

Indigenous Education: A Study of Resilience in the Tenganan and Baduy Luar Communities

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Abstrak

Pendidikan berbasis adat yang dijalankan oleh masyarakat Tenganan di Bali dan Baduy Luar di Banten mencerminkan suatu bentuk pendidikan emansipatoris yang memiliki peran penting dalam menjaga identitas budaya dan menghadapi dampak negatif dari globalisasi. Berbeda dengan sistem pendidikan formal yang cenderung berorientasi pada penyampaian pengetahuan secara satu arah, pendidikan adat di kedua komunitas ini menekankan proses pembelajaran yang kolektif, relasional, dan berbasis pengalaman hidup sehari-hari. Pendidikan ini tidak bertumpu pada struktur kekuasaan yang dominatif, melainkan mendorong terbentuknya kesadaran kritis kolektif yang memungkinkan masyarakat adat untuk mempertahankan nilai-nilai tradisional mereka secara aktif. Penelitian ini menggunakan pendekatan kualitatif dengan metode wawancara mendalam terhadap tokoh-tokoh kunci dari kedua komunitas. Kerangka teori Paulo Freire tentang pendidikan pembebasan digunakan untuk menganalisis bagaimana proses pendidikan adat membentuk subjek yang sadar akan realitas sosial dan ekologis mereka. Hasil penelitian menunjukkan bahwa pendidikan adat di Tenganan dan Baduy Luar terbukti efektif dalam merespons tantangan modernisasi serta tekanan kapitalisme global, dengan menekankan pada harmoni antara manusia dan alam serta keseimbangan ekologis sebagai inti pendidikan. Pewarisan nilai dan pengetahuan dilakukan secara lisan dan melalui praktik kehidupan, memungkinkan keberlanjutan budaya yang adaptif terhadap perubahan zaman. Kesimpulannya, pendidikan adat tidak hanya berfungsi sebagai sarana pelestarian budaya, tetapi juga sebagai alat pembebasan yang relevan untuk menghadapi marginalisasi, serta sebagai model alternatif pendidikan yang berorientasi pada keutuhan identitas dan keberlanjutan lingkungan.

Kata Kunci: Pendidikan Adat, Pendidikan yang Membebaskan, Resiliensi, Tenganan, Baduy Luar

Abstract

The Indigenous education systems practiced by the Tenganan community in Bali and the Baduy Luar community in Banten represent a form of emancipatory education that plays a crucial role in preserving cultural identity and resisting the adverse effects of globalization.

In contrast to formal education—which often relies on one-way knowledge transmission—these traditional models emphasize collective, relational, and experiential learning rooted in daily life. Rather than being structured around domination and hierarchy, Indigenous education cultivates a shared critical consciousness that enables communities to actively uphold their ancestral values. This study adopts a qualitative approach, employing in-depth interviews with key community figures. Paulo Freire’s theory of liberating education provides the analytical framework, highlighting how Indigenous pedagogies nurture awareness of social and ecological realities. The findings reveal that the educational practices in Tenganan and Baduy Luar effectively respond to the pressures of modernization and global capitalism by centering ecological balance and the harmonious relationship between humans and nature. Knowledge and values are passed down orally and through lived practices, fostering a dynamic cultural continuity that remains resilient amidst change. Ultimately, Indigenous education functions not only as a means of cultural preservation but also as a transformative force of liberation—offering an alternative educational paradigm capable of countering marginalization while sustaining identity integrity and environmental harmony.

Keyword: Indigenous Education, Liberating Education, Marginalization Resistance, Tenganan, Baduy Luar

Introduction

In today’s globalized world, cultural differences frequently spark conflict, often manifesting as racial discrimination and competition over natural resources. These tensions are particularly pronounced between local and immigrant communities, especially when struggles for resource control arise. A striking example can be seen in the case of the Amungme and Komoro Indigenous peoples in Papua, whose lands and forests—central to their livelihoods—were forcibly taken for mining operations by the government and external actors following the arrival of PT Freeport Indonesia. This displacement reflects deeper systemic issues tied to cultural hegemony. (Safitri, 2016) As Antonio Gramsci explains, cultural hegemony is embedded in the logic of cultural capitalism, where dominant global forces impose their values as universal standards. Under the guise of globalization and development, societies are often compelled to conform to externally defined norms, marginalizing and eroding the unique values and worldviews of local communities. (Ashmore et al., n.d.)

