

# Educational Management for Baduy Tribe's Children in Lebak Banten

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## ABSTRACT

The Baduy are one of the most popular tribes in Indonesia because of their obedience in maintaining the mandate of their ancestors. This is reflected in the simplicity in carrying out life which is the main attraction of the Baduy, they deliberately isolate themselves from the influence of modernization. In terms of education, especially formal education, the Baduy people generally still hold customary rules that do not allow their children to take formal education. The education they provide for their children is an education needed for their daily survival and is a legacy of their ancestors which they call "Ngolah" such as cultivating agriculture, plantations. However, in the context of equal distribution of education and the fulfillment of the right to education for every Indonesian citizen without exception, the Central Government through the Regional Government (Tribal Office of Education) in collaboration with independent educational institutions (non-governmental organizations) and the local community organizes non-formal education in the form of Learning Centers Community (CLC) for Baduy Tribe's children and Baduy Community Consultation Containers (WAMMBY). The research used in this article is qualitative research with a case study method that aims to explore information related to conditions, problems and events so as to produce a picture of how to manage education for Baduy Tribe's children in Lebak Banten. Data support is obtained through archived documents, direct observations, documentation and literature studies. The results showed that the educational management for Baduy Tribe's children was carried out with an approach to management functions, namely: (1) educational planning was carried out based on the needs and characteristics of the Baduy community; (2) the implementation of

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education is carried out through the collaboration of the Regional Government with the tribe of the local Education Office and the independent education institutions (self-help) of the local community in determining resources and assignments with responsibilities in the organizational structure; and (3) education supervision is carried out by the Regional Government through the local Education Office Tribe with quarterly reporting, visits and supervision and evaluation assessment of learning outcomes and learning activities.

## INTRODUCTION

The Baduy are an ethnic group of the indigenous people of Banten in the Lebak Regency, Banten. The Baduy tribe is one of the most popular tribes in Indonesia because of their obedience in maintaining the mandate of their ancestors. Simplicity in running life is a special attraction where the Baduy are ethnic who deliberately isolate themselves from outside influences (modernization) by choosing to live by carrying out the mandate of their ancestors. The Baduy tribe assume themselves as urek Kanekes or Kanekes people in accordance with the name of their region or refer to the name of their village. (Garna, 1993) The Baduy tribe or community consists of the Inner Baduy (Baduy Dalam) community and the Outer Baduy (Baduy Luar) community. The "Baduy Dalam" community is part of the entire Kanekes people who still uphold the traditions of their ancestors including the prohibition to get education in formal schools. The "Baduy Dalam" people have natural white and dark blue clothing and wear white headbands. While the "Baduy Luar" community is Kanekes people who can be said to have begun to be modern, such as becoming familiar with technology and allowing their children to get education both in formal and non-formal schools. The "Baduy Luar" community lives in various villages scattered around the "Kanekes Dalam" area with the characteristic of using dark blue clothing and belts. Their current population is around 27,000. (Project, 2020) The beliefs of the Baduy community especially the "Baduy Dalam" people are referred to as Sundanese Wiwitan, a hereditary ancestor rooted in respect for Karuhun or ancestral spirits and worship for the spirits of natural forces (animism). In the development of the teachings of this ancestor was also slightly influenced by several aspects of Hinduism, Buddhism and Islam. The Baduy community has a taboo belief to be documented especially in the Baduy community. They use Sundanese as their language. To communicate with outsiders, they use Indonesian even though they do not get knowledge from the school. Baduy people do not know how to read and write (schools) because formal education is contrary to their traditions, which is one of the ancestors in Baduy, especially Inner Baduy ( Baduy Dalam ) , who does not allow or forbid their children to attend formal school, but only allows the community to learn, even requires the community to learn . School as an educational institution is considered not yet felt as a necessity to improve life in the Baduy community. They think that the best education process is the education needed for their daily survival which is a legacy of their ancestors and originates from

their tradition call "Ngolah", which is learning to cultivate agriculture, plantations, make their own homes, make bridges, make accessories such as koja bags, bracelets and more. In addition, they also studied the types of plants that could be used for medicine. They didn't get that through formal school but from parents and friends, from Baduy people gatherings or forums. Therefore, the Baduy people, considers formal schooling not to be a necessity. The best educational process for the provision of Baduy people is the process of learning in life that is based on their traditions and "pikukuh" of their ancestors. Most "Baduy Dalam" people, especially parents, have a simple goal: they want their children to help them in the future. They believe that life must be based on purity of heart, not allowed to envy and hurt others. They must do good deeds in accordance with customary provisions which according to them are also an educational process for their provision to live in this world. Baduy people assume that smart people often become victims of their own intelligence. The point is that smart people usually like to deceive others with their intelligence. While the act of deceiving, jealousy and hurting other people is something that is prohibited for the Baduy community and their descendants as stated in their ancestors. Because of this, they rejected the government's proposal to build school facilities in their villages and as a result the majority of Baduy people, especially "Baduy Dalam", could not read or write.

