



EDUCATION FOR ALL: A STUDY OF *ORANG RIMBA* IN *TANAH MENANG*, BUNGKU'S VILLAGE, BATANGHARI DISTRICT, JAMBI PROVINCE INDONESIA

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ABSTRACT : The purpose of this study is to describe education for the aboriginal community in Tanah Menang, Bungku's Village, Batanghari District, Jambi Province, Indonesia. This study employs a descriptive qualitative approach. We collected data through interviews, observations, and documents. The results found that: 1) the education for *Orang Rimba* in Tanah Menang provides since 2017 that focused on a base education; 2) the teacher creates the lesson material through the picture, and puzzle fixed with their environment; 3) the primary method of learning is teacher-centered, 4) the average of students age is 10 to 20 years old; 5) the learning process conveyed in bilingual, heritage language of *Orang Rimba* and *Bahasa*.

Keywords: Basic education, Education rights, *Orang Rimba*

Background

A base education accomplishment for all has around the world's program to give the education rights for all people in all society in literalizing and numbering. The purpose of this program was to literate all people around the world in 2015. Parallel to the education fo all program, the highest constitutions of the Republic of Indonesia has attached it since 1945. According to the Constitution, all citizens have a right to get an education without exception. Unfortunately, the education rights for the Aboriginal population are less attention from the Indonesia government. The education right for that population seems to be a part of the non-government organization's program.

The education rights for an aboriginal community in Jambi, in the first decade, have been provided by the non-government organization and the central of non-formal community learning that cares with the aboriginal population. Jambi is located in the center of Sumatera Islands, Indonesia. According to Jambi central of Bureau statistics in 2010, the population of Jambi province has a population of 3.092.265, and the number of aboriginal people in Jambi is around 0.1 % of the total population, 3.025, whereas the population of aboriginal lives in the deepest of a forest.

Jambi province consists of nine regencies and two cities. The table below shows the region of Jambi Province.



Table 1. The administration areas of Jambi Province

Name of Areas	Area (Km ²)	Population (Census 2010)	Capital
Jambi	103.54	531, 857	Jambi
Sungai Penuh	391.50	82,293	Sungai Penuh
Kerinci	3,355.27	229,495	Sungai Penuh
Merangin	7,679.00	333,206	Bangko
Sarolangun	6,184.00	246,245	Sarolangun
Batang Hari	5,804.00	241,334	Muara Bulian
Muaro Jambi	5, 326.00	342,952	Sengeti
East Tanjung Jabung	5,445.00	205,272	Muara Sabak
West Tanjung Jabung	4,649.85	278,741	Kuala Tungkal
Tebo	6,461.00	297,735	Muara Tebo
Bungo	4, 659.00	303, 135	Muara Bungo

Source: Jambi central bureau of statistic (2010)

The areas of the aboriginal population are in the six Regencies that is Merangin, Sarolangun, Batanghari, Tanjung Jabung Barat, Tebo, and Bungo. Aboriginal peoples in Jambi are called *Suku Anak Dalam* (SAD). They are connected to the land by generations of their ancestors who inhabited it. According to Hartono (2010), SAD has two types *Orang Batin* 9 and *Orang Rimba*. *Orang Rimba* tends to live in a group and moving from one place to another place, and they hide from people out of their community. Table 2 displays the population in six Regencies.

Table 2. Number of *Orang Rimba* in Jambi Province.

No	Kabupaten/Kota	Jumlah Orang Rimba
1	Kabupaten Sarolangun	1.093 Jiwa
2	Kabupaten Merangin	865 Jiwa
3	Kabupaten Tebo	822 Jiwa
4	Kabupaten Bungo	289 Jiwa
5	Kabupaten Batanghari	79 Jiwa
6	Kabupaten Tanjung Jabung Barat	57 Jiwa
Total		3, 205 Jiwa

Sumber: BPS (2010)

Table 2 figures out that most of the number of the *Orang Rimba* populations are in Sarolangun and Merangin Regency, and a few numbers of it is in Tanjungjabung Barat and Batanghari regency.

