

UPA ADAT-BASED EDUCATION MANAGEMENT AT LUMAH AJARE TRADITIONAL SCHOOL ON SERAM ISLAND

Apriliska Titahena¹, Yari Dwikurnaningsih², Wasitohadi³

^{1,2,3} Fakultas Keguruan dan Ilmu Pendidikan, Universitas Kristen Satya Wacana, Jawa Tengah, Indonesia

Email: ikalattu@gmail.com

ABSTRACT

This research aims to describe the context of the Upa Indigenous People on Manggadua and analyze the management of Upa indigenous-based education at the Indigenous School of Lumah Ajare on Seram Island. This research used realist ethnographic research. This research data was collected through observation, in-depth interviews, and documentation. Data validity testing was carried out using technical triangulation and source triangulation. The data analysis technique uses qualitative descriptive data analysis techniques with the Miles and Huberman model. The results of this research show that the Upa Indigenous People in Manggadua are the Upa people with the surname Lilihata who have lived in Saunulu for a long time. They carry out the practice of inheriting Upa traditional knowledge through the organization of the School Indigenous of Lumah Ajare. Upa indigenous-based education management at the Indigenous School of Lumah Ajare is implemented through the POAC model. This illustrates the planning of the student Siwa curriculum which combines nature and tradition as its basis in a simple manner containing nine main materials; have clear organizing by involving Care Community Local communities of Lumah Ajare as a facilitator and Indigenous Peoples as the highest decision makers; actuating, learning that runs flexibly in Indigenous Community groups; as well as controlling or supervising that is carried out well by all elements of the Indigenous Community. Upa's indigenous-based education management research can have positive implications for the sustainable inheritance of indigenous knowledge in the lives of the Seram Island Indigenous People.

KEYWORDS

Upa indigenous-based education, POAC Management, Indigenous School



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International

How to cite:

E-ISSN:

Apriliska Titahena, et al. (2024). Upa Adat-Based Education Management at Lumah Ajare Traditional School on Seram Island. *Journal Eduvest*. 4(12), 11579-11593
2775-3727

INTRODUCTION

Education is a constitutional right of every citizen. Article 31 paragraph (1) of the 1945 Constitution states that every citizen has the right to education. In addition, according to the National Education System Law (Sisdiknas) No 20 of 2003, education is a basic human right that must be enjoyed properly and equitably by every community. Thus, education is an inherent right of a citizen since birth. Thus, citizens with diverse backgrounds of any kind still have the same rights. This is emphasized in Sisdiknas No. 20/2003 article 5 paragraph (1), every citizen has the same right to obtain a quality education; and article 5 paragraph (3), citizens in remote or underdeveloped areas and remote indigenous communities have the right to receive special education services. One of the targets of special education services (LPK) is indigenous peoples.

The definition of Indigenous Peoples according to the draft of the Indigenous Peoples Bill (RUU MA) proposed by the Indigenous Peoples Alliance of the Archipelago (AMAN) is a group of people who have a customary identity, a history of origin, and customary territories that have been occupied for generations. (Fahmi et al., 2023).. Regulation of the Minister of Education and Culture (Permendikbud) Number 67 of 2016 Article on the amendment of Permendikbud Number 72 of 2013 concerning the Implementation of Special Service Education (LPK) is a regulation that becomes the implementing rule for Indigenous Peoples LPK, but in its implementation this regulation still does not meet the needs of indigenous peoples in accordance with field conditions (Maulida et al., 2023). (Maulida et al., 2022). Previous research on contextual education of indigenous peoples conducted in four locations in Indonesia, namely Education of the Rimba people in Makekal Hulu, Jambi Province; Education in Kasepuhan Cirompang, Banten Province; Education in Siberut Island, Mentawai, West Sumatra Province; and Education in Landak, West Kalimantan Province; shows that indigenous peoples have an independent knowledge system with their own approach in transmitting this knowledge. Then in practice, the presence of formal schools creates a mismatch in the continuity of indigenous peoples' education. (Biantoro & Setiawan, 2021). This mismatch indicates the existence of an educational gap in the context of indigenous peoples (Ahmed & Mardon, 2022). (Ahmed & Mardon, 2023).. Indigenous education needs free space according to its diversity. Whereas formal school education demands uniform standards. Formal schools sometimes neglect to provide opportunities for students from indigenous communities to learn their indigenous knowledge (Moodie et al., 2023). (Moodie et al., 2021)..

Indigenous groups have long had their own knowledge transmission and education systems based on the contexts in which they live. Experts recognize that indigenous education systems have always been diverse and context-specific. (Washington, 2023). Indigenous education can primarily be used in ensuring the survival of indigenous peoples, their cultures and territories. *Indigenous education is the "science of returning home"* meaning that indigenous education is the science of returning home (Marti, 2019). Indigenous education is the key to passing on the knowledge of indigenous peoples to maintain their ancestral heritage and the environment for their generations. (Sumida Huaman, 2019). So it is important to

speak out for the decolonization of education (Romero & Yellowhorse, 2021) while decolonizing, it is necessary to be sensitive to the identity of indigenous peoples (Datta, 2019) can the educational aspirations of indigenous peoples be fulfilled (Vass & Hogarth, 2022)..

