



Social Development: Education Services for the Indigenous Community in Kampung Naga

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The purpose of this research is to explore the culture of indigenous people in Kampung Naga and their perceptions of education to formulate a strategy for social development. This research uses an ethnographic approach procedure. Researchers conducted interviews with the local government, community leaders, and residents of Naga village. Observation and analysis of relevant documents was also carried out to enrich the data. The data analysis involved domain and taxonomy analysis by Spradley. The researchers formulate that 1) Naga residents are people who apply the cultural values of their ancestors; 2) they are also subject to rules made by the government; 3) Naga village communities need education to increase the capacity of life skills as long as the process is adjusted to their socio-culture; and 4) community social development uses alternative education program approaches with specific methods and curriculum. It implements life skills education and increases the capacity of primary school services, non-formal educational institutions, and developing partnerships with the private sector, NGOs and communities in developing educational programs for indigenous peoples of Kampung Naga community.

Key words: *Education, Indigenous community, Naga people, Social development.*

Introduction

A quote from Oxfam reads, “Nature does not dictate that poor people, or women, should be the first to die. Cyclones do not hand-pick their victims. Yet, history consistently shows that vulnerable groups end up suffering” (Brian, Dasgupta, Laplante, & Wheeler, 2010). According to the concept of Hegel, “Humans as individuals stand in relation to themselves.

He has two aspects: his individuality and his universal essence. His task for himself partly consists of his duty to preserve his physical preservation and partly in his duty to educate himself; to enhance his existence as an individual to conform to his universal nature" (Jurist, 1990).

The Republic of Indonesia's Government Regulation No. 47, article 2, points 1 and 2 state that compulsory education serves to seek expansion and equitable opportunity. This is to obtain quality education for every Indonesian citizen. It aims to provide a minimum education for Indonesian citizens to develop their potential in order to be able to live independently in the community or continue education at a higher level. The Republic of Indonesia's Government Regulation No. 47, article 1, point 1 states that education is carried out by the central government and regional governments. Compulsory education is held in the paths of formal education, non-formal education, and informal education (Indonesian Government Regulation No. 47, article 3). The minimum implementation of compulsory education in a formal pathway is carried out at the level of basic education. This includes elementary, MI, SMP, MTs, and other equivalent forms. Implementation of compulsory education in the informal education pathway is carried out through family education and/or environmental education.

The concept of education, according to RI Law No. 20 of 2003, involves every effort, influence, protection and assistance provided to students aimed at the maturation of children (Aslanbek Naziev, 2016). Education is also interpreted as an activity by which adults influence, protect and provide assistance to students (Bruggink, Goei, & Koot, 2016; Unesco, 2015). A paper entitled "*Approaches to Equity in Policy for Lifelong Learning*" explained that the implementation of education is carried out evenly (Archer, 2008). It does not distinguish gender, social status, race, religion and other factors. Men and women, rich and poor, majority people, minorities and indigenous people are entitled to quality education (Gaine, 2008). According to Bertrand (Nasir & Lilianti, 2017), every human being (both male and female) have the same rights. Therefore, they should have equal access in all respects including the right to get educational services, decision making processes, health services, and other important public services.

It is well known that Indonesia has many forms of indigenous peoples whose cultures are different from other indigenous peoples. One such cultural community is the Naga village community in Tasikmalaya. The Naga community is able to survive under the influence of modernisation today because the Naga community has local wisdom related to leadership, social interaction, and ways of life (Qodariah & Armiyati, 2013). The Naga community also inherited the values of local wisdom from their ancestors. These include environmental care, cooperation, consistency, creativity, independence, togetherness, simplicity, and responsibility.



Kampung Naga is an area included in Neglasari Village, Salawu District, Tasikmalaya Regency. This area is unique because it is not far from modern society but still preserves the customs and culture of its ancestors. In general, the education level of the Naga people is still low. Of the initial researchers, there were only a few who attended the education. It's just that you don't live in Naga village. In general, the development of the Kampung Naga community's education has not improved much in the period of time seen. Most education in the community (in the past and now) comes from elementary school graduates. This is due to cultural shackles and the local government's approach to the implementation of compulsory education for the community.