Batanghari regency has 79 *Orang Rimba* population who lives in the deepest forest. One of *Orang Rimba's* populations is in Tanah Menang, Bungku's Village. *Orang Rimba* in this area acquired a base education from the *Sedayu* of the central of non-formal community learning,



called PKBM Sedayu whereas the PKBM come to the *Orang Rimba's* location to teach letters and numbers.

Regarding the attention to education rights for the aboriginal population, some countries that have aboriginal populations have been provided education policy for them, such as Canada, New Zealand, and Taiwan. Most of the aboriginal population from these countries have been having work and obtained the highest education degree. The government and scholars from these countries increase their attention to bring the aboriginal population to get their rights in education and others. The government has been formulated as an educational policy for aboriginal. Furthermore, the scholars study about the aboriginal population in many aspects, such as education (Frawley, Ober, Olcay, & Smith, 2017; Kitchen and Hudson, 2017; Brayboy & Castango, 2009; Cheng & Jacob, 2008; Chou, 2005; Swisher & Deyhle, 1989), the aboriginal students' interaction (Llyod, Lewthwaite, Osborne, & Boon, 2015; Robinson, Tyler, Silburn, Zubrick, 2013; Chen, 2012; Partington, Richer, Godfrey, Harslett, & Horrison, 1999).

In Indonesia, the education policy for the aboriginal population has not been formulated yet, and only a few researchers concerns about education for the aboriginal populations. It caused the study of aboriginal education is almost undocumented. We attention paid to focus on *Orang Rimba's* education in Tanah Menang, Bungku's village, Batanghari regency. The reason is that that area is near to Jambi capital takes 50 minutes to reach the location. Furthermore, we seek the information about the time of starting education for *Orang Rimba*, how the teacher creates the lesson material for them, what learning methods, what averages of students' age, what dominant languages used to in learning, and the learning times. Hence, all the results of this study will contribute the idea to held education right for *Orang Rimba* in Jambi, Indonesia, and other aboriginal populations. Moreover, to introduce the aboriginal population in Jambi, Indonesia that has already started to get a base education.

Methods

To seek the information of this study, we employ the qualitative research approached. We collected data through the interview, observation, and documentation. We collected data from September to December 2019 in Tanah Menang, Bungku's village. Batanghari regency. We involved PKBM Sedayu to guide us to collect the data. After collecting data, we analyze it followed the phase of qualitative methods of data analysis to answer the question of our research, as follows are:

1. When does the first time of education right for Orang Rimba in Tanah Menang, Bungku's village, Batanghari Regency provided by PKBM Sedayu?
2. How the teacher creates their lesson material for basic education to Orang Rimba in Tanah Menang, Bungku's village, Batanghari Regency?
3. What does the language use in the learning process for Orang Rimba in Tanah Menang, Bungku's village, Batanghari Regency?
4. What average ages of Orang Rimba in Tanah Menang, Bungku's village, Batanghari Regency accompanies in basic education?



5. What are the primary languages used in the learning process of Orang Rimba in Tanah Menang, Bungku's village, Batanghari Regency?

We hope that the information we obtained from this study will attract the attention of others to concern on basic education for the aboriginal population, and think to formulate the education policy for this population in order to fill the education rights for all.

Base of Theories

Aboriginal population in Jambi

Suku Anak Dalam (SAD) is an aboriginal population's name in Jambi. The descendants of SAD as follows are (Hartono et.al, 2010):

1. South Sumatera; most of SAD from this descendants are living in Batanghari regency;
2. Minangkabau; the SAD population comes from this descendants lives in Bungo, Tebo, and parts of Batanghari;
3. Original Jambi is namely *Kubu Air Hitam* in Sarolangun and Merangin.

SAD consists of *Orang Batin 9* and *Orang Rimba*. *Orang Batin 9* has to settle living in a certain area, have an identity card, and well-documented. On the contrary, *Orang Rimba* tends to move from one location to another location, unwell-documented, and has no identity card yet.