Indonesia is currently in the industrial era 4.0 or the era of digitalization that is affecting the growth and development of the industry. This condition then changes the fundamental work pattern because it includes advanced technology such as the use of the internet in all aspects of life, the replacement of human labor by mechanical power. This directly fosters competition in all aspects of economic life, and changes in needs are quickly driven by advances in science and technology. To answer the challenges in this era, Indonesia is demanded to be able to improve the quality of its human resources. One effort that must be made is the development of Indonesian people in the field of education through equal distribution of education for every Indonesian child in particular and Indonesian citizens in general as guaranteed by the government in the 1945 Constitution of the Republic of Indonesia Article 31 paragraph 1 and 2 that every citizen of Indonesia is entitled and obliged to attend basic education and the Government is obliged to finance. The right to education also applies without exception to the Baduy community, especially to the Baduy children, both Inner Baduy "Baduy Dalam"

children and Outer Baduy "Baduy Luar" children even though they refuse to send their children to formal education because it is against their ancestors. Even though "Pikukuh" does not allow the Baduy community to go to school, there are still many Outer Baduy "Baduy Luar" people who send their children secretly to this case because the Outer Baduy community has begun to modernize their way of thinking and life and most have embraced Islam.

Departing from these conditions, this article provides an overview of how equitable education and fulfillment of the right to education for Baduy children are held through the management of non-formal education by the Center for Community Learning Activities (PKBM) in collaboration with the Regional Government (Suku Dinas Pendidikan) with independent education institutions (self-help) local community. The intended educational institutions are PKBM Pangayom and WAMMBY. This article shows that the management of education for Baduy children is carried out with an approach to management functions, such as: (1) educational planning is based on the needs and characteristics of the Baduy community; (2) the implementation of education is carried out through the collaboration of the Regional Government through the local Education Office tribe with the community and local self-supporting educational institutions and (3) education supervision is carried out by the Regional Government through the local Education Office Tribe with quarterly reporting, visits, supervision, evaluation assessment of learning outcomes and learning activities.

### TEORITICAL REVIEW

#### **Educational Management**

In the Republic of Indonesia Government Regulation Number 17 of 2010 concerning Management and Implementation of Education in Article 1 states that educational management is the regulation of authority in the administration of the national education system by the Central Government, Provincial Governments, Regency / City Governments, Education Providers established by the community and education units so that the education process can continue in accordance with the objectives of national education, that is increasing devotion to God Almighty, the formation of personality and character as well as the development of Indonesian people completely through the development of their competencies.

Henry Fayol, a French management scientist who was later referred to as the Father of Management, stated that administration is a function in organizations whose elements are planning, organizing, giving orders, coordinating and supervising. Administration is a comprehensive process and consists of various activities that are related and ongoing. In human administration and management are important considerations rather than modern engineering tools because language and goals are determined and achieved through humans, the work environment and the relationships between them. Fayol pays attention to organizations at the top level called "top management" or "general management" so Fayol management is called "administrative management" (Sagala, 2005).

Management according to Robert L Trewathn as quoted by Winardi is the process of planning, organizing, moving and overseeing organizational activities in an effort to achieve the goals of an organization by coordinating all resources effectively and efficiently. (Winardi, 2000)

Further, Made Pidarta argues that education management is an activity of integrating educational resources so that they are centralized in the effort to achieve predetermined educational goals. (Pidarta, 2004) Uber Silalahi defines management as a process of planning, organizing, staffing, leadership and controlling for the optimization of the use of resources and the implementation of tasks in achieving organizational goals effectively and efficiently (Silalahi, 2002).