Nevertheless, the inhabitants of Kampung Naga are very obedient to the government, as evidenced by their interesting philosophy: "*Panyaur gancang temonan, parentah gancang lakonan, pamundut gancang caosan, Pamarentah lain lawaneun tapi kawulaaneun, pamarentah sanes tempat menta tapi pamarentah tempat kumawula*". Translated, it means "If called upon it fulfils immediately, if ordered to act quickly and if there is a desire to grant quickly, the government is not to be opposed but to be protected and nurtured". Based on this philosophy, the potential success of local governments in implementing compulsory education in the Kampung Naga community has the potential if the right approach is used. The synergy between leadership in the regions, good management and the right policies will have a positive impact on the government's efforts to cut the poverty line and benefit the community through education.

Analysis of the Situation

Indonesia has many forms of society that differ from one region to another. On the island of Java, especially in West Java and Banten, there are several forms of society that still uphold their customs and culture very well. These include the Bedouin community in Banten, the Dukuh village community in Garut and the Naga village community in Tasikmalaya (Ranjabar, 2006). In order for the people of Naga Village are able to survive under the influence of modernisation, there needs to be approval for what Kampung Naga people can do. This is, of course, not easy. Even though they still uphold their customs and traditions, apparently they also do not close themselves off from the outside world (Ningrum, 2012). This phenomenon is naturally reasonable if there is a desire to get to know the Kampung Naga community more deeply, especially in terms of education. Education now seems to have become a primary need of the community (other than eating and drinking). Education should have a lot of influence on people's lives, both in expanding self-knowledge, stratification in society, and finding work (Ackerman & Lohman, 2003). It also advances the nation and state in the face of increasing competition (Unesco, 2011). Therefore, the focus of this study is to analyse the culture of the Kampung Naga indigenous people who incidentally still hold their customs. Are they closed to education? What causes this? What is the



education approach for indigenous people in Naga village for the community's social development?

Research Methodology

This research focuses on qualitative exploration of the values and meanings of cultural issues, life-worlds and identity. Therefore, this research is a cultural study using an ethnographic approach (Cresswell, 2012).

The researchers went to Naga Village to stay with the community for approximately 2 weeks. The researchers conducted interviews with the local government, community leaders, and residents of Naga village. In addition, observation and analysis of relevant documents was carried out to enrich the data. This research integrates a literature study and field study. Field data was analysed as a methodology for ethnography research approaches. Cultural studies will be used by researchers to understand the customs involved in the object of the research. The data collected by the researchers includes 1) emic data (information obtained directly by the speakers); 2) data ethics (information in the form of researchers' interpretations made in accordance with the perspectives of the sources); and 3) negotiation data (information that was mutually agreed upon by both informants and researchers).

The researchers applied several stages of ethnography in accordance with Spradley's theory (Zainal Abidin, 2018): assigning informants, conducting interviews with informants, making ethnographic notes, asking descriptive questions, conducting ethnographic interview analysis, making domain analysis, making taxonomic analysis, and writing an ethnographic report.

Results and Discussion

Description of Kampung Naga

Kampung Naga is an area included in Neglasari Village, Salawu District, Tasikmalaya Regency. This area is unique because it is not far from modern life but still preserves the customs and culture of its ancestors. Its location is on the regional route between Garut and Tasikmalaya (precisely 33 Km to the west of Tasikmalaya). The area of Kampung Naga settlement is 1.5 ha. The boundaries of the Naga village area to the north and east is the Ciwulan River and the west and south are bounded by hills. To go to Naga village, you can take a small road by going down the stairs approximately 344 steps. After that, you will pass the rice field road near Ciwulan River. The condition of the village is quite clean and well maintained.

Picture 1: Naga Indigenous Peoples' Village



The Kampung Naga community is divided into two groups: 1) the Kampung Naga community group residing in Kampung Naga settlement and 2) the Kampung Naga community group outside the settlement, also called Sanaga. The population of Kampung Naga is 325 people, consisting of 106 families. 117 buildings consist of 108 houses, 1 patemon hall, 1 mosque and 1 Ageung earth (storage for agricultural produces).