The data of the central bureau statistic has not valid yet due to the pattern of live *Orang Rimba* that nomads from one forest area to another area (Hartono et.al, 2010). *Orang Rimba* has faith that something comes from their own community is taboo. Hence, most of *Orang Rimba* illiterate, because they isolated themselves from an outsider. In early, all the parents of *Orang Rimba* anxious their children become left their tradition behind if they got influence by an outsider.

Education for *Orang Rimba* for the first time is held by the non-government organization, namely, WARSI since 1998. This organization addresses the community development program for *Orang Rimba* in education way, which is called *Baca, Tulis, and Hitung* (Reading, Writing, and Counting). *Orang Rimba* prefers accompanying non-formal education than join formal education.

The views of aboriginal educational policy from across the countries

Some of the places the Aboriginal population is in Canada, New Zealand, Australia, India, and Taiwan. According to Raham (2009), the number of the aboriginal population in these countries that contributes to the aboriginal population in the world comes from New Zealand is about 17% followed by Canada (4%), Australia (2,5%), and Norway (2%) respectively.

Canada has been formulated the terms aboriginal in their Act, section 35 (2) of the Constitution Act of 1982 that mentioned that the aboriginal people includes the Indian, Inuit, and Metis people (Martin, 1996). Furthermore, the education policy for the aboriginal population in Australian has been formulated and has had seven models in its implementation (Gray, 2006). The education for an aboriginal population in Australian involved the strong relationship between government and communities through the education system, therefore,



the education for aboriginal population becomes the point of view of government and scholars' attention (Gray, 2006). The seven models of implementation of educational policy for aboriginal education are social justice, community development, coordination, elitist, school responsiveness, and compensatory skills. The models of implementation are to accommodate all the aboriginal population needs based on the background of their lives to support the education for them.

According to Wikipedia sites, education for the aboriginal population in New Zealand has been provided since 1874. In 2000, the government has designed the scholarship for the aboriginal population to increase the number of aboriginal students. Meanwhile, the population of the aboriginal population in Taiwan is around 1.5 % of 23 million Taiwanese. They live nearly the inhabiting mountainous regions (Lin, 2007). The education policy for the aboriginal population in Taiwan has been provided in 1998

From the various views of the educational policy for the aboriginal population from across the countries, the education for an aboriginal population in Indonesia is able to formulate. Furthermore, education for the population is possible to hold the government and/or communities. In order to educate the aboriginal population, the first step is to provide basic education by teaching letters and numbers.

Education for All (EFA)

Education is a right for all people in all the world, a program delivered by the United Nations Educational Scientific and Cultural Organization (UNESCO). The EFA is an international initiative that first launched in Jomtien, Thailand in 1990. The EFA brings the benefit of education for every citizen in every society. Based on the documents of UNESCO the EFA defined a bold new direction in education. The EFA mentioned that education for all is the death-knell of rigid, prescriptive education systems and ushered in an era where flexibility could thrive. Therefore, education should adapt to the needs, culture, and circumstances of learners. The EFA has six programs, that are: 1) early childhood education, 2) basic education, 3) life skills, 4) equality, 5) gender, and 6) the improvement of educational quality.

In Indonesia, the government's strategy is developing the concept of pursuing education which implemented through operational aid to school and scholarship for Poor student programs. The government provides free schooling for all primary, junior secondary and senior secondary students to prevent students from dropping out or not continuing to higher education level (A report on EFA achievement in Indonesia, 2014).

Basic education in Indonesia means the nine years compulsory education for children age 7 to 12 years old through elementary school, Islamic elementary school, Package A (equivalent to elementary school), and for children age 13 to 15 years through junior high schools, Islamic junior high school, and package B (equivalent to junior high school).

The basic education service in Indonesia is a minimum received of the aboriginal population. It caused the location of the aboriginal population is far from the basic education service, and the characteristic of the population that loves isolated themselves from the outsider and social distraction. Therefore, the basic education for the aboriginal population becomes limited attention from the government. In order to provide education rights for all,



non-government organizations through their programs such as community development held basic education for the aboriginal population.

Results

The location of Tanah Menang, Bungku's village is in the Bajubang sub-district, Batanghari Regency. The population of Batanghari regency is 242.334 that spreads out in eight sub-districts. Bajubang is one of the sub-districts in the Batanghari Regency. Bungku Village is a part of the Bajubang sub-district, located near the forest. Figure 1 displays the Batanghari regency's map.