Currently, the indigenous education movement in Indonesia is widely echoed by the Indigenous Peoples movement in the form of Indigenous Schools. Sekolah Adat exists as a space for the transmission of indigenous knowledge to overcome the gap in standardization of teaching in formal schools. Creating a space to improve the education system and improvements for Indigenous Peoples' education (Ahmed and Mardon, 2023). According to research conducted on Indigenous Schools in Brazil, Indigenous Schools are a concept of schools based on indigenous knowledge that are established and run by indigenous peoples to strengthen indigenous identity. Indigenous Schools as intercultural spaces, promote pedagogical practices based on curricula that are not only effective through disciplinary content but cosmological processes generated from all elements of the indigenous community. (Beltrão & Angnes, 2020)..

The indigenous education movement is still an independent effort of indigenous peoples with the support of non-governmental organizations. This is relevant to research conducted by Marti (2019), revealed that in 2016 most of the indigenous education activists were gathered in organizing the first indigenous education methodology retreat in Indonesia, with the collaborative support of AMAN, Barisan Pemuda Adat Nusantara (BPAN), *LifeMosaic*, and Samdhana Institute which was held at Kasepuhan Ciptagelar, West Java. Indigenous Schools initiated by Indigenous Peoples, of course, are built on the basis of their own consciousness with the aim of maintaining and preserving the heritage of their ancestral knowledge. How to ensure that the inheritance of indigenous knowledge carried out by Indigenous Schools goes well? It needs custom-based management. Indigenous Schools as a space to revive indigenous knowledge, managed and developed with an indigenous-based curriculum. (Gunawan, 2023).

Several studies have mentioned that there are good practices of Sekolah Adat for the sustainability of Indigenous Peoples' education. Samabue Indigenous School that teaches Dayak Kanayatn indigenous knowledge (Marjanto, 2019); Osing Pesinauan Indigenous School which acts as a forum for the inheritance of Osing indigenous knowledge (RWZ & Prayogi, 2021). (RWZ & Prayogi, 2021); and Kampoeng Batara Traditional School that provides access to learning for the community by using the environment as a learning resource in Banyuwangi (Ningsih et al., 2019). (Ningsih et al., 2022).. Recent research was conducted on the Sihaporas Traditional School, which plays a role in preserving Toba Batak culture for the younger generation (Manik et al., 2022). (Manik et al., 2024)..

There are 72 Indigenous Schools recorded in 2024 through the Information System for Beliefs in God Almighty and Indigenous Peoples (SIDAKERTA) in the Indigenous Education feature (<https://sidakerta.kemdikbud.go.id>). One of them is the Lumah Ajare Customary School. Based on the results of preliminary discussions with the Head of the Lumah Ajare Customary School, Johan Nofiti Waliana argued that:

"Indigenous education is a system of knowledge in the life of indigenous peoples that prioritizes local customs and cultural characteristics. Meanwhile, indigenous schools are the driving force for current and future generations. The name *lumah ajare* is taken from the mother tongue of the Manggadua indigenous people, which means House of Learning. Its establishment is based on mutual agreement through customary deliberations".

Indeed, traditional education in the *Upa* (mountain) Indigenous Community in Manggadua has existed for a long time, before the establishment of the Lumah Ajare Traditional School. Over time, the lives of the *Upa* indigenous people in Manggadua have adapted to many outside influences. In terms of education, they do not reject formal schools because children can study there. According to custom, when children who have received formal education leave for school, traditional elders in the *Lumah Potoa* (traditional house) will offer prayers and songs accompanied by the sound of the traditional musical instrument tifa as a form of thanksgiving for sending the children to school safely. But there is an empty space that has not been filled in the formal schools that the children have attended so far, where they do not learn their indigenous knowledge at the school or express opinions in their own language when activities at school are taking place. Thus, the presence of the Lumah Ajare Indigenous School with the implementation of education that refers to *Upa* customary knowledge, which is their own knowledge, is able to offer a solution in filling the empty space that has not accommodated the needs based on the context of Indigenous Peoples' education.

The implementation of the Lumah Ajare Traditional School is expected to advance indigenous education. To ensure progress in indigenous education on Seram Island, the Lumah Ajare Traditional School needs support from all parties. In addition, the most important thing is a good governance or management system. The management model that is widely used in organizations or businesses as a reference to start their management is POAC (*planning, organizing, actuating, and controlling*). This is a management model proposed by George Terry (Syahputra & Aslami, 2023).. So it would be very good if the POAC function can be adopted to start management at Lumah Ajare Traditional School. Thus, the author is interested in understanding the educational context of the *Upa* Indigenous Community in Manggadua and analyzing more deeply the *Upa* custom-based education management system at the Lumah Ajare Traditional School on Seram Island.

