by the Indonesian Institute of Sciences (LIPI) in three villages in the former area of Surakarta Residency; Sragen, Klaten, and Sukoharjo in 2015 stated that younger generations were increasingly disinterested in pursuing agriculture [10]. The era of modernity offers another model of work. Therefore, this makes the flow of migration to cities strengthened. The LIPI study further elaborates that education in schools, families, communities have a big role in improving this mindset. As a result, it is necessary to review the curriculum in schools aiming to not separate students from their environment. It is important to respond to this phenomenon immediately, because the relay of the future of agriculture must continue. If the number of farmers is decreasing, while the youth no longer want to work on the rice fields [5], then who will regenerate this crucial position?

Educational practices need to always be relevant to the current era, but they must also be based on the foundations and characters that are believed to be. This principle is crucial so that policy implementation does not sway in the midst of the spinning liberalization and globalization of education. Policy foundations need to involve elements of the system (regulations and models), content (culture and environmental context), and national character (ideology and identity). Education is based on various aspects ranging from philosophical, sociological, cultural, historical, psychological, and technological aspects [16]. These aspects are signs so that the policy remains relevant. Heritz's study confirms that policies need to be adapted to local characteristics in order to be aligned and meaningful [8]. This principle will create a personalized policy that is relevant both to the character and the times.

Education based on local wisdom and national character is an important element to formulate a contextual education model. This policy model is based on local values so that the policy will run effectively. This approach is known as policy based indigenous knowledge (IK). Some literatures articulate that, "Various opinions from critics of existing theories of public policy agree that local context (indigenusness) in policy formulation should be developed if it aims to achieve effectiveness and citizens' welfare [3, 4, 15]. Iran is an example of a country that has succeeded in reducing unemployment through indigenous knowledge. This is executed through strengthening the religious base in the policy realm. Islamic-based regulations were created in order to manage people who are spread out in faith-based communities [2, 6]. This example confirms that local context

is a primary element to accelerate policy effectiveness. Therefore, the formulation of the education policy model must always refer to the local context in order to have significant outputs and outcomes. Next, the implementation of Indonesian education should involve the principles of indigenous knowledge in formulating the education system.

One of the schools indicated to providing indigenous knowledge - based education is Sanggar Alam (Salam). Salam is a non-formal school as a Community Learning Activity Center (PKBM) located in Nitiprayan Bantul, Yogyakarta Special Region. The implementation of learning in Salam is different from formal schools. Salam has its own model and curriculum according to their belief in the goals of Education. For Salam, education must be contextual with the environment. Furthermore, they believe that the best way to gain knowledge is to take advantage of the environment and events. It makes learning memorable and addictive, not coercion and scourge. Therefore, Salam created an integrative curriculum based on research. By applying this learning model, Salam won the trust of the community. They have continued to grow since their establishment in 2004. Salam has served education levels ranging from Early Childhood Education (PAUD), Elementary School (SD), and Junior High School (SMP). Salam has even expanded his level to the high school (SMA) level since 2017.

Salam believes that education is the reason for children to know deeper about culture and the environment, not to distance themselves in the name of studying. The existence of Salam is a form to actual Indigenous Education. This study manages to explore how Salam builds the education. This study will be photographed in more detail using the perspective of indigenous knowledge.

2. Related Works/Literature Review

2.1. The Impact of Globalization on Education

Changes are inseparable in the process of globalization; occurring in various aspects of human life. If culture generally is a series of beliefs, values, and the lifestyle of a particular society in the existence of daily life, then today in the era of globalization, what is called global culture has begun to emerge. Global culture can be interpreted as modernity. In this case, modernity has the meaning of modern society, modern lifestyle, modern economy, modern culture, and modern education [9].

According to H.AR Tilaar, it is said that in global life, changes occur in various aspects of human life. Social life, economy, politics, culture, law, education have changed due to the process of globalization [22]. The correlation between globalization and education according to Giddens in Soedjati lies in the birth of a new society, namely “knowledge-based-society” which is the biological child of the globalization process [18]. Due to globalization, science is rapidly developing which is the basis of economic and political globalization in this world. However, a “knowledge-based society” which is based on science will constantly change and is a subject for revision. This requires what he calls a reflexive attitude from humans, namely the ability to reflect on his life based on ratio.

In this era of globalization, the task of education, especially in Indonesia, is not only for being able to prepare humans who are able to compete, but also to be able to prepare students to face extraordinary cultural acculturation, especially from the West. However, it needs to be emphasized that actually the rapid flow of foreign culture to Indonesia is not a bad precedent for the people if they are able to filter out, take the good, and leave the bad [27].