Henry Fayol as quoted by Syaiful Sagala said that in carrying out an organization involving a series of activities that are overall referred to as a management function consisting of activities (1) planning, that is learn the situation to come and preparing operational plans; (2) organizing by determining personnel and material needs by arranging the relationship of functions and uses; (3) direction through the leadership process that is making staff members aware of and carrying out their respective duties; (4) organizing by correlating and uniting the direction of activities; (5) examination and control of activities by observing and regulating so that everything that is carried out is in accordance with the provisions outlined.

Looking from some definitions about management, it can be seen that management has several important functions so that certain goals desired by an organization can be achieved through these functions which are interrelated and influence one another. Therefore, the educational management or management of education is a process of collaboration with and through people or groups using all educational resources in an effort to develop the potential of students towards the educational goals set. (Fuad, 2012) Veitzal and Sylviana Murni added that educational management is a process for coordinating various educational resources such as teachers, educational facilities and infrastructure such as libraries, laboratories and so on to achieve educational goals and objectives. Education requires the education management that seeks to coordinate all elements of education to achieve educational goals. As in general educational management, management includes four main things, such as educational planning, organizing education, activating education and controlling or supervising education.

In general, there are ten main components of education, such as students, educators, educational instruction packages, teacher methods (in the process of learning activities), educational curriculum, educational tools, educational facilities, educational funding and educational evaluation. Therefore, educational management in its development requires what is known as "good management practice" for its management. (Rivai & Murni, 2009) Therefore the management function consists of (1) Planning; (2) Organizing; (3) Leadership; and (4) Supervision. The substance of educational management consists of manpower, students, facilities and infrastructure, funding, relations with the community and curriculum.

Educational management standards in PKBM must be in accordance with the National Education Standards stipulated in Government Regulation of the Republic of Indonesia Number 19 of 2005 that management standards are national education standards relating to planning, implementing and supervising educational activities at the level of education units, districts / cities, provinces or nationally so as to achieve the efficiency and effectiveness of education delivery. Referring to the description, educational management standards include educational planning activities, education

implementation and supervision of educational activities which are the scope of education management. B Suryosubroto further said that in the process of managing the education system there were stages that had to be fulfilled that began with planning, followed by organizing, directing, implementing, monitoring and evaluating the school's efforts to achieve its goals. (Suryo Subroto, 2004). From various explanations regarding administration, educational management can be said that educational management is an activity of managing educational resources such as students, personnel, facilities and infrastructure, education funding and curriculum through the application of management functions such as planning, organizing, implementing and controlling to achieve the goals of educational organizations.

Based on the explanation of the education experts and the synthesis of researchers regarding the management or management of education, the educational management for Baduy tribe children in Lebak Banten is carried out through non-formal education management by PKBM Pangayom and WAMMBY which is a collaboration of the Regional Government (Tribal Office of Education) with independent education institutions (self-supporting ) local community. Educational management is carried out through an approach to management functions, such as: (1) educational planning based on the needs and characteristics of the Baduy community; (2) the implementation of education carried out through the collaboration of the Regional Government through the tribe of the local Education Office with the community and local independent education institutions; and (3) educational supervision conducted by the Regional Government through the local Education Office Tribe with quarterly reporting, visits and supervision as well as evaluation of the assessment of learning outcomes and learning activities.

### **Education Planning**

Husaini Usman defines planning as a predetermined activity to be carried out in a certain period in order to achieve the goals set. Furthermore, the definition of planning according to Handoko as quoted by Husaini Usman includes (1) setting organizational goals; and (2) determination of strategies, policies, projects, programs, procedures, methods, systems, budgets and standards needed to achieve goals. Husaini Usman then concluded that planning is all activities that will be carried out in the future to achieve the goal. Planning contains elements (1) a number of activities that have been predetermined; (2) a process exists; (3) the results to be achieved; and (4) concerning the future in a certain time (Usman, 2010).

Stephen P Robbins and Mary Cuolter said, "planning management function that involves setting goals and developing plans to integrate and coordinate activities". (Robbins & Cuolter, 2012) Schermerhorn / Hunt / Osborn suggested that "planning defining goals, setting specific performance objectives and identifying the actions needed to achieve them", explained that planning is determining goals, preparing achievements and implementing them to achieve goals. (Schermerhorn , Hunt, & Osborn, 2005) Saiful Sagala said that planning includes activities that determine what is to be achieved, how to achieve, how long it takes to achieve it, how many people are needed and how many human resources and funding sources to support the achievement the. This plan is made before implementing an action (Sagala, 2005).