RESEARCH METHOD

This research focuses on the traditional education of an indigenous group. The type of ethnography considered appropriate is realist ethnography. Based on Cresswell's view, realist ethnography is an approach often used by cultural anthropologists whose research results are told in a third-person style (Zuchdi & Afifah, 2019). (Zuchdi & Afifah, 2019).. This research was conducted at Lumah Ajare Traditional School, on Seram Island, to describe the *Upa* custom-based education management system with the POAC management model. POAC (*planning, organizing, actuating, and controlling*) is a management model proposed

by George Terry. (Syahputra & Aslami, 2023).. The research subjects were selected by *purposive sampling*, which was determined based on the criteria that the subjects understood about the Lumah Ajare Traditional School. Data collection techniques used observation, in-depth interviews, and documentation. Data validity testing was carried out by triangulating techniques and triangulating sources. The data analysis technique used descriptive qualitative data analysis techniques with the Miles and Huberman model. The Miles and Huberman model is an activity in data analysis carried out interactively and takes place continuously until it is complete until the data becomes saturated. The flow of activities is carried out by data reduction, data presentation, and conclusions or verification (Safrudin et al., 2023).

RESULT AND DISCUSSION

Upa Indigenous Community in Manggadua

The *Upa* Indigenous Community in Manggadua is a group of indigenous people who come from the mountain. In the mother tongue, *Upa* means mountain, and is one of the *Alifuru* sub-tribes (the name of the original Seram Island tribe). Seram Island is called "*Nusa Ina*" which means Mother Island. Stories passed down from generation to generation in Manggadua reveal that the *Upa* people who came down to the coast and formed the village of Manggadua were a family named after or surnamed Lilihata. According to the words of Raja (*Ayalu*) Hatumete, Bernard Lilihata explained that:

"In the past, the *Upa* (mountain) ancestors came down to the *Nama* (coastal) South to provide protection for the *Nama* people in inter-group warfare. One of the reinforcements that came down was an ancestor surnamed Lilihata whose children and grandchildren live in *Namahua* (Manggadua)."



Figure 1: Researchers and Indigenous Peoples of Manggadua in Front of *Lumah Potoa*

The Lilihata family developed into a village, now known as Manggadua. Manggadua is led by a Hamlet Chief from the Lilihata clan, as well as a Customary Chief from the Lilihata clan. All control of leadership, customary and otherwise, lies with the Lilihata clan. According to the Head of Manggadua Hamlet, Yosias Lilihata stated that "Manggadua Village is inhabited by our family, now the population has increased there are 42 families with 321 people in it". This is unique, the *Upa* Indigenous Community in Manggadua is only dominated by one large clan, namely Lilihata. Family life is very strong in this village. So that the customary and local leadership system, belief system, and the system formed in the life of the Manggadua indigenous people are simply illustrated in a family consisting of father, mother, and children, on the foundation of the Lilihata clan. So, the origin of the current Manggadua indigenous community is the ancestors of the *Upa* people surnamed Lilihata who have settled in Saunulu.

According to records from the Lumah Ajare Local Community Care Community, it was found that the *Upa* Indigenous Community in Manggadua has a customary spatial area consisting of an ancestral forest called Nuanan. This customary forest was determined by *Upu Latu* or the First *Ayalu* (King) of Saunulu named Ketahali Maoky as a place for the Manggadua Indigenous People. It is where the Lilihata family resides, nurtures life from the roots of their knowledge, and finds happiness.

Indigenous people always protect the forest so that it remains sustainable. When it comes to protecting the forest, the *Upa* indigenous community in Manggadua never violates *sasi* or prohibitions, and must respect *pamali* or something sacred as a tribute to the belief system that has existed for a long time. They will use resources from the forest in moderation. The *Upa* Indigenous People are not given the courage to destroy the forest, but have the sincerity to preserve it. These noble values continue to be nurtured as a legacy of knowledge for the next generation. This knowledge needs to be realized in good governance.

***Upa* Custom-based Education Management at Lumah Ajare Traditional School**

Lumah Ajare Indigenous School is one of the indigenous schools that serves as an unlimited space to transfer indigenous knowledge by focusing on the education of the *Upa* indigenous community on Seram Island. "*Lumah Ajare*" comes from the *Upa* language which means *walang* (house) of learning. The Lumah Ajare Customary School was established based on the collective agreement of the *Upa* indigenous community in Manggadua through a *paralele* (customary deliberation). The Lumah Ajare Traditional School is managed by the Indigenous Community and facilitated by the Lumah Ajare Local Community Care Community (KPML). The application of the Lumah Ajare Traditional School management system, namely:

1) Planning

Rapid development demands a rapid adaptation process. But indigenous people must not lose their identity. In mitigating this loss, Lumah Ajare Traditional School plays an important role. The general management plan of Lumah Ajare Traditional School was adopted from the good practices of the *Upa* indigenous

community in Manggadua. Where everything is decided through customary deliberations or talks from inside the old house if it can be more simply said to be a discussion within the family. Planning is organized within the family by the father and mother with the involvement of the children. So that elders with the capacity of *Upa* customary knowledge will be involved as teachers and all *Upa* indigenous people who want to learn from these elders can be said to be students.