Therefore, education must be able to have a role as a tool that can filter incoming cultures and at the same time to strengthen local culture which of course still needs to be upheld. Educational institutions are required to be able to create curriculum that can empower local traditions, so they do not become extinct due to the effects of globalization. In this case, the development of education in Indonesia cannot be separated from the influence of the development of globalization, where science and technology are developing very rapidly.

2.2. Indigenous Based Educational Practices

Yan reveals that indigenous is a process of selection and negotiation of social knowledge that comes from the West that might give space for the legacy of local knowledge to be integrated as an enriching part or even replacing the Euro-centric epistemological model [25]. Indigenous are based on the belief that every community has a concern to maintain its existence and cultural identity.

Educational institutions carry the mandate to prepare students to be able to survive and form character according to the values that apply locally, nationally, and globally or humanization (Tilaar, 2012) [21]. The strengthening of the campaign and the cultural rights movement of each community to maintain and preserve its culture has contributed

significantly to the growth and development of indigenous movements in various fields, one of which is in the field of education [17].

Through national education, every nation designs a human resource development strategy that has a set of characters and competencies to take active role in the realization of a righteous and civilized social order. The national education system is essentially a reflection of a nation's conscious efforts to build a sustainable cultural heritage and identity as a sovereign and dignified nation. In order to achieve this, it is necessary to have Indigenous practices in Education. In the implementation of educational practices in various local communities around the world, there are various differences. However, each community has something in common at the end of its educational practice, namely preparing and equipping the new generation with a set of knowledge and skills needed to live a life in accordance with the shared values prevailing in that community.

The discussion of Indigenous Education has provided various views regarding strategies in its implementation. Agussalim explains that indigenous education can be classified into four levels: meta-theoretical (metatheoretical), theoretical (theoretical), empirical (empirical), and application (applied). At the meta-theoretical level, indigenous refers to the disclosure and analysis of world views, ideology, and philosophical assumptions that underlie social sciences and their products [1]. At the theoretical level, indigenous refers to theories or concepts that are built from the historical experiences of indigenous peoples that have been practiced from generation to generation. At the empirical level, indigenous focuses on studying the actual problems faced by local communities that previously received less attention, for example regarding corruption, cultural imperialism and others. At the application level, indigenous is manifested in the step specification of policies, programs, and solutions, as well as cooperation between non-governmental organizations and the government in socializing and implementing various dimensions of local culture in the community.

2.3. The Education Concept of Ki Hadjar Dewantara

In the context of education in Indonesia, Ki Hadjar Dewantara is one of the people who has contributed to the development of educational theory and practice. His thoughts and works have provided an important part in the discourse of national education during the movement and early independence. His ideas about basic education are summarized in the motto: *ing ngarso sungtulodo* (educators are the role model); in

madyo mangun karso (educators are always in the middle and continuously initiate / motivate), and tut wuri handayani (educators always support and encourage students to move forward) have become very popular expressions today. His commitment and dedication to developing the cultural identity of the nation's children through education to create an independent country cannot be denied [11].

Henricus in his journal writes that Ki Hadjar Dewantara's view of learning can be seen in the concept of the Tri Education Center, that students not only learn at school but also learn in the family and school environment (in the youth realm) [7]. Seeing the context of education in Indonesia, Ki Hajar Dewantara's view is ideal if it is always applied in the world of education in Indonesia; in order to achieve ideal education according to the character of the nation. Because in the practice, Yamin (2009) states that Ki Hajar Dewantara's educational practice focuses on the goal of developing human resources who have character and competence in order to fill independence as a sovereign nation [24]. Therefore, one manifestation of sovereignty in education is indicated by the ability of academics and education practitioners to give color to education theory and practice rooted in cultural and contextual realities. In line with this, Surakhmad also emphasized that national education must be able to become a strong fortress and become a motivator for the growth and development of cultural wealth and strength as a high form of ethics and aesthetics of the nation [19].

2.4. The Concept of Contextual Education

Educational institutions play a role as the center of appreciation, development and formation of the cultural identity of a community or nation. Through national education, every nation designs a human resource development strategy that has a set of characters and competencies to take part in the realization of a righteous and civilized social order. The national education system is essentially a reflection of a nation's conscious efforts to build a sustainable cultural heritage and identity as a sovereign and dignified nation.

The regulation stated in number 20 of 2003 concerning the National Education System confirms that education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed by himself, society, the nation and the state [13]. In order

to realize the goals of national education, it is necessary to equip it with a perfect and appropriate curriculum design.