In terms of the background of the Kampung Naga community, it cannot be explained clearly where it came from. This is because sources and literature have vanished. A book about the history of Kampung Naga (written in Sanskrit in 1956) caught fire when there was an attack by DI/TII hordes led by Karta Suwiryo. According to the assumption of the people of Kampung Naga, their karuhun or ancestors are known as the "Sembah Dalem Singaparna", which is a role model for all traditional life arrangements and customary laws. As a tribute to him, he was buried west of Kampung Naga.

In any society, there are aspects that are part of a unity that are universally and commonly referred to as elements of culture or universal culture (Romney, Moore, & Rusch, 1997). Community life, in its connection with living space and time, has formed a pattern of life behaviour in the form of culture. Community life is based on ways, habits, values, and norms that are continuous and bound by a sense of shared identity to form customs (Susanto, 1989). Abdullah (2005) and Widyanto (2010) mentioned 7 elements of culture in the lives of human society as well as in the Kampung Naga community, including the following:

State of the Population

The Kampung Naga community includes 325 people consisting of 106 families. The total residential area of Kampung Naga will not be expanded. This is not taboo, but residents are merely restricted by land limitations. If it is forced on one side, it will confiscate land or rice fields that are private and very narrow. Therefore, if there are residents of Kampung Naga who build houses, they must voluntarily be aware of themselves and sincerely look for a place outside Kampung Naga. It is not true if there are people who say that the number of buildings in Naga village must be like that of a Baduy. As for the so-called Naga people (not Naga people), there are both those who live in Kampung Naga and those who live in neighbouring villages.

The Livelihoods of Kampung Naga Communities

The livelihoods of the Naga people mostly involve farming. In its development today, there are some additions and changes in accordance with the development and progress of the times. Farmers are supplemented by processing rice fields. Small traders sell agricultural products and crafts. Laborers in cities constitute civil servants, police, the military, and so on.

Picture 2: The Livelihoods of Kampung Naga Indigenous Peoples



Levels of Education

In general, the education level of the Naga people is still low, but a small number have graduated from junior high school, senior high school, and only 2-3 youths have graduated from college. Nevertheless, at any time they are welcome to return home, especially on Eid day and at traditional ceremonies.

Religion

Naga people include "*Seuweu Putunya*" (they are Muslims). It is not true if there is an assumption that they are like Bedouins who follow the Sundanese Wiwitan belief or the assumption that the Naga people follow the Hindu-Buddhist religion. There exists an assumption by outsiders who say that the Naga people, in their religion, are not considered purely Muslim. This is because of several matters relating to the implementation of traditional ceremonies, there appears to be syncretism between Islam and the remnants of other religions which were held by ancestors in the past. It must be clearly seen first whether what is being done by the Naga people is the performance of worship or the performance of traditional ceremonies. As a result, worship based on religion and traditional ceremonies can be distinguished.

The Naga community has a philosophy of life as follows: 1) Be peaceful and stay away from disputes even if you get insults, you shouldn't fight against trying to avoid while staying conscious. But if you have stepped on customs you should not be allowed anymore; 2) Be obedient to the government "*Parentah Gancang Lakonan, Panyaur Geura Temonan, Pamunut Gancang Caosan*". The traditional ceremonies that are often performed by the Kampung Naga community include routine ceremonies six times a year:

- a. The ceremony of the month of Muharam to commemorate the Islamic New Year.
- b. The Maulid Ceremony to commemorate the birthday of the Prophet Muhammad.
- c. The Final Jumadil ceremony to commemorate the Islamic year.
- d. Ceremony 1 Shawwal to commemorate Idul Fitri.
- e. The *Rayagung Aau* pilgrimage ceremony of Sembala Dalaem Singaparna, which is located in the west of the settlement (a sacred forest area).

Language

The people of Kampung Naga are more likely to use spoken language as their daily social language. The language used is Sundanese, which has been hereditary as the social language of ancestors. However, this does not mean that the people of Kampung Naga do not use other languages. There are also residents who are able to use Indonesian language properly and

correctly. Indonesian is used only in pronunciation. Sometimes it is still mixed with Sundanese language. In addition to intonation, pronunciation is more typical of Sundanese.