Furthermore, Banghart and Trull added "educational

planning must be participatory planning that provides socially integrated educational experiences" (Banghart, Trull, & Albert, 1973) Therefore planning must involve many people who can produce programs that are centered on students, a way to connect the aspirations of parents and the community, flexible and able to adjust to the needs, can be accounted for and be clear from the desired stage by involving school resources in making decisions for achieving goals. The planning process is carried out collaboratively or in collaboration by involving school personnel in the planning stage. Educational planning is a process of preparing a set of decisions for future activities aimed at achieving goals in optimal ways for the overall economic and social development of a country (Indar, 1986).

Based on the opinion of experts on educational planning, it can be concluded that educational planning is an activity that will be carried out in the development of education to achieve the desired educational goals by involving all fields and resources owned. Educational planning conducted by PKBM Pangayom is based on the needs and characteristics of the Baduy community, that is by organizing an equal education program Package A equivalent to Elementary School (SD), Package B equivalent to the level of junior high school (SMP) and Package C equivalent to the level of school education High School (SMA). The total number of tutors is 12 people with teaching and learning activities (KBM) on Saturdays and Sundays. The equality education program is organized based on the conditions of the community, especially the Baduy children who cannot read and write. This equality education program is a solution for the community especially the Baduy children by expanding opportunities to increase the knowledge, skills and mental attitude needed to develop themselves and work for a living. With this, PKBM is expected to become a forum for various learning activities of the Baduy community and children that leads to the empowerment of the potential to be able to drive development in the social, economic and cultural fields for Indonesia to progress in responding to the challenges of the industrial era and globalization. Whereas the educational planning organized by WAMMBY was with coeval tutors which was triggered in 2007 in collaboration with the Regional Government of Lebak, Banten with WAMMBY.

### **Implementation of Education**

The implementation of the education program plan is carried out through the organization of resources and assignments with responsibilities for teacher staff and education according to the organizational structure. The organizing itself according to Handoko's opinion as quoted by Husaini Usman is (1) determining the resources and activities needed to achieve organizational goals; (2) the process of designing and developing an organization that will be able to lead to the achievement of objectives; (3) assignment of certain responsibilities; (4) delegation of authority needed to individuals to carry out the task. Handoko added that organizing is the arrangement of joint work with financial, physical and human resources in the organization and organizing is the preparation of an organizational structure in accordance with organizational goals, resources owned and the environment that surrounds it (Usman, 2010).

Yayat M Herujito added that the definition of organization includes two aspects, such as (1) the organization as a container, institution or functional group when the management process takes place; (2) organization as a



forum for effective formation of relations between people so that they can work together efficiently and obtain personal satisfaction in carrying out their duties and provide certain environmental conditions for the achievement of objectives. This understanding refers to the organizing process, that is the way in which work is organized and allocated among members so that goals can be achieved. In a broad sense, organizing can be identified as the process of adjusting the organizational structure with its goals, resources and environment (Herujito, 2001).

Organizing is defined as the activity of dividing tasks into people involved in educational cooperation because these tasks are so numerous and cannot be completed by just one person so this task is divided to be done by each person in the organization. The organizing activity is to determine who will carry out the tasks according to the organizing principle (Sagala, 2005).

If related to education and becoming an educational organization according to Ara Hidayat and Imam Machali is a place to carry out educational activities to achieve the educational goals desired by the educational organization and the organization of education is a process of establishing a place or system in order to carry out educational activities to achieve educational goals that are desired (Schermerhorn et al., 2005).

From the explanations of some experts about organizing educational activities which are a form of implementing educational programs can be interpreted as the complete distribution of all tasks in the organization proportionally and effectively by structuring tasks into educational organizational components through people and by involving all educational resources that are related to such as human resources, facilities and infrastructure that exist as supporting tasks / work so that educational goals can be achieved and educational goals.

In its implementation Pangayom PKBM organized the equivalency education program Package A, Package B and Package C through the determination of resources and assignments with responsibilities in the organizational structure involving 12 tutors with teaching and learning activities carried out on Saturdays and Sundays at State Primary Schools or SDN 1 Parange. Different from the Pangayom PKBM, WAMMBY carried out education for the Baduy community since their ethnicity was born with a simple concept adapted to the rules, teachings and order of customary law. The educational process that is carried out is the "papagahan" model that is teaching one another among fellow citizens or the Baduy community or known as coeval tutor learning models.