Lumah Ajare Traditional School runs based on an agreement within the indigenous community itself. The vision of Lumah Ajare Traditional School is: To become a center for learning, preservation and development of indigenous education movements for the *Nusa Ina* generation based on noble values, as well as empowerment of indigenous peoples. And its mission, namely: (1) to form an indigenous, civilized, knowledgeable and moral generation of *Nusa Ina*; (2) to make indigenous territories a source of knowledge; (3) to create competent young indigenous leaders; and (4) to empower indigenous peoples with their indigenous knowledge.

The management refers to the *Upa* customary education system which is conceptualized simply by creating a curriculum plan that combines nature-based basic learning concepts and custom-based learning concepts. There is a Year Learning Plan (RPT) to get the teaching and learning process running easily, pleasantly and happily. This curriculum contains nine scopes of learning materials that refer to the knowledge of *the Upa* people which is identical to nine (*siwa*). It is hoped that the material taught can be effective to ensure the strengthening of the sustainable implementation of *Upa* custom-based education.

Furthermore, the curriculum stipulates that Lumah Ajare Indigenous School students are all children from 8 years old to 16 years old, totaling 54 people, who are children in the *Upa* Indigenous Community in Manggadua. The children's study schedule with traditional elders is carried out twice to three times a week at 14.00 - 16.00 WIT with meeting days on Tuesday, Wednesday and Friday. Additional classes for adolescent girls are on Thursdays, and additional classes for indigenous women are on Sundays. Meanwhile, other meetings with Indigenous Peoples are categorized as village meetings which are usually held on Saturdays. Regarding financing, so far the financing plan for the Lumah Ajare Indigenous School has been carried out through the self-help of the Indigenous Peoples and the support of non-governmental organizations that care about Indigenous Peoples and local communities. So far there has been no access to financial support from the government. So that the financing of the Lumah Ajare Traditional School continues to be carried out independently.

2) Organizing

Lumah Ajare Traditional School is located in Manggadua Hamlet, Saunulu Country, Tehoru District, Central Maluku Regency, Maluku Province. It was formed as the first traditional school to be established on South Seram Island. In addition, there are several other traditional schools on Seram Island, namely: Nudua Siwa Customary School in Honitetu Customary Community; Warasopolesi Customary School in Tananahu Customary Community; and Patanata Karati Manusela Customary School in Manusela Customary Community. The existence of

these customary schools emphasizes the existence of the customary education movement in *Nusa Ina*.

The following is a chart of the management structure of the Lumah Ajare Traditional School shown in Figure 2.

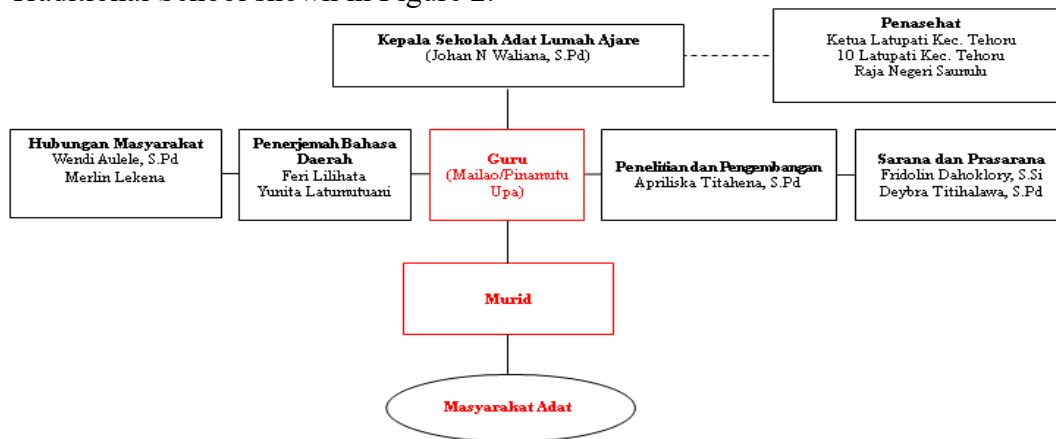


Figure 2. Management structure of Lumah Ajare Traditional School

Figure 2. The management structure of Lumah Ajare Traditional School shows the division of roles in organizing Lumah Ajare Traditional School. The black colored chart has a supporting function that plays a role in facilitating the needs of teachers and students, consisting of: Lumah Ajare Customary School Principal who is responsible for managing Lumah Ajare Customary School; Advisors are traditional leaders in Tehoru Sub-district who will provide consideration or advice for the Lumah Ajare Customary School management with coordination functions with the Principal; Public Relations Division builds communication with the public; Local Language Translator Division will play a role in assisting other divisions to translate *Upa* language in Seram dialect and Indonesian; Research and Development Division is responsible for formulating activities at Lumah Ajare Customary School and developing curriculum; Facilities and Infrastructure Division will ensure the procurement of learning facilities. The red chart, consisting of teachers and students, is the main key to the implementation of the Customary School. Meanwhile, the Indigenous Peoples will act as supporters and actors as well as the highest decision makers in the implementation of *Upa* Indigenous Education at Lumah Ajare Indigenous School.