As a result, ethnocentrism thrives, with local cultures seen as outdated and inferior to the supposedly more advanced global culture. Local traditions, which have long been the core of community identity, are beginning to be considered obsolete and irrelevant in the context of modernity. Traditional symbols and customs passed down from generation to generation are being marginalized by the currents of globalization (MacDonald & O'Regan, 2012; Yuxin Jia and Xue Lai Jia, 2017) .

Dualism emerges: those who hold on to tradition are labeled “not modern,” while those who adopt global culture are seen as more advanced. In Indonesia, a country with a wealth of ethnic and strong local traditions, this degradation of local culture is increasingly felt, with traditions that were once respected now being pushed aside by the dominance of foreign cultures. The influence of modernity and foreign cultures erodes local wisdom, leading society to worship modernity while pushing aside the values that should be maintained (Castell, 2020, 6-8; Sutanto, 2018, 38) .

In previous research, the high tourism potential in Bali presents an irony for the local community. On the one hand, the arrival of tourists improves the economy with foreign exchange contributions to the country and higher incomes for local residents. However, on the other hand, the development of tourism also has negative impacts, especially in terms of land ownership which is increasingly shifting into the hands of large and foreign investors, reducing land ownership of local communities who are tempted by the offer of large capital. In addition, the economic impact of foreign capital also contributes to environmental damage. The study showed that many forests were converted into hotels or other tourism buildings, while other ecological impacts, such as water pollution and the loss of clean living space, were seen in the coastal areas of Kuta and Candi Dasa (Wijaya & Kanca, 2013, 169-172) .

Another study focusing on local communities in Bugis-Makassar revealed that although industrial and economic developments brought changes to the culture and values of the community, they also widened social disparities and triggered consumerist lifestyles. As a result of global developments, people's lifestyles changed significantly, causing the erosion of collective values. From both studies, it is clear that the influence of globalization has an impact on changing the paradigm and behavior of local communities, with serious consequences such as ecological damage and consumerist patterns that occur due to openness to tourism and industry. (Widiansyah & Hamsah, 2018, 45-46)

Previous studies have highlighted the negative impacts of tourism and globalization on local communities—such as land ownership shifts, ecological degradation, and the rise of consumerist lifestyles—but few have deeply examined the role of indigenous-based education as a stronghold for cultural identity. These studies tend to focus on economic and socio-cultural aspects without exploring how indigenous communities respond to these changes through internal mechanisms, particularly through traditional education. Yet, indigenous education holds significant potential in preserving the continuity of spiritual values, ecological relationships, and communal practices that form the foundation of collective identity. This research gap needs to be addressed by examining indigenous

education models in the Tenganan community in Bali and the Baduy Luar community in Banten, in order to understand how such education serves not only as a means of cultural preservation but also as a form of resistance against the hegemony of modern values brought by tourism and migration.

The author conducted interviews with two community leaders from the Tenganan and Baduy Luar Traditional Villages. The social shifts and forms of resistance that occurred in these two communities provide an interesting discourse to study. Based on an interview with Sadra, a community leader in Tenganan Traditional Village, Bali, it was revealed that many villages in Bali have experienced ecological impacts and identity shifts due to tourism penetration. However, Tenganan Traditional Village managed to maintain its integrity from the pressure of tourism and large capital interventions that sought to control the area. This resilience is largely due to the continuity of traditional education that has been passed down from generation to generation and is still preserved (Interview with Mr. Sadra, September 7 , 2024) .