Art

The Kampung Naga community has art forms that are carried out in connection with their customs so that the implementation is involved more in traditional ceremonies. Songs that involve religion and those that have significant philosophical meaning are sung. Crafts contained in houses with booths are beautiful and different. Rooms between the chambers (for the kitchen and the front room) have roofs that do not use tiles. Instead, leaves are arranged neatly so that they are watertight.

Kampung Naga's Government System

Kampung Naga's government system consists of:

- 1) A Non-formal (traditional) government system, consisting of:
 - a) A *Kuncen* in charge of holding adat and leaders in every traditional ceremony. The conditions for a person to be appointed as *kuncen* are as follows: they must be male, they must have a relationship with the previous *kuncen*, and they must be supported by at least three specific people who get *wangsit* through dreams. They must be an adult (aged 35 years and over), except if the *kuncen* has previously died or the *kuncen* candidate has not yet aged or is still small. They are determined by deliberation (and old *kuncen* no longer able to work).
 - b) *Punduh adat* is a duty to regulate the activities of daily community life, and
 - c) A *Lebe* is in charge of taking care of the body from beginning to end.
- 2) Formal Government (namely a village head, RT and RW), has the same duties as the general puda of other villages.

Education Development of the Kampung Naga Community

The Kampung Naga Community is a group of people categorised into a traditional community. This can be seen in the physical form of Naga village housing and the social system that applies in community life (where traditional cultural elements are used as a way of life for Naga village communities). This is especially true in accessing forms, developments and changes that occur in society, including in the provision of education for the people of Kampung Naga. In general, the education development of the Kampung Naga community is not so large in terms of the average education level of the community. From the past until now, most have only graduated from elementary school. This is due to the lack of attention from the government in supporting the development of Naga community education.



Education is a very basic thing that is needed by every human being. The process of human education can develop the capabilities they have (Bank, 2008). Through education there is a hope that each person can earn a very satisfying income. The results of education can provide provisions to face a competitive future individually, as a society and as a country. This increases the dignity and status of the nation. Education is also the provision of life for forming human beings who are of noble character and personality based on Pancasila (Hanum, 1992). People who understand the meaning and use of education will assume that education is important in life, but people who do not understand it will be considered normal. Therefore, improving the quality of education is very important, especially for the Indonesian people who are carrying out national development.

The success of development and the continuation of its management depends greatly on the world of education. This is because education is a system that has very strategic values, functions and roles. (Barnes & Barnes, 2005). This is a fact that cannot be denied. The future of the young generation, societies and nations depends on the style and form of education provided for the younger generation. However, to foster and educate the young generation, it is not possible to instigate success or achievement by only providing education in school alone. This is because the learning process not only takes place in the school environment but in various places, including the family environment. The latter is the most influential in supporting children's success in optimal learning. For this reason, there is a need for mutual cooperation between parents and schools so that the educational process within and outside schools can be well established and develop together in one direction. This applies to Indonesian people completely without the need to leave behind the culture and customs of ancestral heritage.

Perspectives, Principles and Approaches of Kampung Naga Indigenous People's Social Development

Empowerment and community development have a relatively similar meaning. According to Joyomartono (Wahyuni, 2011), community development is interpreted as an effort to realise the potential of a community so that they are able to meet the necessities of life, improve management of resources, improve science and technology, and adjust social order with change. In the implementation of the social development process for customary communities, Kampung Naga refers to the socio-cultural, economic and environmental characteristics that exist in the life of its communities. Therefore, the social development of Kampung Naga should be undertaken by applying a combination of two perspectives in community development. As stated by Kenny, Hasan, & Fanany, (2017), these are an ecological perspective and social justice (a human rights perspective). An ecological perspective puts forward the vision of community development that can live in the long term. This is a perspective based on the principles of holism, sustainability, diversity and balance of the

environment. In other words, this perspective emphasises the development of communities that are oriented towards environmentally sound development. The perspective of social justice and human rights involves a vision of the social aspects of a society based on the principles of guarantees of rights, equality, and empowerment. This defeats structural oppression and adverse circumstances. It gives freedom to determine needs and fulfil those needs. This development perspective is more oriented towards social development that prioritises social justice.