3) Actuating

The local community calls the Lumah Ajare Traditional School *Isikora Adatia Humana'e* which means Traditional School for children. This is to facilitate the grouping of children aged 8 years to adolescents aged 16 years to get a good transfer of traditional knowledge from the elders. Lumah Ajare Traditional School activities are transmitted in a simple, flexible and fun way. Teaching and learning activities are not carried out every day, but at certain times according to agreement. Children will receive learning from *Mailao* (male customary elders) and *Pinamutu* (female customary elders) who are knowledge holders, as well as learning from knowledge sources located in their customary territories through mutual consent. They are actively involved in determining the activities that take place. So far, this process

has been very effective. According to one *Mailao Upa* in Manggadua, *Mailao Jonatan Lilihata* said that:

"*Ita mahia poho adatia, iskora adatia hunana'e ita rahe. Orang tatua dolo-dolo ajare about Upu Lahatala, Tuniaya, with many things. So it must be inga akang.* This means that *katong* (the *Upa* indigenous people in Manggadua) have lived by adat so the traditional school for children belongs to *katong*. The ancestors have taught us about God, the Universe, and many other good things, so we must remember them".



Figure 3. Activities at Lumah Ajare Traditional School

Adat *Upa* knowledge teaches about noble values that inspire the existence of God (*Upu Lahatala*), love for the universe (*Tuniaya* or earth mountain), and uphold civilization and humanity. For example, before clearing agricultural land, there is a customary ritual of asking permission as a form of respect for plants that are believed to be older siblings and the land that is believed to be their mother. This traditional ritual is taught to children and grandchildren as a process of interpreting nature from the perspective of the *Upa* indigenous people in Manggadua. Children are involved in contextualized learning. An overview of the life of the Manggadua Indigenous People through life science messages that parents teach to children through advice, songs, and dances or *Upa* oral literature. So the elders are obliged to share their knowledge with the younger generation.

Learning at Lumah Ajare Traditional School is carried out using contextual learning methods. *Contextual* learning or CTL (*Contextual Teaching and Learning*) is learning that is linked to real-world experiences or meaningful daily learning, encouraging students to learn actively. (Muhartini et al., 2023; Nababan & Sipayung, 2023).. The contextual learning model oriented to local wisdom is an example of education that has high relevance in life development. (Apriyani et al., 2022). The implementation of learning at Lumah Ajare Indigenous School involves students learning from the context in the *Upa* Indigenous Community to develop their Adat *Upa*-based knowledge.

Although in its implementation, Lumah Ajare Indigenous School prioritizes children, the learning space for Indigenous Youth, Indigenous Women, and Indigenous Peoples is still carried out flexibly. For example, every Saturday evening or other specified days, there will be a joint meeting at KPML Lumah Ajare. For example, there are indigenous women's classes every Sunday, and once a month a village meeting is held to share indigenous knowledge and village development.

4) Controlling

The supervision function is carried out by the Indigenous Peoples themselves, because Lumah Ajare Traditional School is not accommodated as an education unit under the Education and Culture Office of Maluku Province and Central Maluku Regency. Lumah Ajare Traditional School conducts an evaluation once a month. This evaluation is carried out through a village meeting involving all elements of the indigenous community and KPML Lumah Ajare. Learning outcomes do not use ranking. So that in the village meeting, it will be discussed regarding the development of activities that have been carried out for 1 month. Lumah Ajare Indigenous School will flexibly see the development of children and the involvement of indigenous *peoples* through *parele* (customary deliberations) in the village.

Through the supervision carried out, obstacles were found in the management of the Lumah Ajare Indigenous School, namely: (1) The curriculum of Lumah Ajare Indigenous School is formulated simply, so it cannot be considered optimal; (2) The lack of facilities to identify eroded indigenous knowledge is still minimal; (3) Indigenous inventory for teaching materials is inadequate; and (4) Indigenous school teachers need support to strengthen their capacity as teachers. To overcome the obstacles that occurred, the curriculum began to be developed continuously, building cooperation with various elements to get support for improving facilities, and serious assistance by facilitators who have qualified teaching and educational skills.