Research conducted by Wangsalegawa shows that Ki Hadjar's ideas and practices carried out at the Taman Siswa College reflect the following curriculum principles: 1) subjects are interrelated; 2) the curriculum is arranged in a flexible manner so as to provide space for adjustments according to the individual needs of the child and the community; 3) the curriculum must be relevant to the needs of the local community; 4) the curriculum must show the relationship between theory and practice, because university graduates are prepared to live life in the community; 5) the curriculum is structured to accommodate the development and interests of students [23].

In designing the curriculum, it also needs to be refined with the method of learning that is carried out, because basically learning is a core activity in education. According to Yamin, Ki Hadjar's educational concepts and practices place a pleasant atmosphere and socio-cultural context as the foundation. According to him, learning at school should not be separated or removed from the socio-cultural environment. Cultural values and actual problems in society need to be introduced to children from an early age so that sensitivity and responsiveness to the surrounding environment are built [24].

3. Material & Methodology

This study uses a qualitative method with a case study approach. The object of this research is Sanggar Alam (Salam), Nitiprayan, Yogyakarta, Indonesia. This study also uses an explanatory strategy so that it can describe a series of Indigenous Knowledge-based Education phenomena in detail. Furthermore, the approach is applied to describe the phenomena occurred at the research location, including to find out the background of why and how these phenomena could occur.

Data collection uses snowball sampling that is chosen to clearly describe the natural setting at the research site. Researchers conducted deep interviews with informants directly (face to face) and it is unstructured. Moreover, open-ended questions are also provided to support other possible information. Then, the data validation uses observation by participant method and document study so that the data obtained is more accurate.

Data analysis applies several steps, starting from Raw Data, Organizing and preparing data, Reading Through All Data, Coding the data, interrelating themes/descriptions,

interpreting the meaning of themes [35]. This pattern was chosen to interpret and elaborate each information chronologically and completely.

4. Results and Discussion

4.1. Results

4.1.1. Facilitator as a Learning Companion

Class teachers in Salam are called facilitators (Fasi). Fasi is a substitute for teachers in formal classes. Fasi is responsible in assisting children to gain understanding and knowledge. Fasi is the intermediary between children, research, and knowledge. The founder of Salam explained this as follows:

Well in class the function of the facilitator is for consultation, how research can be developed. For instance, regarding traditional markets, the facilitator is tasked with assisting children in preparing various equipment related to traditional markets. Fasi takes part in sharpening or provoking children's critical reasoning, which is also honed through the preparation of research. This is done by asking various questions, for example, what is the difference between the traditional market and the modern market? This process will continue to develop until the child can describe what, how, and why related to the market", (Interview with Founder Salam, 2017).

Fasi would accompany the child to drive the research towards the subject. This situation requires Fasi to have high class sensitivity and mastery. This is necessary to identify whose research can be directed towards the subject. Given that each class in Salam has been designed various topics. Fasi's job is to connect the subject with research that interests the child. A Salam Fasi states the following:

"Fasi takes daily notes, lesson plans. Salam does not have any modules or activity books. Therefore, it is from research that children learn the subject. For example, grade 5 has indicators on science-related digestion. Learning does not have to use science books, newspapers can be used, or related learning resources. So, Fasi has to keep on learning", (Interview with Fasi, 5th grade elementary school, 2017).

Based on this statement, fasi is an interpreter for children's research so that it can be maximized as learning. Each class that contains a maximum of 15 children is accompanied by 2 fasis. This is Salam's commitment to give attention and assistance

to each student. This is also proof that salam education is driven by the essence of education, not by profit.

4.1.2. Integrative Education Practice: Salam Freedom Curriculum

Studying at Salam is not like studying at a formal school. There are no subjects studied together with a fixed schedule. So how do children learn? Children learn by using research or interpreting events. The point is to interpret the events that are around to learn. In addition, this model is chosen because Salam believes that, "Listening, I forgot; Seeing, I remember; Doing, I see; Finding it myself, I master it". Salam believes that the best way to understand is to discover or experience it for yourself. That way will make knowledge not only memorized but understood and remarkable.

Salam uses research as a way of learning to reach understanding. Research is positioned as an entry point to explain the subject. Research serves to change subjects. The lesson begins by discussing the mini research carried out by the students. After that, Fasi guides the direction of the discussion to the topic being addressed according to the level and grade level. Therefore, mastery of the material and sensitivity to see the relationship between research and the subject matter are important points in the fluency of learning. While the selection of research is based on the interests of each child specifically.