Figure 1. Map of Batanghari Regency

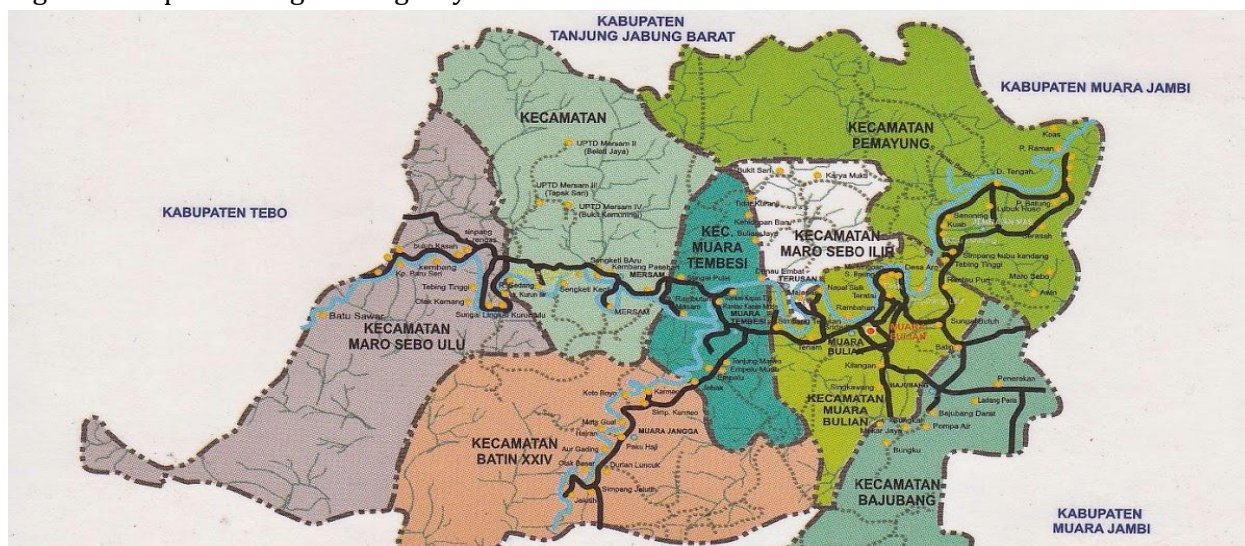


Table 3. The Area of Batanghari Regency.

Sub-districts	Villages
Bajubang	Batin, Bungku, Ladang Peris, Mekar Jaya, Mekar Sari Ness, Penerokan, Petajin, Pompa Air
Batin XXIV	Aur Gading, Bulian Baru, Hajram, Jangga Aur, Jelutih, Karmeo, Koto Buayo, Mata Gual, Olak Besar, Paku Aji, Simpang Jelutih, Simpang Karmeo, Terentang Baru
Mersam	Belanti Jaya, Benteng Rendah, Bukit Harapan, Bukit Kemuning, Kembang Tanjun, Mersa., Pematang Gadung, Rantau Gadang, Sengkati Baru, Sengkati Gedang, Sengkati Kecil, Simpang Rantau Gedang, Sungai Puar, Tapah Sari, Teluk Melintang.
Mara Sebo Ulu	Batu Sawar, Buluh Kasah, Kmapung Baru. Kembang Seri, Olak Kemang, Padang Kelapo Peninjauan, RengasIX, Sungai Lingkar, Sungai Ruan Ilir, Sungai Ruan Ulu, tebing Tinggi, Teluk Leban, Rawa Mekar, Mekar Saru. Kembang Seri Baru
Mara Sebo Ilir	Bukit Sari, Bulian Jaya, Danau Embat, Karya Mukti, Kehidupan Baru,