Implications of Implementing *Upa* Custom-Based Education Management

Theoretically, this research has positive implications for the inheritance of indigenous knowledge for the next generation, which can ensure the strengthening of sustainable *Upa-based* education. This effort should be seen as a concrete step to support the promotion of the Nation's education and culture in the future.

Practically, the research implications of *Upa* custom-based education management at Lumah Ajare Traditional School are: (1) An additional reference for contextual education of *Upa* Indigenous Peoples on Seram Island; (2) A reference for formal schools to collaborate in conducting contextualized joint learning activities; (3) A reference that can be used as a recommendation for local governments to make local policies that accommodate the educational needs of Indigenous Peoples.

Lumah Ajare Traditional School as an educational institution needs to have management to ensure the quality of *Upa* custom-based education that has been implemented. Educational institutions need management that designs appropriate and directed education in order to obtain better results. (Hayati et al., 2023). The

results showed that the implementation of the Lumah Ajare Traditional School management system uses the *planning, organizing, actuating, and controlling* (POAC) functions. According to research Syahputra & Aslami (2023) POAC is a model of management written by George Terry in his book *The Principle of Management*, which provides an overview of how the management process is carried out and maintains organizational sustainability.

The *Upa* customary-based education implemented at the Lumah Ajare Customary School provides good practice in passing on customary knowledge to strengthen customary and cultural identity. This Indigenous School was established by the *Upa* Indigenous Community in Manggadua by incorporating their ancestral teachings into the *Shiva* curriculum. There is similar research in Australia that highlights the establishment of Indigenous Schools in indigenous communities in remote areas to be an important step forward. (Brown, 2019; Lowe et al., 2021; Sarra & Shay, 2022).. Other research in Russia (Khanolainen et al., 2022) concluded that indigenous education is an opportunity for the revival of indigenous peoples. Indigenous education influences the realization of indigenous peoples' vision of sovereignty (Huaman, 2022; Oskineegish & Desmoulins, 2020).. Research George (2019) has the same conclusion as previous research that good practices of indigenous-based education are one of the opportunities for the revival of indigenous peoples. These studies can support the implementation of customary education at Lumah Ajare Traditional School. Similar to research conducted by Beltrão & Angnes (2020), Sekolah Adat is a school concept formed and run by indigenous communities with the aim of preserving their cultural customs and beliefs. Indigenous schools integrate indigenous knowledge such as traditional medicine and ancestral religions into the curriculum. The context of Sekolah Adat is an effort to strengthen the identity of indigenous communities. Similarly, research conducted by Gunawan (2023) shows that Sekolah Adat is a space to revive indigenous knowledge, managed and developed with an indigenous-based curriculum.

Lumah Ajare Traditional School organizes *Upa* traditional education with a simple, flexible and fun concept so that the love for customary and cultural identity is lived happily. So that a sense of pride in having a traditional identity continues to flourish. Relevant to research Marjanto (2019) in the Samabue Traditional School which teaches Dayak Kanayatn traditional knowledge with the aim of building a sense of pride in the younger generation towards their identity and identity as indigenous Dayak Kanayatn people. Also in accordance with research Elek et al (2020) The purpose of this school is to maintain a strong sense of identity and respect for customs and culture. Lumah Ajare Traditional School focuses on passing on knowledge to children as the younger generation. In other countries, the transmission of indigenous knowledge for the younger generation is also carried out, such as research on several indigenous communities in Canada that built traditional learning spaces for the younger generation. (Ugwuegbula, 2020). In Indonesia, there are other Indigenous Schools that focus on children, such as the Osing Pasiuan Indigenous School as evidenced by research from RWZ & Prayogi (2021). There are other relevant studies by Manik et al (2024) on the role of Sihaporas Traditional School that holds the philosophy and methodology of

customary practices from generation to generation, thus helping the younger generation to understand and preserve Batak culture. Thus, the younger generation is the main focus of the inheritance of indigenous knowledge in other traditional schools as well as in the Lumah Ajare Traditional School.

In addition to learning by gaining knowledge from traditional elders, Lumah Ajare Indigenous School makes the customary territory or natural environment inhabited by indigenous peoples a source of learning. Other Indigenous Schools also conduct learning in their customary territories. Learning in this customary area is in accordance with research from (Bowra et al., 2021) which highlights the learning of indigenous peoples based on their land or customary territories. Indigenous territories are a source of knowledge in saving lives. Other research conducted by Ningsih et al (2022) on Kampung Batara Indigenous School confirmed that the environment is used as a source of learning. So it can be ascertained that the important components in the implementation of indigenous education are: (1) customary elders as knowledge holders; and (2) customary territories as sources of knowledge. Thus, *Upa* Custom-based education applied to the Lumah Ajare Traditional School has been a good step in mitigating the loss of customary and cultural identity, as well as maintaining the knowledge of the *Upa* indigenous people. So the application of *Upa* custom-based education at the Lumah Ajare Traditional School has a positive impact on indigenous peoples. Because Indigenous Peoples are directly involved in determining the fate of their education according to their own context.