### Educational Supervision

Stephen P Robbins dan Mary Cuolter mengatakan "the final management function is controlling that involves monitoring, comparing and correcting work performance".(Robbins & Cuolter, 2012) Schermerhorn/Hunt/Osborn said that "controlling-ensuring that's things go well by monitoring performance and taking corrective action as necessary, controlling means monitors performance and takes any needed corrective action". (Schermerhorn et al., 2005).

Yayat M Herujito said that controlling (controlling) is the process of observing and allocating appropriately deviations that occur with the implementation of supervision consists of four ways, such as: (1) supervising directly on the spot (impaction personnel); (2) through oral reports (oral reports); (3) through writing (written report); and (4) through special safeguards (control by

exemption) (Herujito, 2001) According to Koontz, "controlling is the measuring and correcting objectives of subordinates to assure that events conform to plans" supervision is the measurement and correction of the achievement of objectives to ensure that all activities according to plan (Hidayat & Machali, 2012).

Based on the explanation of supervision, in educational institutions, educational supervision can be said as a monitoring / measurement of the implementation of educational activities, the results of the planning, organizing and implementing educational leadership to ensure that everything is carried out according to the rules and for the achievement of educational goals. The form of supervision carried out by PKBM Pangayom is a collaboration between the Regional Government of the Lebak Regency of Banten with the Education Office of the City of Banten with quarterly reporting, visits and supervision as well as evaluation of evaluations of learning outcomes and learning activities.

The success of education management depends on the management of educational resources through management functions and the support of educational stakeholders (educational environment). Education management is carried out by a manager or head of an educational institution together with related units through an organizational structure that is in an education system in an educational institution. The educational resources in question are students, educators and education staff (teachers and staff), educational facilities and infrastructure such as libraries, laboratories, curriculum, education funding to achieve educational goals and objectives.

Based on the explanation and description of the management of education through management functions, the management of education for Baduy tribe children in Lebak Banten is carried out through non-formal education by PKBM Pangayom and WAMMBY while still referring to education management standards by primary, secondary and top education units that emphasize in (1) planning for equality education programs in Package A, Package B and Package C, learning skills or life skills and literacy education. This education planning is adjusted to the needs and characteristics of the Baduy community; (2) the implementation of education is based on an integrated work plan within the organizational structure of the PKBM Pangayom and WAMMBY with assignments and responsibilities; and (3) educational supervision is carried out by the Lebak Regional Government of Banten through the Banten City Education Office with quarterly reporting, visits, supervision and evaluation in the form of an assessment of learning outcomes and learning activities.

### The Center for Community Learning Activities (PKBM)

Barbara in Community & Centers, n.d. said that the structure of educational programs in PKBM varied greatly because it involved parties (communities) outside who also had an interest in cooperation in line with adjusting the progress of the times and community needs. It is expected that in the future educational programs in PKBM can carry out its mission even better by staying based on the philosophy of education that lives continuously in achieving more effective educational practices so that it can be said that PKBM is a vehicle, a lifelong learning tool through community empowerment, from, by and for the people. (Community & Centers, nd). In its implementation the PKBM applies the important

rules as stated in (Community & Centers, n.d.) as follows (1) identification of the needs and development of the PKBM program; (2) resource mobilization; (3) creating a network to build community. PKBM is present in collaboration with local and international non-governmental organizations (NGOs) and government organizations in organizing PKBM education programs through the development of an education system to facilitate participatory PKBM activities by members through the support of resources such as infrastructure, financing; and (4) Monitoring documentation and feedback. PKBM managers and stakeholders carry out monitoring and evaluation activities through work visits to monitor the progress of activities and report their findings to the local government office and then the results of monitoring and evaluation are used as a basis for reference in planning educational programs in the following year. (Community & Centers, nd).

The implementation of PKBM in Indonesia is the result of collaboration between the local community and the local government, involving related community organizations such as NGOs whose management is carried out by implementing management functions, that is planning of PKBM education programs, implementing PKBM education programs and supervision of PKBM education programs through a system approach and organizational structure. The management objectives are carried out so that the PKBM can run effectively and clearly so that the goals which are part of the vision of the PKBM organization can be achieved. Through student-centered leadership as an effective key component because it can produce quality learning processes so that PKBM can not only create quality graduates as educational outputs but also produce outcomes for the PKBM organization itself, that is by creating public perceptions of the effectiveness of program sustainability education programs at PKBM. (Harimurti, 2020).