Meanwhile, an interview with Mr. Pandi, the traditional leader (*Jero Adat*) of Baduy Luar, shows that traditional education plays a central role in preserving their cultural values from erosion. Traditional education is not only the foundation for the community in maintaining traditional identity, but also allows adaptation to modern developments (technology, fashion, and tourism) without losing the essence of the inherited customs. (Interview with Mr. Pandi, September 18 , 2024) .

Through these two interviews, it is apparent that indigenous education plays a significant role as a cultural resilience mechanism. Although often considered outdated and different from the formal education system recognized by the state, indigenous education is actually an important instrument for both communities in rooting and maintaining their traditional values amidst the increasing challenges of globalization.

This study uses Paulo Freire's theory of liberating education as the basis for analysis. The hypothesis proposed is that indigenous education in the Tenganan and Baduy Luar contains elements of conscientization, namely a process of critical awareness that allows indigenous peoples to free themselves from the dominance of global culture and an education system oriented towards modern values. Indigenous education, which is often considered backward and not in line with formal education, actually plays a role as a tool of liberation through the mechanism of conscientization. This reality will be examined through Freire's perspective to understand the relevance of indigenous education in the context of global challenges (Maarif, 2018, 116-118; Gaudry & Lorenz, 2018, 219-221; Nenohai, 2024)

Paulo Freire argued that education should be transformative and liberating, rejecting all forms of oppression. He emphasized that education should not only be informative but also raise the individual's critical awareness of the world around him. There are two main aspects to this concept: first, education should make the world aware that it is dynamic and encourage progressive change towards liberation; second, education should emphasize that human freedom is essential and cannot be limited by external authority, including a repressive education system. In this context, Freire sees education as a means of liberation for oppressed or underdeveloped groups, because through education, they are able to understand and fight against the structures that oppress them (Paulo Freire, 2001, 11-14; Demola Akinyoadé (ed), 2011, 13-14) .

Freire's theory is applied to research indigenous education which is often perceived as an ancient, unmodern education system, and significantly different from formal education recognized by the state (such as schools and universities). This study aims to examine in more depth how the traditional education model in the Tenganan and Baduy Luar communities not only functions as a means of passing on traditional values, but also becomes an effective instrument of cultural resistance. Indigenous education has been proven to contain elements of liberating conscientization, so that it is able to provide resilience for indigenous communities amidst the penetration of global values and the pressures of modernity.

Method

This study applies a field research methodology using a qualitative approach tailored to gather insights within a naturalistic inquiry framework. Unlike quantitative research, which seeks to explain social phenomena through extensive data for predictive purposes, this qualitative approach emphasizes a holistic view, recognizing social reality as intricately complex and valuing a deep understanding of each component. Conducted in Tenganan Village, Bali, and the Baduy Luar in Banten, Indonesia, the study involved interviews with local community leaders to capture their perspectives.

This study employs a qualitative approach through field research to explore the role of indigenous-based education in preserving the cultural identity of indigenous communities amid the pressures of tourism and the influx of modern values. A qualitative approach was chosen because it allows for an in-depth understanding of the meanings, experiences, and social practices that communities live out in a contextual and natural manner.

Data were collected through participatory observation, in-depth interviews, and documentation. Observations were carried out over the course of one week in each

community to capture the daily life dynamics and the direct practices of indigenous education. In-depth interviews were conducted with traditional leaders from both communities involved in local education, to gather their perspectives on the significance of indigenous education in safeguarding identity, spirituality, and ecological relationships. Additionally, documentation was used to record events, cultural symbols, and archives that support the narrative construction.

The data analysis process began with the processing of interview results. Interview transcripts were thematically analyzed to identify patterns, values, and key practices related to indigenous education. Data reduction was performed by sorting relevant information and filtering statements that reflect the core values of the communities. Finally, conclusions were drawn by synthesizing the categorized findings. These conclusions are inductive, emerging from the ground up based on rich field data, rather than being imposed by theoretical frameworks from the outset. The field findings were further analyzed in relation to the literature on indigenous education, cultural identity, and the impacts of tourism, to demonstrate how indigenous education functions as a form of cultural resilience and resistance against the hegemony of global values.