CONCLUSION

The *Upa* Indigenous Community in Manggadua is an Indigenous Community originating from the mountain with the Lilihata clan who have long lived in Saunulu. They practice the inheritance of *Upa* traditional knowledge through the organization of the Lumah Ajare Traditional School. *Upa* custom-based education management at the traditional school is implemented through the POAC model function. This model has illustrated *planning* or planning for organizing the Customary School has a simple curriculum with a curriculum designation, namely a curriculum that combines nature and custom as its basis with nine main materials to answer current needs; organizing or clear organization by involving the Lumah Ajare Local Community Care Community as a facilitator and the Indigenous People as the highest decision maker; *actuating* or the implementation of learning that runs flexibly in the *Upa* Indigenous Peoples group in Manggadua which prioritizes children aged 8 - 16 years with the transfer of knowledge from customary elders as knowledge holders and customary territories as sources of knowledge; and *controlling* or supervision that is carried out well by all elements of the Indigenous Peoples. *Upa's* custom-based education management can have positive implications for the sustainable inheritance of indigenous knowledge.

REFERENCES

- Ahmed, R., & Mardon, A. (2023). The Education Gap in Indigenous Communities: Canada's Reality. *SocioEdu: Sociological Education*, 4(2), 48-52.
- Apriyani, R., Gloriani, Y., & Khaerudin, I. R. (2022). Contextual Model Oriented to Local Wisdom on Folklore Material. *Journal of Tukuran*, 11(1), 36. <https://doi.org/10.33603/jt.v11i1.6348>
- Beltrão, K. I., & Angnes, J. S. (2020). Education and indigenous people: Data from the indigenous school census in Brazil. *Education Policy Analysis Archives*, 28, 1-22. <https://doi.org/10.14507/epaa.28.6239>
- Biantoro, S., & Setiawan, B. (2021). Building Inclusive Education: Contextualized Education of Indigenous Peoples in Indonesia. *Culture*, 16(2). <https://doi.org/10.24832/jk.v16i2.360>
- Bowra, A., Mashford-Pringle, A., & Poland, B. (2021). Indigenous learning on Turtle Island: A review of the literature on land-based learning. *Canadian Geographer*, 65(2), 132-140. <https://doi.org/10.1111/cag.12659>
- Brown, L. (2019). Indigenous young people, disadvantage and the violence of settler colonial education policy and curriculum. *Journal of Sociology*, 55(1), 54-71. <https://doi.org/10.1177/1440783318794295>
- Datta, R. (2019). Indigenous Reconciliation: Why, What, and How. *International Journal of Critical Indigenous Studies*, 12(2), 47-63. https://www.minsal.cl/wp-content/uploads/2019/01/2019.01.23_PLAN-NACIONAL-DE-CANCER_web.pdf
- Elek, C., Gubhaju, L., Llyod-Johnsen, C., Eades, S., & Goldfeld, S. (2020). Can early childhood education programs support positive outcomes for indigenous children? A systematic review of the international literature. *Educational Research Review*, 31. <https://doi.org/10.1016/j.edurev.2020.100363>
- Fahmi, C., Jihad, A. A., Matsuno, A., Fauzan, F., & Stoll, P. T. (2023). Defining Indigenous in Indonesia and Its Applicability to the International Legal Framework on Indigenous People's Rights. *Journal of Indonesian Legal Studies*, 8(2), 1019-1064. <https://doi.org/10.15294/jils.v8i2.68419>
- George, C. T. (2019). Decolonize, then Indigenize: Critical insights on decolonizing education and Indigenous resurgence in Canada. *Antistasis*, 9(1), 73-95. http://ezproxy.library.dal.ca/login?url=https://www.proquest.com/trade-journals/decolonize-then-indigenize-critical-insights-on/docview/2309751341/se-2?accountid=10406%0Ahttp://sfxhosted.exlibrisgroup.com/dal?url_ver=Z39.88-2004&rft_val_fmt=info:ofi/fmt:k
- Gunawan, J. (2023). Education of the Pusu Customary Law Community through Customary Schools (A Study of the Management of Customary Schools through Custom-Based Curriculum). *Journal of Social Sciences and Education (JISIP)*, 7(3), 2847-2855. <https://doi.org/10.58258/jisip.v7i1.5670/http>
- Hayati, E., Julaha, S., Kamal, S., Madaniyah, A., & Syarifuddin, E. (2023). Objects of Study of Educational Institution Management. *HUMANTECH INDONESIA Multi-disciplinary Scientific Journal*, 2.

