Educational Problems for the Ta'a Tribe Indigenous People in North Morowali Regency, Central Sulawesi Province

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ABSTRACT

Remote indigenous peoples are scattered in various parts of the world. Even though they live far away and isolated from other communities, they also have the same right to education. Based on the author's observations, there are still people who have not received education in the indigenous people of the Ta'a tribe in North Morowali Regency, Central Sulawesi Province. This study aims to find educational problems that occur in isolated tribes. This research was conducted using a qualitative descriptive method, in which researchers collected data through literature studies involving various information from scientific articles and international journals. The results showed that there were three problems in the education of the Ta'a indigenous people in North Morowali Regency, Central Sulawesi Province, the first was the presence of a binding culture, the second was government policy, and the third was low support from parents.

Keywords: Education Problems; Culture

INTRODUCTION

Education is essential in human life, and everyone has the right to obtain it; almost all parts of the country have policies that protect the right to education for their citizens; in India, for example, the government issued a policy providing free access to education for all children up to the age of 14 without discrimination, as well as the government establishing boarding schools in underdeveloped districts with the need for accommodation needs. The tribal ministry also created a scheme to assist tribal communities which will continue. Higher education, as well as opening vocational training centers in tribal areas (Panda & Ojha, 2021), as well as in Indonesia, the 9-year compulsory education policy has been a priority for years, and budget support of 20% in areas allocated for education. However, this does not mean that the problem of equal distribution of education in various countries, including Indonesia, has been resolved. There are still many people who do not can get a proper education. One of the resulting factors is that many areas are still classified as remote or isolated and difficult to reach by educational facilities. However, academic programs must still be implemented because people who are in isolated tribes also have the same right to be protected, especially for the acquisition of proper education. Agreeing on this matter, (Saat, 2015) explained that education is a space for someone to learn. This is what makes humans understand science and shapes the human character itself as an educated person.

Remote indigenous peoples are groups in remote areas isolated by various public access such as roads, schools, health facilities, etc. What caused this group of people to isolate themselves was their own volition. These customs are binding or eliminated because...
of interests that make them have to be destroyed, as happened to the Indian tribes, indigenous peoples in America. Those who were pushed aside by colonialism for years, whose impact is still being felt today with disparities in various sectors such as health (Lambert & Mark-Shadbolt, 2021).

In Indonesia, remote indigenous peoples are still widely scattered throughout the archipelago. Remote indigenous peoples are in several regions of Indonesia, remote communities in coastal areas and remote communities in mountainous areas (Rasyid & bambang Prasetio, 2023). As in Central Sulawesi Province, five isolated tribes inhabit the plains of Central Sulawesi spread across three different regencies. One of these isolated tribes is the Ta'a Tribe in North Morowali Regency, Central Sulawesi Province. There are still many residents who come from this tribe. Do not take the proper educational path, formal, informal or non-formal education. This research later becomes the concern of researchers to find out how the educational process works in that tribe. Regarding the problems above, it can be seen that the existence of isolated tribes is very concerning, especially in obtaining their basic rights to life. Therefore researchers want to examine more deeply about the problem. In particular,

**METHOD**

The research method used in this study is a qualitative descriptive method by selecting a sample of families according to the standards of the research topic; the sample of the family in question lives in Dusun Ratobae, North Bungju District, North Morowali Regency, which has a fairly low level of education in North Morowali Regency.

Secondary data collection was carried out through a literature study where researchers tried to find various sources from articles and international journals that could help researchers obtain information about education in isolated tribes from various parts of the world.

In analyzing the data, the writer first collects data, including conducting observations and interviews, then based on these results, data reduction and categorization are carried out, the writer continues to present the reduced data, and finally, the writer draws conclusions based on factual information and is considered to be sufficiently represented in this research topic. This research is expected to provide information for researchers to conduct research in the future.

**RESULTS AND DISCUSSION**

In studying the educational problems of isolated ethnic communities, researchers conducted studies through various previous scientific literature, especially articles that discussed the existence of foreign ethnic groups in various countries. Various educational problems that researchers can find include:

**Binding Culture**

Culture is the most powerful factor in the lives of isolated indigenous peoples; they
believed in many things, so they had to exile themselves to remote places. The knowledge passed down from their ancestors has now become their guide in life. In line with what (Mawarni & Agustang, 2022) said that culture can shape patterns of life in society and become a culture that has been considered a tradition until now.

Their Research (Rusydiyah, 2016) it was found that women dominate the dropout rate. Due to the strengths and social norms that apply in the tribe where women are not treated the same as boys in terms of rights and obligations, opportunities for obtaining education for women are smaller than for men.