Result and Discussion

Strengthening Harmonious Through Tri Hita Karana

The indigenous peoples of Tenganan, Bali, and Baduy Luar, Banten, are two communities that collectively maintain and preserve the values of indigenous education (intergenerational transmission such as weaving palm leaves and understanding daily ritual life, teach customary rules and communal values, involved in caring for the environment and are guided to preserve tourism practices that align with ecological and customary values for young people), which are their strength in facing the challenges of changing times. Although the challenges faced cannot be avoided, these two communities demonstrate resilience by adapting to the changes that occur. Indigenous education serves as the main pillar that forms the adaptive capacity of these two communities.

Tenganan Village, as one of the villages in Bali, does not recognize a caste system, unlike the customs of Balinese Hindus in general. The residents of Tenganan Village emphasize the importance of balance in various aspects of life, in line with the teachings they adhere to, namely the Hindu Dharma Sect of Indra. This teaching, known as Tri Hita Karana, emphasizes the importance of maintaining a balanced relationship between humans and others, humans and nature, and humans and God. Nevertheless, Tenganan Village still maintains the existing traditional social structure (Sumunar et al., 2017, 112) .

Tri Hita Karana philosophy is passed down narratively and embedded in the memories of the younger generation to remember their identity and origins. This inherited education makes the younger generation aware of the importance of maintaining balance in the Tenganan community. These educational values are instilled through collective activities in the traditional banjar, where parents educate the younger generation by prioritizing balance between humans, nature, and God (Interview with Mr. Sadra, September 07 , 2024) .

Tri Hita Karana is divided into three aspects: first, Prahyanan, which includes the relationship between humans and God; second, Pawongan, which is the relationship between humans; and third, Palemahan, which emphasizes the relationship between humans and the environment. The application of this philosophy is regulated by customary norms maintained by traditional elders, as guardians and heirs of the values of Tri Hita Karana (Mudana, 2018, 24-30; Satria, 2020, 36-37) .

The educational model through the application of customary values in the transmission of daily life, involving young people in inheriting and preserving noble values that contain ecological wisdom, positions customary values as core principles. Equality of relationships and balance in life are values that are passed down from generation to generation. Indigenous education that takes place collectively in the traditional hamlet is carried out continuously, with daily practices, both in happy and sad situations, becoming a means of oral education. Parents and traditional elders have an important role in teaching these values to the younger generation (Interview with Andi, September 09 , 2024) .

When a company attempted to take over land in Tenganan Village to exploit water sources, the indigenous community collectively protested. Tenganan Village is different from other traditional villages in Bali, with strict regulations, where visitors are required to obey the existing rules, including a ban on staying overnight and making it a commercial tourism object. However, this village is open to visitors or tourists who want to learn about indigenous people, nature, and customary forests (Interview with Mr. Sadra, September 07 , 2024) .

Traditional elders and the younger generation work together to manage tourism without government intervention, independently developing Tenganan tourist destinations in line with conservation efforts. The community also applies customary rules, by utilizing the forest to find food and survival. The forest is used as an economic resource, but is not exploited excessively or used as a tourism commodity such as hotels or villas (Interview with Mr. Sadra, September 7 , 2024) .

The close and egalitarian relationship between indigenous people, nature, and the elements of life provides legitimacy to every Tenganan resident to control and utilize natural resources, bearing in mind the importance of sustainability. The education emphasized is not formal, but involves the younger generation getting to know nature, plants and the land. In the forest of Tenganan Village, there are many wild plants that are useful for medicine. Community involvement in this educational process strengthens the bond between humans and nature. The Tenganan community is aware that ecosystem damage will have an impact on their lives. The ecological balance maintained through customary and spiritual values is the foundation for holistic and sustainable management of natural resources (Interview with Mr. Sadra, September 7 , 2024; Noviasi et al., 2015) .