The use of two ecological perspectives and social justice perspectives in the development of the Kampung Naga indigenous community is adjusted to their social, cultural and environmental conditions (Setiana, Haerudin, & Dedi Koswara, 2014). Kampung Naga people live in conservation forest areas that are managed by applying the principles of an ecological perspective. By combining these two perspectives in community development, it is hoped that friction or conflict of interests of the parties in the development process can be avoided. This is expected to create a strong synergy between the parties in the implementation of social development. Another argument is that by combining the two perspectives above, the concept of "community" will emerge as the basis of community development. The development of the Kampung Naga indigenous people with a community approach is well suited to the patterns of life and culture of those who live in groups. Kampung Naga people live in groups that are not too large, so their interactions are very solid. Groups consisting of members who have a close kinship will have a sense of belonging. Group members will be loyal to the rules and commitments that apply in the group.

Based on the combination of these two perspectives, several development principles were chosen to become the basis for compiling policies and social development programs for the Kampung Naga traditional community. The principles are:

- a. Community based activity: This principle prioritises the role of the Kampung Naga community to participate in each stage of the development process so as to create high self-confidence and greater commitment to development.
- b. Social sustainability: The principle of social sustainability involves not only matters relating to the use of the environment and natural resources that can be continuously renewed but also the sustainability of the system and social norms prevailing in the Kampung Naga traditional community (especially those relating to environmental sustainability and natural resources).
- c. Diversity: The principle of diversity in ecological and social aspects relates to overcoming ecological threats to monoculture or the threat of imposing uniformity on everything, both in the form of regulations and policies in forest area management systems.

- d. Trust: The principle of mutual trust refers to the attitude and behaviour of mutual understanding. This involves understand the position of each party in the Kampung Naga community, local government, NGOs and the parties involved in the interaction. As a result they will be able to develop strong and reliable relationships as a means to solve problems and achieve common goals.
- e. Respect for local knowledge: This principle emphasises the idea of change from "bottom-up" development that respects local knowledge, local culture and local resources in the process of social development.
- f. Partnership: This principle is the spirit of the parties (stakeholders) who will be involved in the social development of the Kampung Naga community to build effective, productive synergies in preparing plans, implementation and evaluation of the social development of the Kampung Naga community in accordance with their potential and capacity.

In addition to the above principles, the Indonesian Ministry of Social Affairs, particularly the Directorate of Remote Indigenous Community Empowerment (KAT), has also developed the basic principles of social work for KAT human resource development. These are a) recognition of dignity, b) the right to self-determination, c) opportunity that are the same, and d) social responsibility. In addition to the basic principles of KAT HR development, there are also operational principles in KAT development: a) responsiveness and suitability, b) KAT as the main actor, c) the principle of developing local culture, and d) sustainability principles.

The implementation of the social development of the Kampung Naga indigenous people can refer to the principles stated above. The social change process that will be carried out in the Kampung Naga community for both individuals and families must prioritise them as the main actors of change by adjusting to the knowledge and culture they have. However, outsiders are still needed as companions who will carry out the roles of facilitators and catalysts in the process of social change by promoting the principles of partnership and equality.

Social Development Policy Through Education

The education factor can be a causal factor and at the same time can be a factor caused by social changes in other fields, such as economics and politics. Social change through the educational process approach is not a change that takes place naturally. It requires planning, implementation, and evaluation to see changes in education that occur in one period. There are at least 3 indicator approaches that can be used to assess the success of social changes related to education services:

- a. Changes in inputs, such as the level of budget allocation used in the education sector.
- b. Changes in output or the service effectiveness approach, which is assessed from the level of realisation of educational service programs in a period.



- c. Changes in outcomes can be detected among others through the school participation rate and the average length of education of the population in a community.

The government has launched free education to expand access to education services for all school-age children. However, the policy cannot yet be enjoyed by the indigenous communities of Kampung Naga. The government policy to form a special section of Kampung Naga training and education in the field of non-formal education programs at the Tasikmalaya District Education Office has not been able to function optimally in providing basic education services for the Kampung Naga traditional community.