In Research (Mahanta, 2016) it was found that there was a rate of early marriage among children in the Assamese Indian tribe. Due to their culture, which does not matter the age of marriage for their people, so of course, this also impacts the high dropout rate.

Pacha stated that one of the factors that resulted in the decline of education for children of isolated tribes in India was the considerable socio-cultural influence where there were still many people who still believed in superstitions and unquestioning beliefs, so they did not understand education. Values, in addition to lifestyle and cultural processes, also affect the high dropout rate, where children will skip school because there are traditional celebrations or ceremonies that they must attend even though it is not a national holiday (Aminuddin et al., 2021). Gilbert Onwu & Mortgage dispute the beliefs of African tribal people who believe more in traditional healing techniques than medicine based on scientific methods. Certainly influences their view of science in the field of science and technology for tribal peoples in Africa.

Based on research conducted on the Baduy tribe (Arif et al., 2021). The Baduy tribe has rules related to their children's education, namely the formal education (school) prohibition. Having a philosophy of getting an education (school) is considered fooling yourself, meaning that if someone is educated (at school), his mind will be open to creating innovation. In the end, it will have an impact on caring for nature by not protecting it by applying guidelines and rules. The Baduy tribe is a tribe that lives by preserving nature (protecting and caring for it), so going to school is considered to be destroying the order of life that has been passed down from generation to generation. The Baduy people also limit themselves in interacting with outsiders.

Some of the factors above illustrate that high socio-cultural values in isolated tribal communities make the educational process difficult and will certainly affect the value of obtaining education for the local community.

**Government Policy**

Talking about political policy, of course, cannot be separated from education policy in a country. In various ways, the government has protected the rights and obligations of its citizens in obtaining education. However, several policy issues still need to be considered by the government, such as the following.

Asha's research shows that the high dropout rate for children of the Kerala ethnic community is partly due to a lack of facilities and infrastructure (Sya et al., 2019). Kerala
children have to travel long distances to get to school; Therefore, many children decide to stop, based on this study's results. It is also recommended that the government address physical availability that can support children's ease of access to education by building adequate dormitories near schools.

Genevieve R Cox's research on Indian communities in America found that there was still trauma and distrust of social science health studies with American Indians due to the experiences of oppression by Western nations that they had experienced and are still feeling today. The gap with the native Indian tribes (Lubis & Izzah, 2022).

Heather A Simpson points out that continued injustice and discrimination against indigenous peoples, social injustice, exclusion, and cultural genocide, are detrimental to self-identity and mental health, especially for autistic people (Pambudi, 2013).

Brahmanandam and Babu's research found that the similarity of literacy knowledge in isolated tribal communities in India is due to their daily communication using their native language (Muji et al., 2016). This study also found that the number of incompetent teachers and the curriculum set by the government were different from the expected developments. Therefore, this study suggests providing a curriculum in the mother tongue to make it easier to understand. In addition, the curriculum is expected not only on general knowledge but also on how the curriculum is made to stimulate skills and innovation for tribal children.

In a study conducted by Amulya Kumar Behera, it was discussed that the Indian government's program in educating the tribal people of the Mayurbhanj District has been running (Naveen et al., 2023). However, it was found that there still needed to be more government monitoring or supervision of education programs and a lack of coordination between relevant agencies, namely the education offices and social services, in dealing with these problems.

Ramdas Rupavath argues that education policy in India is not based on citizen-centered principles (Rupavath, 2023). Their situation is imposed in a top-down manner. For example, education in India generally does not consider tribal languages. This condition is considered to have failed to develop local culture, including tribal culture. In other words, the lack of application of cultural diversity in the realm of education, which is why educational policies have not attracted the interest of the tribes in India.

John Mubangizi & Hassan Kaya in their research found that there is a gap in human rights in indigenous tribal communities in Africa, therefore in this research, they suggest an educational policy where it is better in the tertiary education curriculum to include the content of indigenous knowledge of African Indigenous peoples and human rights lessons. These humans are considered to be able to reduce the gap between indigenous peoples and migrants because they will learn together and respect each other (Moeta et al., 2019).

Eka Research (Eka, 2022) conducted on the Meratus Kalimantan Dayak tribe revealed various problems related to learning in schools, namely:

1. Until now, there is no electricity, so the learning process cannot use modern learning media or media that use electricity.
2. Only one classroom is suitable for learning activities, so the classes are used for
alternate learning.

3. There are no textbook facilities for teachers and students, so the learning process differs from the curriculum's demands.