In contrast to the changes that occur due to tourism which often harm the environmental quality in Bali Province, the Tenganan community is open to change, but still maintains the education taught in the village banjar. The life of a community that cannot be intervened is shaped by customary values and education inherited from traditional elders. Acceptance of visitors or tourists is more emphasized on the educational aspect, not on land control. Thus, this village shows that the traditional values that are maintained can influence the outside world (Noviasi et al., 2015; 7-8; Urbanus & Febianti, 2017; Mudana, 2018, 35) .

The Role of Oral and Collective Heritage in Baduy Luar Culture

The Baduy Luar community maintains their ancestral heritage by internalizing these values in their daily life practices. Education is not implemented formally like in schools, but through experiences and interactions in everyday life. To protect cultural heritage, indigenous peoples reject the influence of outside cultures, including formal education, because it is considered to threaten the sustainability of the customs they believe in. They believe that formal education is not the only way to gain knowledge (Xiaomei & Isnendes, 2024, 3-4) .

Concern for cultural preservation has driven the Baduy people to emphasize education through oral teachings and life practices passed down from generation to generation. Education set by the government is often considered inconsistent with customary values, which can erode understanding of their traditions. As a result, the Baduy people are considered different and backward compared to society in general.

In Baduy community, education focuses on oral tradition and the instillation of values in the context of the family. The inheritance of values and rules, known as Sialang, is conveyed in everyday life, both individually and communally. The responsibility for education lies with parents, where children are taught about life practices, such as farming, leadership, trust, and various other important values. This shows that education in Baduy is

understood not as a formal structure, but as an awareness of social relations and responsibilities (Interview with Mr. Pandi, September 18 , 2024) .

The educational model applied is oral and based on collective memory, which makes the educational process more dynamic. The educational principles taught emphasize experience. Experience, memory, and values that are continuously passed down are believed to be able to shape individual awareness and responsibility to maintain the continuity of traditional values (Interview with Teh Inong, September 18 , 2024) .

Therefore, simplicity, social relations, and ethical values of life become a cycle that is inherited until today as an effort to maintain traditional values. The knowledge gained from education serves as a defense against external influences and potential exploitation of customary values. The self-dignity taught through education ensures that the knowledge possessed by the community remains sustainable (Millani et al., 2024, 25-29; Maarif & Asfinawati, 2022) .

Children learn through farming experiences, caring for forests, and protecting water sources. Every month, there is a collective teaching conducted by traditional elders to emphasize traditional values to the younger generation. This oral teaching serves as a reminder and control for them regarding the prohibitions and rules that apply. Although the Baduy Luar are open to technological developments and behavioral influences from outside, they still maintain the rules that must be maintained (Interview with Kang Pandi, September 19 , 2024) .

Land, forests, and springs are important elements for the Baduy Luar community. The education that is inherited emphasizes that nature has the same position as humans; maintaining the sustainability of nature means maintaining life itself. Rejection of land and forest exploitation is a real manifestation of the education that continues to be inherited. The community maintains the integrity of agricultural land by not using chemical fertilizers, determining planting times, and dividing forests into planted forests and protected forests, which is evidence of a holistic relationship that is maintained for the sake of mutual survival (Senoaji, 2010) .

The education model in Tenganan and Baduy is a form of traditional education that is carried out verbally and collectively. The strength of this educational model lies in the role of the family, elders, and personal awareness. According to Smith, this is the strength of the customary or cultural values that are lived. Customary values are considered a sacred culture that is proudly inherited. These values are seen as divine culture that influences the relationship between humans, each other, and nature. This recognition encourages awareness

of the ongoing process of indigenous education, regardless of the changes that occur around them (Smith, 1998, 4-9) . This is reinforced by Ferdy Hidayat's research on the Ranteberang indigenous community in Sulawesi, which shows that traditional education that continues to be passed down (*paondo*) contributes to the existence of indigenous community identity (Hidayat, 2023, 248=249)

Liberating Education: The Role and Impact of Indigenous Education in Cultural Resilience