- Huaman, E. S. (2022). How Indigenous Scholarship Changes the Field: Pluriversal Appreciation, Decolonial Aspirations, and Comparative Indigenous Education. *Comparative Education Review*, 66(3), 391-416. <https://doi.org/10.1086/720442>
- Khanolainen, D., Nesterova, Y., & Semenova, E. (2022). Indigenous education in Russia: opportunities for healing and revival of the Mari and Karelian Indigenous groups? *Compare*, 52(5), 768-785. <https://doi.org/10.1080/03057925.2020.1834350>
- Lowe, K., Tennent, C., Moodie, N., Guenther, J., & Burgess, C. (2021). School-based Indigenous cultural programs and their impact on Australian Indigenous students: a systematic review. *Asia-Pacific Journal of Teacher Education*, 49(1), 78-98. <https://doi.org/10.1080/1359866X.2020.1843137>
- Manik, H. H., Sitorus, M. H., & Sihalo, M. (2024). *The Role of Traditional Schools in Preserving Toba Batak Culture in Sihaporas Village, Pematang Sidamanik District*. 3.
- Marjanto, D. K. (2019). Inheritance of Cultural Values through Customary Education Institutions in Support of the Strengthening Character Education Program (Ppk). *Patanjala: Journal of Historical and Cultural Research*, 11(2), 249. <https://doi.org/10.30959/patanjala.v11i2.506>
- Marti, S. (2019). *Indigenous Education the Call of the Territory* (G. Seth-Smith, E. Setyaningsih, & M. Watts (eds.)). LifeMosaic Publishing. <http://www.lifemosaic.net/ind/proyek/pendidikan-adat/>
- Maulida, S. N., Khoirunnisa, N. S., Novitasari, S., Rohamah, E. S., & Damayanti, I. S. (2022). Learning Needs of Indigenous Peoples in Education Policy. *Center Of Education Journal (CEJou)*, 23-29. <https://doi.org/https://doi.org/10.55757/cejou.v2i02.20>
- Moodie, N., Vass, G., & Lowe, K. (2021). Special issue editorial: systematic reviews in Indigenous education. *Asia-Pacific Journal of Teacher Education*, 49(1), 1-4. <https://doi.org/10.1080/1359866X.2020.1861215>
- Muhartini, Amril Mansur, & Abu Bakar. (2023). Muhartini 2023. *Contextual Learning and Problem Based Learning*, 1(1), 66-77.
- Nababan, D., & Sipayung, C. (2023). Understanding Contextual Learning Models in Learning Models (CTL). *Journal of Social Education and Humanities*, 2(2), 825-837.
- Ningsih, M. P., Maulani, C. Y., Setyadi, T., & Arum, D. P. (2022). Environmental Potential as Learning Resources and Learning Media at Kampong Batara Traditional School, Banyuwangi Regency. *Journal of Education and Counseling*, 4(4), 2825-2833.
- Oskineegish, M., & Desmoulins, L. (2020). A Vision Towards Indigenous Education Sovereignty in Northwestern Ontario. *In Education*, 26, 85-102. <https://doi.org/https://doi.org/10.37119/ojs2020.v26i1.451>
- Romero, N., & Yellowhorse, S. (2021). *Unschooling and Indigenous Education*.
- RWZ, A. W., & Prayogi, B. (2021). Preservation of Osing Culture through Cultural Internalization Based on Traditional Schools as a Form of Community Service. *Journal Of Education And Teaching Learning (JETL)*, 3(2), 44-59. <https://doi.org/10.51178/jetl.v3i2.214>

- Safrudin, R., Zulfamanna, Kustati, M., & Sepriyanti, N. (2023). Qualitative Research. *Journal of Social Science Research*, 3(2), 1-15.
- Sarra, G., & Shay, M. (2022). Indigenous Education, Critical Perspectives to Enhance Learning Practices. *Encyclopedia of Teacher Education*, 835-839. https://doi.org/10.1007/978-981-16-8679-5_195
- Sumida Huaman, E. (2019). Comparative Indigenous education research (CIER): Indigenous epistemologies and comparative education methodologies. *International Review of Education*, 65(1), 163-184. <https://doi.org/10.1007/s11159-018-09761-2>
- Syahputra, D. R., & Aslami, N. (2023). George R. Terry's Key Principles of Management. *Creative Management Journal (MAKREJU)*, 1(3), 51-56.
- Ugwuegbula, L. (2020). *Reclaiming Education: Indigenous Control of Indigenous Education The Power of Traditional Education*. August. www.socialconnectedness.org
- Vass, G., & Hogarth, M. (2022). Can we keep up with the aspirations of Indigenous education? *Critical Studies in Education*, 63(1), 1-14. <https://doi.org/10.1080/17508487.2022.2031617>
- Washington, S. A. (2023). Reflecting on an Indigenist Methodology in Indigenous Family and Community-School Engagement Research. *Qualitative Report*, 28(4), 1210-1229. <https://doi.org/10.46743/2160-3715/2023.5899>
- Zuchdi, D., & Afifah, W. (2019). Ethnographic content analysis & grounded theory and hermeneutics in research. In R. Damayanti (Ed.), *Jakarta: Bumi Aksara* (Vol. 16). Bumi Aksara.