### **Baduy Community Forum (WAMMBY)**

WAMMBY is a place for discussion and gathering of Inner Baduy (Baduy Dalam) and Outer Baduy (Baduy Luar) communities. The WAMMBY was formed in 2007 in collaboration with the Regional Government of Lebak Regency, Banten with the Baduy community. WAMMBY itself is a form of government cadre to the Baduy tribe community in order to be able to transmit education to the Baduy community. The education program organized by WAMMBY is in the form of life skills education and literacy education through coeval tutors. Literacy education program is a form of out-of-school education services to educate illiterate citizens to have the ability to read, write, count, observe and analyze. This literacy education program is oriented to everyday life by exploiting the potential that exists in the environment (Djarto, 2008).

As already explained that the Baduy consists of Inner Baduy and Outer Baduy. The Outer Baduy (Baduy Luar) are a bit more receptive to modernization than the Inner Baduy (Baduy Dalam) who have not been able to accept modernization. Because of that, the Regional Government of the Lebak Regency of Banten together with the Banten City Education Office made a cadre that could teach the Baduy Dalam community. Besides that, the Regional Government of Lebak Regency in Banten is willing to help if there are Baduy people, especially Inner Baduy who want to go to school by providing free education. However, only a handful of Outer Baduy people are willing to receive education in formal and non-formal

schools, while the Inner Baduy community has no school at all, formal or non-formal. But essentially as a human Baduy both Baduy Inner and Outer Baduy have the desire to learn and want to develop according to their needs, but by not leaving the bustle of their ancestors.

### **METHODOLOGY**

In general, this study aims to find out how the distribution of education and the fulfillment of the right to education for Baduy children is held through the management of non-formal education by the Center for Community Learning Activities (PKBM) in collaboration with the Regional Government (Tribal Office of Education) with community independent education institutions (non-governmental organizations) local. The intended educational institution is PKBM Pangayom having its address at Jalan Cibuah Parage km 04 Parage Village, Cikujur District, Lebak Regency, Banten Province. and WAMMBY. This article shows that the management of education for Baduy children is carried out with an approach to management functions, such as: (1) educational planning is based on the needs and characteristics of the Baduy community; (2) the implementation of education is carried out through the collaboration of the Regional Government through the local Education Office tribe with the community and local self-supporting educational institutions and (3) education supervision is carried out by the Regional Government through the local Education Office Tribe with quarterly reporting, visits and supervision and evaluation assessment of learning outcomes and learning activities. case study method. Qualitative research is a research method based on the philosophy of postpositivism, used to examine the conditions of natural objects. The case study method in this study aims to explore information related to conditions, problems and events so as to produce a picture of how the management of education for Baduy children in Lebak Banten. Data support used in this study is in the form of archival documents, direct observation, documentation and literature study.

### **RESULTS**

#### **Pangayom Center for Community Learning Activities (PKBM Pangayom)**

Located on Jalan Cibuah Parage Km. 04 Parage Village, Cikukur District, Lebak Regency, Banten Province. With the status of ownership is an educational institution owned by individuals (private), that is owned by Mr. Apuh. Pangayom's PKBM in 2019 received assistance from the non-physical Special Allocation Fund (DAK) and Educational Operational Assistance (BOP) from the Ministry of Education and Culture of the Republic of Indonesia through the Education and Culture Office of Lebak Regency, Banten Province.

Educational planning is carried out based on the needs and characteristics of the Baduy community, that is by organizing an equivalency education program Package A equivalent to Elementary School level education, Package B equivalent to Junior High School level education and Package C equivalent to High School level education ( High school). The total number of tutors is 12 people with teaching and learning activities (KBM) on Saturdays and Sundays. The equality education program is organized based on the conditions of the community, especially the Baduy children who cannot read and write. This equality education program is a solution for the community especially the Baduy children by expanding opportunities to increase the knowledge, skills and

mental attitude needed to develop themselves and work for a living. With this, PKBM is expected to become a forum for various learning activities of the Baduy community and children that leads to the empowerment of the potential to be able to drive development in the social, economic and cultural fields for Indonesia to progress in responding to the challenges of the industrial era and globalization.