The research model is adapted according to the grade level. Research for grades 1-3 in elementary level is joint research. One class will study together for one semester. This is chosen because of capability considerations, while grades four and further used independent research. In more detail, the stages of research in Salam are as follows:

1. Planning

Research planning related to topic determination. Consideration of topic selection is based on interest, major themes of Salam, accessibility, level of complexity, and target audience. Targets are an important element in the approval of research topics. This relates to the relationship of research to the subject. Children's research topics are directed to be in accordance with the subject matter, although they still consider aspects of children's interests. If the topic has been determined, Fasi guides and assists the child gradually, starting with equipment for conducting research. The class Fasi, Tri Wahyuningasih stated that the research planning stage is around 1-2 weeks. Obstacles often comes up in implementation of research due to the topic changes.

2. Execution

This stage is the stage of conducting research. This phase can be done at home or at school. The events that occur in each child's research will be the material to achieve the targets.

3. Revealing the data

This stage is called data reconstruction. This phase contains the disclosure of events by telling and writing the research that has been carried out as progress. Erwin Yanuaris, a Fasi in grade 1 SD stated that this stage will reinforce and look for gaps in knowledge based on targets.

4. Review

This stage is also known as data analysis. Children are invited to analyze events in their respective research. This stage contains a dialogue between Fasi and the child about what, why, and how the research is carried out. Fasi invites children to think critically why these events can happen. Then, what the things involved are in it. This phase is the stage of transition to a theory based on targets.

5. Reflection

This is the last stage of the research. Fasi takes this opportunity by directing the discussion to the theory or concept that is the target of the discussion.

6. Research results

This is a test material at the end of the semester. The exam is in the form of a research review. Salam applies this method as a way of exploring children's understanding. Therefore, the review is essay question form. The results of the review will be attached on students' report.

4.1.3. Learning From Experiences

Experiences are learning fuel in Salam. Salam is trying to get out of the formal education model which seemed uprooting children. Salam does not agree with learning in the classroom with mere memorization activities. This limits creativity and blocks children's critical thinking. For Salam, good learning is experience-based learning. Hands-on experience will make learning memorable. The founder of Salam, Wahyaningsih argues that experiences always give advantages; because they can be a learning tool, something about responsibility, honesty, and criticism. We must be able to use every experience

as a lesson. Therefore, Salam tries to optimize all experiences occurred as a learning material. Beside research, Salam also explores daily activities as learning catalyst.

Every moment in daily life can be used as learning material for character values or knowledge. The founder of Salam gave an example of experience that became a lesson in Salam. One day, the water barrel made of clay in the bathroom was cracked. This happens when the children take a bath in the afternoon at school; learning at Salam is very flexible, allowing children to play and bath during the day to clean themselves. Salam's children are used to bathing at school because their clothes are dirty from playing in the fields, yard, and small river near Salam. Be detailed, the children take turns to bath, male to male, female to female. It was the boys' turn to take a bath, and one of them named Ken. A few minutes after entering the bathroom, there was the sound of Ken crying. Ken was crying because his leg was bleeding. It turned out that the clay water barrel cracked.

The incident was used by Fasi to be learned. The children were gathered to find out the chronology. Each child expresses their opinion according to their version. They were blaming each other of who was responsible to breaking barrel. Finally, after all the children had an opinion, the boy named Ken admitted his mistake for getting inside the water barrel and made it broken. This incident was used by Fasi to learn about telling the truth, responsibility, and solutions. Even the discussion is explored to the stage of describing why the water barrel can be broken in terms of physics. This case example is a reflection of how Salam optimizes every event as a learning entry point.

4.2. Discussion: Indigenous Knowledge-Based Education Curriculum

4.2.1. Humanist Learning Representation by Facilitator

The facilitator as a partner for children to gain knowledge. Fasi emphasizes love rather than punishment in the learning process. In general, Fasi's responsibility is as a companion and lesson planner according to class. Each class has a subject and indicators of achievement. Based on this, Fasi compiles and directs children's research. Furthermore, humanist learning by Fasi can be seen from Fasi's response to every event or experience that occurs, such as the water barrel incident mentioned above. Fasi does not punish children. Instead, it is learned as best as possible to explain about responsibility. The practices implemented by Fasi are a form of indigenous education model implementation inspired by Ki Hadjar Dewantara.