4. The learning process is more oriented toward the teacher's will, only focusing on reading, counting and writing.

5. Only one teacher with honorary status must teach in all available classes.

Research on efforts to provide entrepreneurship education to Aboriginal communities in Canada found that neoliberal practices have dominated educational policies and procedures. The government seems to be trying to increase the community's ability through entrepreneurship education which is considered capable of creating jobs and community welfare (Pinto & Blue, 2016). However, the program attempts to secure power and exploit economic and political resources through education. Curriculum policies reflect neoliberalism, which is defined as Eurocentric practices that marginalize Aboriginal learners, and curricula for Aboriginal children are forced to include entrepreneurship programs when the curriculum differs from the general curriculum when the government wants a specific purpose.

Some of the studies above show how the government's role in supporting the education process is vital to determine the success of educational aspirations expected for isolated tribal communities.

**Low Parental Support**

The next problem found in this study is parents' low participation or support in the success of education for children of isolated tribes. In addition to parent-teachers being one of the determinants of the success of children's education, the parent's role is vital because parents are the closest people to children who can support children's education.

Several articles describing the low level of parental support for children's education in isolated tribes are as follows:

In the article, Amulya Kumar Behera in (Naveen et al., 2023) know parents' behavior toward their children's education. According to this article, it was found that due to economic factors, parents prefer to involve their children in profitable work. In the tribal district of, Ukurbhanj, it was found that children employed to help support the family's economy while studying and going to school seemed neglected.

In addition, Ives and Sinha, in their research, emphasized the need for parental involvement in Canada's Indigenous Nunavik community in educational success. This condition needs to be done to create harmony between the values, norms, and goals taught in schools to children. Parents must demonstrate their support for the school's program through participation in partner and school communities.

Thamilarasan (Thamilarasan & Time, n.d.) states that the main weakness of tribal children's education is the parent's behavior. Most parents in isolated tribes underestimate their children's educational achievements because they do not understand illiteracy. In this study, the authors explain that the educational attainment of tribal children is low because...
of low-class attendance due to students dropping out of school or sleeping in class because they have to help their parents farm for money with or without access from their teachers.

Asimi in his research (Asimi et al., 2019) revealed that 98% of the Mpur ethnic community in the Kebar District work in the agricultural sector as farmers cultivating their gardens with a meager income, so they are less involved in participating in non-formal education activities even for children who are pursuing formal education, both elementary, junior high, and high school. After children come home from school, they generally go to their parents in the garden to work.

The research results found that several heads of families needed to provide more education to their children. Of the 50 (fifty) heads of families in Ratobae Hamlet, North Bungju District, North Morowali Regency. From the data found, several factors, according to the author, affect the level of education in that place. These factors are as follows:

a. Culture.

The local people prefer not to go to school; this has been going on for a long time now, which causes the local people to need help understanding science and technology.

b. Government

It should be understood that government programs do not reach the research location in terms of fulfilling education for the local community; the lack of socialization for education observers is also one of the factors constraining the fulfillment of education in this area.

c. Parent Support

Every family in this area is satisfied with what they get every day. By relying on jobs from agriculture and plantations, every parent feels there is no need to send their children to school.

CONCLUSION

Based on the results of the research described above, researchers can conclude that several things become problems that occur in isolated tribes in terms of obtaining education while researchers can conclude as follows: Cultural binding, in this case, several things were obtained through a study of several kinds of literature, namely the existence of socio-cultural gaps in women where the existence of women is considered as the number two cultural caste in the indigenous peoples of the Ta'a tribe, there are many cases of early marriage, this is due to the culture of the tribe. It does not consider the effective age of marriage, let alone the beliefs of the tribal people who are still bound by magical matters, superstitions, and traditional medicine that are not scientifically tested. It is because the average population still adheres to animist beliefs. Government policy researchers find that the government provides no educational services to the indigenous peoples of the Ta'a Tribe, especially education that pays attention to local tribal culture. Low parental support, this problem is a common problem that occurs in the indigenous peoples of the Ta'a Tribe. Parents are more likely to employ their children to help the family economy than they have to go to school.
By the objectives of this study, the researchers wanted to examine more deeply the issue of Education for the Ta'a Tribe Indigenous People in North Morowali Regency, Central Sulawesi Province. Hence, the limitations of the findings in this study were the level of Education for the Ta'a Tribe Indigenous People in the District of North Morowali, Central Sulawesi Province. The recommendations from this study are: The local government should immediately provide educational services for the Ta'a Tribe Indigenous people. This education can facilitate local tribal culture. Communicating with religious leaders, traditional leaders and local youth leaders who can socialize the importance of education for the indigenous people of the Ta'a Tribe

REFERENCE


Perilaku Pendidikan Budaya dan Karakter Bangsa.