	Terusan, Tidar Kanji
Muara Bulian	Aro, Bajubnag Laut, Kilangan, Malapari, Muara Singoan, Napal Sisik, Olak, Pasar Terusan, Rambahan, Rantau Puri, Simpang Terusana, Singkawang, Sungai Baung, Sungai Buluh, Tenam
Muara Tembesi	Ampelo, Ampelo Mudo, Jebak, Pelayangan, Pematang Lima Suku, Rambutan Mersam, Rantau Kapas Mudo, Rantau Kapas Tua, Suka Ramai, Sungai Pulai, Tanjung Marwo
Pemayang	Awin, Kaos, Kuap, Kubu Kandangm Lopak Aur, Lubuk Ruso, Olak Rambahan, Pulau Betung, Pulau Raman, Selat, Senaning, Serasah, Simpang Kubu Kandang, Tebing Tinggi, Teluk, Teluk Ketapang, Ture.

Source: the central of bureau statistic (2010)

We observed *Orang Rimba* in Tanah Menang, Bungku's village, during the time of learning. They look ashamed and unfriendly to meet a new person in that place. It takes two hours by motorcycle to reach the location because of the off-road. I accompanied PKBM Sedayu to our research to seek information about the basic education addressed for *Orang Rimba*. According to the head of PKBM Sedayu, the basic education for *Orang Rimba* in Tanah Menang, Bungku's village, Batanghari regency provides by the PKBM Sedayu since 2017. The idea to give education for *Orang Rimba* comes from the head of PKBM Sedayu, when she saw and interacted with *Orang Rimba* near her home, in Bajubang, Batanghari District. She meets the leader of *Orang Rimba*, namely *Temanggung* to permit teaching *Orang Rimba* in his area. After getting permission, PKBM Sedayu runs its program to teach reading, writing, and counting. In line with the statement of the head of PKBM Sedayu, as follows are:

"It is not easy for me, to start to educate *Orang Rimba* because of they hard to interact with an outsider. The first thinking to educate them comes up when I met *Orang Rimba*. I decided to see a leader of *Orang Rimba* convey my willingness to teach them reading, writing and counting.

The head of PKBM Sedayu explains that the first time of teaching is the hard situation due to *Orang Rimba's* characteristics. Their characteristics tend to isolate, keep distance, skeptic, and stubborn. This statement accordance with our observation in research. I found the *Orang Rimba's* students did not want to interact with us without their teacher involvement. They seem to protect themselves to interact with a newcomer. When I asked a question, they just bowed their head. They are more silent and busy with something around them. When the teacher asked them to introduce themselves, they just silent and ignore the instruction.

In the learning process, the teachers conveyed the lesson material in the Bahasa and their heritage language. The teacher also used a picture to teach letters and numbers. And students asked to mention the letter or numbers and to write it down. After that, students spelled and read it together according to the teacher's instruction. I saw that teachers dominated in learning process, and students impressed passive. Although the average of students is within the ranges of 10 to 20 years they look to enjoy the learning process.



Conclusion

The study concludes that the education right for *Orang Rimba* in Tanah Menang, Bungku's village, Bajubang, Batanghari district, Jambi province has been provided since 2017 by PKBM Sedayu through coordinating with the Temangung (*Orang Rimba's* leader). The lesson material for *Orang Rimba* is dominantly in reading, writing, and counting. Hence, *Orang Rimba* in Bungku's village has been teaching how to write, read, and count through pictures to introduce a new letter or number.

Furthermore, the age of the student is 10 to 20 years old. So, the learning process tends to passive and dominated by the teacher. In the learning process, teachers used two languages to explain things to make *Orang Rimba* grasping the lesson that is Bahasa and the heritage of *Orang Rimba's* language though Bahasa is the dominant language used during the learning process.

Finally, we conclude that education is the right of each individual is the mandate of the world in line with the highest legal constitution in Indonesia, which is the Constitution of the Republic of Indonesia year 1945. So that the implementation of education needs to be supported by the central and local governments, through curriculum reform or education policy so that the Aboriginal population in Indonesia can have the same opportunities and interact with the general public side-by-hand without leaving their cultural roots.

Acknowledgment

I would like to thanks PKBM SEDAYU in Bajubang sub-district, Batanghari Districts, Jambi Province who helps me to collect data.

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