Social development in the field of basic education is a development approach that aims to prepare human resources that will have the ability to overcome social and economic problems. Education is important to fight poverty, empower women, promote democracy and human rights, preserve the environment, and control population growth (AUSAID, 2010). The aim of social development in the field of education for the Kampung Naga community is to improve the quality of human resources in Kampung Naga so that they can have the ability to adapt to social changes that occur and have the knowledge and skills to use natural resources sustainably. The target of Kampung Naga's education program is prioritised for school-age children and teenagers. This is intended to be able to encourage the process of social change. However, informal education programs are needed for groups of adults to be able to improve their knowledge, life skills, and appropriate technological skills in processing natural forest resources.

Problems in the field of education for the people of Kampung Naga are low motivation and participation in the education process, the low access to education, the existence of building culture, the weakness of family institutions and other social problems. In the lives of indigenous peoples, character-forming cultural values are passed down from the older generation to the younger generation through various institutions. These include families, extended family environments, and the surrounding community. One of the institutions that can be used in the process of inheriting cultural values is the customary education institution (Marjanto, 2019). Through the traditional education model, cultural inheritance can also work properly and directly on the target in society, namely the young generation. Through traditional education, various traditional rituals are taught: social behaviour, broken living conditions, medical systems, rules and norms and sanctions against rules and norms, traditional leadership, and so on. On that basis, to overcome the problem of education for school-age children in the Kampung Naga community, the policy that must be taken by the local government is to expand access to education services for the Kampung Naga community. This can be done through the provision of a special education budget for the Kampung Naga community and building an education delivery model adapted to social,

cultural and environmental conditions of the Kampung Naga indigenous people. Some of the strategies to implement the policy are:

- a. Implement alternative education programs with special methods and curricula for primary school-age education in the Kampung Naga community. This education program can be implemented by collaborating with various parties concerned with the education of the Kampung Naga community, such as NGOs and the private sector.
- b. Carrying out life skills education for teenagers and adults in the Kampung Naga community, especially skills.
- c. Increasing the service capacity of primary schools and non-formal educational institutions that carry out education for residents of Kampung Naga who have settled, especially those relating to the addition of teaching staff and the preparation of special programs to support the implementation of teaching and learning processes.
- d. Developing partnerships with the private sector, NGOs and communities to develop educational programs for the indigenous people of the Kampung Naga community.

Based on the strategies outlined, several programs can be implemented as follows:

- a. A program for identifying and collecting data on the number of school-age children and teenagers in each Kampung Naga community group.
- b. A natural school program for school-age children with a curriculum drawn from the cultural wisdom of the Kampung Naga community can be combined with modern science.
- c. A Life skills training program specifically related to the environmental conditions of the Kampung Naga community.
- d. A Technology training program for cultivating plants and forest animals.
- e. An educational scholarship program for Kampung Naga children.

Conclusion

The inhabitants of Kampung Naga are people who uphold the cultural values of their gestures, as seen in their way of life, form of homes, religion, livelihood, arts and so on. Nevertheless, they are also obedient to the government, as is evident in the philosophy of the Naga people: "*Panyaur gancang temonan, parentah gancang lakonan, pamundut gancang caosan, Pamarentah lain lawaneun tapi kawulaaneun, pamarentah sanes tempat menta tapi pamarentah tempat kumawula.*" They really need education to increase the capacity of life skills in accordance with the conditions of natural resources that are around them. However, human resource empowerment programs that include life skills training, social skills training, and economic and social strengthening of local communities have never been implemented in Kampung Naga. To carry out education for indigenous people in Naga village, the following approaches can be used: 1) implementing alternative education programs with special



methods and curricula for primary school-age education in the Kampung Naga community communities; 2) carrying out life skills education for adolescents and adults in the Kampung Naga community, especially skills; 3) increasing the service capacity of primary schools and non-formal educational institutions that carry out education for residents of the Kampung Naga who have settled; and 4) developing partnerships with the private sector, NGOs and communities to develop educational programs for the indigenous people of the Kampung Naga community.

The authors also recommend counselling about the importance of education in the Kampung Naga community by the government, especially to advance education in the Kampung Naga community. As a result, the community can be more advanced and developed in the field of education. Of course this does not involve discarding the customs, traditions and cultural heritage of ancestors who have lived in the past. As encouragement and motivation, it will be very useful if the government provides scholarships to high achieving students to spur their enthusiasm to study hard.



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