Fasi avoids memory and lecture-based learning. That model is replaced by conducting field research according to students' interests. To be detail, there are those who do research on the water cycle and water characteristic, research on making cupcakes, and also augmented reality (AR). It is believed that all research topics are possible to carry out. This depends on the intuition of the Fasi to relate to the subject. Based on this stage, a dialogue between Fasi and students is formed. Fasi and Salam also do not force that every subject indicator to be achieved. It is because the important point is not the achievement of learning targets yet the children themselves enjoy the learning process.

Other than being learning partner, Fasi guides the learning in children morality and character. This is carried out through the principle of Salam, named direct practice. For instance, it is seen in how Salam forms discipline; Fasi invites children to make class rules such as the arrangement of students in charge for particular tasks at the beginning of the semester. This includes the task of picking up lunch, tidying up the class, and leading the prayer. Moreover, after eating fasi also teaches children to be responsible for their own eating wares to be cleaned up.

The practices explained above are the concrete forms of Fasi assistance based on dialogue and compassion. This is in line with the principle of indigenous knowledge referring to Ki Hadjar Dewantara (KHD). KHD calls it the Among system. This system is a way of parenting through compassion [34]. Fasi's way of assisting children in gaining knowledge is in harmony with the Among system. This practice is evident from Fasi's commitment not to simplify learning by memorizing the textbooks or lecturing. In addition, learning is replaced with research-based dialogue that is directed to subject learned. These stages of learning process also indicate that fasi designs a contextual and fun learning for children; an actualization of humanist learning that is in line with the KHD principle. This indicates that Salam not only emphasizes Indigenous-based education with contextual learning, but also applies the indigenous system originating from Ki Hadjar Dewantara as well.

4.2.2. Freedom Education Through Research and Experience

Salam replaces subjects with research methods. Children are allowed to do research according to their interests. Next, Fasi will connect the children's research topic to the subject. This method is taken to create a fun and memorable learning. It is stated by Fasi that regarding to the Research Topic is up to the kids. Therefore, this would



Figure 1: Class-tasks division

allow children to be enthusiastic about doing research. If the child is happy then the learning will be effective for children will be more enthusiastic about understanding the learning associated with the research (Interview with Class Fasi, 2017). This method is the actualization of Salam's motto; Hearing, I forget; Seeing, I remember; Doing, I know;

Finding it myself, I master it. The model succeeds in eliminating the lecture style and memorizing method in the classroom.

Salam's learning model is in line with Ki Hadjar Dewantara's version of freedom education. Ki Hadjar Dewantara stated that education in schools is an effort to liberate both outwardly and inwardly [15]. Furthermore, outward independence means not being colonized physically, economically, politically, etc., while inward independence means being able to control oneself and be independent without violating the independence of other people or groups [26]. In this context, Salam's version of research is very liberating for children as learners. Children are not limited by books and binding subjects. However, they are freed to explore more and guided by Fasi in order to stay on track. Explicitly, Salam agrees that it's learning model was inspired by Ki Hadjar Dewantara. In addition, Salam's education is also very contextual. This is clearly reflected in the learning model from the surrounding environment and research. Even Salam routinely attends the harvest in Nitiprayan Village to raise children's awareness of the surrounding environment. This is a form of Salam's commitment to introduce children to the surrounding culture.

Salam applies learning models that are very closely related to the surrounding environment. Even Salam concretely applies the principles of Ki Hadjar Dewantara. This is a form of indigenous knowledge-based education model. Salam implements the indigenous principle that is not only limited to content (learning from the environment), but also at the system level (research and interest-based curriculum). At this stage, Salam is no longer only sounding the motto of Tut Wuri Handayani, but taking the action instead.

5. Conclusion

Salam succeeds in forming Indigenous knowledge-based education at the stage of action. This is reflected in learning practices that are highly contextual, humanist, and open. The facilitator as a learning partner applies a compassion-based dialogue learning model. This practice is proved by Salam's education which avoids punishment. In addition, the facilitator always optimizes the surrounding case as learning both academically and as character education. These methods harmonize with the Among system of Ki Hadjar Dewantara, concept that prioritizes dialogue and agreement rather than orders.

Salam's research-based learning principles are valid evidence that Salam adopts learning that is contextual to the environment. Moreover, this model also does not limit children's interest in exploring certain topics. Now that based on the research itself, the subject is discussed. This learning model is a concrete form of freedom learning. Salam has succeeded in providing a freedom learning model that is not just a motto. Salam learning is a form of indigenous knowledge-based education referring to the principles of Ki Hadjar Dewantara. Concretely, Salam succeeded in transforming education based on indigenous knowledge, both at the content and system level. Through these series of efforts, in the midst of the spinning liberalization of education, Salam is trying to provide an education that does not take the children away from their root.

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