The education model implemented by the Tenganan and Baduy indigenous communities is not only a mechanism for transferring knowledge from one generation to the next, but also a deeper process, which focuses on strengthening collective awareness and affirming the cultural identity that has long been lived by these communities. Referring to Paulo Freire's theory of education, especially his criticism of the bank-style education model—where knowledge is passively transferred from teacher to student without any critical interaction—indigenous education in Tenganan and Baduy is fundamentally different. This indigenous education emphasizes the importance of critical reflection and active participation in every stage of the learning process, which aims not only to internalize indigenous values, but also to build critical awareness that allows each individual and community to collectively maintain and strengthen their cultural identity, especially in facing the challenges of modernization that continue to grow. (Paulo Freire, 2001 , 33-37; Gaudry & Lorenz, 2018) .

Although indigenous education in both communities is generally delivered orally and does not use formal structures like those found in modern education systems, this does not reduce its effectiveness in building a deep and sustainable collective consciousness. The collective consciousness formed through indigenous education contains significant personal power, which is strengthened by the process of ongoing dialogue and sharing of experiences between community members. In this way, indigenous values passed down from generation to generation are not only passively accepted, but are understood and infused as an integral part of the collective identity of indigenous peoples. This indigenous education forms a kind of collective memory that makes every individual in the community feel deeply connected to their history, values, and cultural identity, which is inherently in contrast to the more hierarchical formal education model that tends to prioritize one-way power relations. (Fowler, 2005 ; King & Schielmann, 2004 ; Maarif, 2023) .

Freire's thinking emphasizing the importance of critical awareness in education provides special relevance in the context of indigenous education in Tenganan and Baduy. According to Freire, education should not only aim to transfer values, but should also be a

space where learners can reflect on their social reality and engage in meaningful decision-making. In this case, indigenous education functions as a tool to maintain and preserve the values embraced by indigenous communities, as well as a mechanism to face and navigate the challenges of increasing modernization. The experience of the Tenganan community, for example, where village youths actively participate in managing the tourism sector and maintaining ecological balance in their area, shows how indigenous education can encourage active participation and deep ecological awareness (sacred knowledge) (Manggeng, 2005, 41-43) .

Likewise, the Baduy community demonstrates the importance of learning through field experiences and instilling a sense of collective responsibility for the preservation of the environment and traditional traditions. This traditional education is recognized as an egalitarian system, where every individual, regardless of age or social status, is considered equal in the teaching and learning process. This egalitarian principle is in line with Freire's thinking on transformative education, which rejects the hierarchical education system and prioritizes dialogue and active participation from all parties involved. Through the transmission of knowledge from traditional elders to the younger generation, traditional education creates a space in which critical awareness of the importance of resistance to the pressures of globalization can be formed and developed. Relationality, which is at the heart of this traditional education process, includes not only relationships between humans, but also broader relationships between humans, land, and the environment (community cosmological and social order) (King & Schielmann, 2004, 34; Freire, 2005; 95; Maarif, 2023) . This collective awareness strengthens inherited customary values, which serve as a social and cultural foundation for community sustainability.

Education in Tenganan and Baduy not only functions as an effort to preserve the knowledge and traditions that have existed for a long time, but also becomes a learning space that empowers the community to continue to adapt to the social changes that occur around them. This education allows indigenous people to maintain their cultural identity while maintaining ecological balance, showing that the traditional education model is not something static, but rather a dynamic process that continues to develop along with the challenges and opportunities faced by the community. Thus, traditional education plays an important role in strengthening the capacity of indigenous communities to survive and adapt in the midst of globalization, while maintaining the cultural and ecological integrity that is an inseparable part of their identity.

In the context of indigenous education, the teaching and learning process not only focuses on the transfer of knowledge from generation to generation, but also opens up space for collective reflection, the formation of social identity, and strengthening community solidarity. This principle is in line with Paulo Freire's idea that education should be a tool for liberation and empowerment, not just a mechanism for reproducing hierarchical and exploitative systems. Indigenous communities in Tenganan and Baduy show that their indigenous education plays an important role in encouraging critical awareness and collective participation to fight for their rights, maintain cultural identity, and preserve ecological balance amidst the pressures of modernization and tourism (Freire, 2005, 87-89) .