In its implementation Pangayom PKBM organized the equivalency education program Package A, Package B and Package C through the determination of resources and assignments with responsibilities in the organizational structure involving 12 tutors with teaching and learning activities carried out on Saturdays and Sundays at State Primary Schools or SDN 1 Parange.

The form of supervision carried out by PKBM Pangayom is a collaboration between the Regional Government of the Lebak Regency of Banten with the Banten City Education Office with quarterly reporting, visits and supervision as well as evaluation of the assessment of learning outcomes and learning activities.

### Baduy Community Forum (WAMMBY)

WAMMBY is a place for discussion and gathering of Inner Baduy and Outer Baduy communities. The WAMMBY was formed in 2007 in collaboration with the Regional Government of Lebak Regency, Banten with the Baduy community. WAMMBY itself is a form of government cadre to the Baduy tribe community in order to be able to transmit education to the Baduy community.

Educational program planning organized by WAMMBY in the form of life skills education and literacy education. Literacy education program is a form of out-of-school education services to educate illiterate citizens to have the ability to read, write, count, observe and analyze. This literacy education program is oriented to everyday life by exploiting the potential in the environment.

The implementation of the education program organized by WAMMBY is carried out through coeval tutoring. As already explained that the Baduy consists of Inner Baduy and Outer Baduy. The Outer Baduy are a bit more receptive to modernization than the Inner Baduy who have not been able to accept modernization. Because of that, the Regional Government of the Lebak Regency of Banten together with the Banten City Education Office made a cadre that could teach the Baduy Dalam community. Besides that, the Regional Government of Lebak Regency in Banten is willing to help if there are Baduy people, especially Inner Baduy who want to go to school by providing free education. However, only a handful of Outer Baduy people are willing to receive education in formal and non-formal schools, while the Inner Baduy community does not have any formal or non-formal schooling. But essentially as a human Baduy both Baduy Inner and Outer Baduy have the desire to learn and want to develop according to their needs, but by not leaving the bustle of their ancestors.

### CONCLUSION

The Baduy are one of the most popular tribes in Indonesia because of their obedience in maintaining the mandate of their ancestors. This is reflected in the simplicity in carrying out life, which is the main attraction of the Baduy, they deliberately isolate themselves from the influence of modernization. In terms of education, especially formal education, the Baduy people generally still hold customary rules that do not allow their children to take formal education. They assume that by sending

their children to formal schooling they are worried that later Baduy children will become smart children who will become victims of their own intelligence, that is, they become human beings who ask others, are jealous and commit fraud and damage on earth. Based on this, the education that they provide for their children is education that is needed for their daily survival and is a legacy of their ancestors which they call "Ngolah" which is learning to cultivate agriculture, plantations, make their own homes, make bridges, make accessories such as koja bags, bracelets and more. In addition, they also study the types of plants that can be used for medicine and they are also given the provision of knowledge and understanding of their local wisdom which is their ancestral heritage in the form of ancestral ancestry, one of which is to preserve nature and create universal harmonization between them and the natural surroundings. This they get not through formal schooling but from parents and friends or from Baduy community gatherings or forums. Therefore, the Baduy community, especially the Baduy community, considers formal schools not yet their needs. The best educational process for the provision of Baduy people is the process of learning in life that is based on the customs and "pikukuh" of their ancestors.

Indonesia is currently in the industrial era 4.0 or the era of digitalization that is affecting the growth and development of the industry. To answer the challenges in this era, Indonesia is demanded to be able to improve the quality of its human resources. One effort that must be made is the development of Indonesian people in the field of education through equal distribution of education for every Indonesian child in particular and Indonesian citizens in general as guaranteed by the government in the 1945 Constitution of the Republic of Indonesia. The right to education also applies without exception for the Baduy community especially for the Baduy children, both Inner Baduy children and Outer Baduy children.

Educational management for Baduy children in Lebak Banten is carried out through non-formal education by PKBM Pangayom and WAMMBY while still referring to the management standards of education by primary, secondary and top education units which focus on (1) planning of equality education programs Package A, Package B and Package C, learning skills or life skills and literacy education. This education planning is adjusted to the needs and characteristics of the Baduy community; (2) the implementation of education is based on an integrated work plan within the organizational structure of the PKBM Pangayom and WAMMBY with assignments and responsibilities; and (3) educational supervision is carried out by the Lebak Regional Government of Banten through the Banten City Education Office with quarterly reporting, visits, supervision and evaluation in the form of an assessment of learning outcomes and learning activities.

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