The concept of "relational identity" in customary knowledge in Tenganan and Baduy is considered a major force in dealing with threats to cultural identity and ecological sustainability. Samsul Maarif emphasized that customary values create a connection between humans and non-human entities, as part of a mutually influential life cycle. This idea is reinforced by Laura Hobgood and Whitney Bauman who argue that matter on earth has its own agency, in line with Maarif's view of the interconnectedness of these relationships. This concept of indigenous education allows the Tenganan and Baduy communities to survive and preserve their cultural identity amidst the threatening flow of development (Maarif, 2023, 8-9; Bauman, 2011, 778-780) .

The indigenous education implemented in this community also rejects the structure of human domination over nature, and instead teaches the principle of egalitarianism, where humans return to simplicity and a commitment to respect the existence of other creatures. This kind of knowledge does not make indigenous peoples left behind, but instead shows how they practice values that must essentially be upheld by humanity. (Freire, 2005, 59-61) .

Experiences in Tenganan and Baduy Luar show that indigenous communities do not reject progress, but instead are open and negotiate with change. In Tenganan, the traditional village is used as an educational tool for tourists to learn about the forest and traditional values. Meanwhile, in Baduy Luar, openness to the use of electronic devices such as mobile phones, along with teaching traditional values to tourists, reflects their ability to adapt to modernity. Both communities emphasize the importance of dialogue with outsiders as part of the educational process and efforts to maintain the sustainability of traditional values (Demola Akinyoade (ed), 2011; Homi K. Bhabha, 2004) .

Freire asserts that dialogue in education must be rooted in humanization efforts, making it an alternative to dealing with cultural differences. Indigenous knowledge inherited in Tenganan and Baduy is treated with respect for these values, while at the same time being

taught to tourists to be understood and appreciated. This teaching model allows indigenous values to be universally accessible, and the process of knowledge transmission occurs not only in the internal environment of indigenous communities but also to external parties (Freire, 2005, 77) .

Through the experiences of the Tenganan and Baduy communities, Freire saw that indigenous education not only succeeded in negating the hierarchy of knowledge, but also contributed to the formation of a universal consciousness that emphasized respect for culture and nature. This indigenous education is open to adapting to cultural diversity and identity challenges in the era of globalization.

Local wisdom in the Tenganan and Baduy communities is not only a form of noble character, but also a foundation for building awareness of integrity towards culture. Local wisdom functions as social capital that reflects how individuals respond to changes in their physical and cultural environment. Local knowledge is the result of dialectical interaction between individuals and their environment, which grows and develops together with the concrete situations faced by the community.

Thus, indigenous education not only maintains the continuity of tradition but also creates space for critical reflection that encourages indigenous communities to remain relevant and resilient amidst changing times.

Conclusion

Liberating education, as envisioned by Freire, emphasizes critical, reflective, and autonomous thinking rather than passive acceptance. In the context of indigenous education, such as that practiced by the Tenganan and Baduy Luar communities, individuals are not merely inheritors of tradition but are invited to realize these values as part of a collective struggle. Education here is not rooted in domination, but in relational freedom, human dignity, and ecological harmony with the community.

Faced with external pressures—from state systems to global forces—these communities uphold a trans-objective way of thinking that blends critical openness with subjective lived experience. Indigenous education becomes a tool to build solidarity and resist external domination, while remaining open to change, so long as it occurs within a framework of mutual respect and equality. This approach aligns with Freire's notion of education as a path to liberation, not subjugation.

Unlike conventional models that promote individualism and competition, indigenous education fosters cooperation, interdependence, and shared responsibility. It is not simply a generational transfer of knowledge but a process of building identity, sustaining culture, and

cultivating ecological and social consciousness. For marginalized communities like Tenganan and Baduy Luar, this education is a form of resistance—empowering them to assert their rights, protect their land, and challenge the exploitative systems of modern capitalism.

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