



Indigenous knowledge in Indonesia curriculum development: Literature review of Indonesia's education policy

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ABSTRACT

Indigenous knowledge is defined as traditional knowledge, ecological knowledge, and indigenous society science that has existed throughout history and continues to be inherited from generation to generation. One of the fulfillments of indigenous people's education rights in Indonesia is the existence of some policies implemented related to indigenous knowledge and other values. This article aimed to explore how indigenous knowledge contributes to the curriculum development of Indonesia. A literature review was conducted on several of Indonesia's education policies and some studies on implementing each policy. The result shows that indigenous knowledge can also advance broader public education goals. Even though some implementations were not as standard as the target, it should be realized that the policy has made, for instance, the special education services (PLK), the local curriculum that covers the native language, which is part of indigenous knowledge established, have a huge impact on the indigenous community. Then, the current policy for revitalizing native languages in Kurikulum Merdeka Episode 17 in 2022 has been in line to advance and develop the cultural identities of Indigenous people in Indonesia.

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ABSTRAK

Pengetahuan adat didefinisikan sebagai pengetahuan tradisional, pengetahuan ekologi, dan ilmu masyarakat adat yang telah ada sepanjang sejarah dan diwariskan dari generasi ke generasi. Bentuk implikasi hak pendidikan bagi masyarakat adat di Indonesia adalah adanya kebijakan-kebijakan yang diterapkan terkait dengan pengetahuan adat dan nilai-nilai lainnya. Artikel ini bertujuan untuk mengkaji bagaimana pengetahuan adat menjadi bagian dalam pengembangan kurikulum Indonesia. Sebuah tinjauan literatur digunakan untuk menganalisis beberapa kebijakan pendidikan Indonesia yang berlaku dan penelitian lainnya terkait implementasi dari masing-masing kebijakan. Hasilnya menunjukkan bahwa pengetahuan adat dapat meningkatkan tujuan pendidikan yang lebih luas. Meskipun beberapa implementasi hasil kebijakan tersebut tidak terlaksana sesuai target. Tetapi, perlu dipahami bahwa kebijakan yang telah dibuat, seperti, adanya layanan pendidikan khusus (PLK), kurikulum muatan lokal yang mencakup bahasa daerah sebagai bagian dari pengetahuan adat, memiliki dampak besar pada masyarakat adat. Kemudian, adanya kebijakan revitalisasi bahasa daerah dalam Kurikulum Merdeka episode 17 pada tahun 2022 juga telah sejalan dengan tujuan untuk memajukan dan mengembangkan identitas budaya dari masyarakat adat di Indonesia.

Kata Kunci: Kebijakan kurikulum; pendidikan masyarakat adat; pengetahuan adat

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INTRODUCTION

Indigenous peoples have actually existed in Indonesia for a long time. They inhabit the entire coastal and mainland territory of Indonesia. According to data collected from the Indigenous People Alliance of the Archipelago (AMAN), Indonesia has a high Indigenous population, with an estimated 40-70 million, of whom 20 million are joining AMAN. Those who identified and joined AMAN from different backgrounds, starting with beliefs and ways of life. They live and grow with their traditions and habits that have existed for years. Even though some communities are not identified formally, it does not mean they do not exist in Indonesia. On the contrary, most of the indigenous live in the different areas. This problem might be the major issue affecting their lives. This aligns with the statement of [Nesterova and Jackson \(2021\)](#) that the indigenous people are one of the poorest, most marginalized, and most vulnerable groups in the world today. Another issue in this situation was the decline of traditional indigenous communities.

The education that fit the indigenous community was not from their culture. For indigenous students in this context, only a few, if any, adjustments are made to meet their needs better since urban indigenous communities are often considered to be absorbed into dominant cultures and are accustomed to living apart from their traditional culture and communities. In addition, it is also weird that there are too many procedures from some formal schools that are not in line with the customs and habits of the indigenous ([Husain et al., 2021](#)). Although they have a unique perspective on education, they cannot determine what kind of education is required and which teachers are desired ([Kholiq et al., 2022](#)). In short, integrating local wisdom or indigenous knowledge into the curriculum of education on various subjects is a first step in gaining an in-depth understanding related to the education of Indigenous communities. The intended integration aims to maximize indigenous society's education's social and cultural relevance.

Indigenous knowledge is the understanding, skill, and philosophy developed by Indigenous people with a long history of interaction with their natural environment. All the different terms refer to the various forms of knowledge and understanding developed by indigenous societies throughout history and continue to be inherited from generation to generation. These forms of knowledge often cover a wide range of subjects, including the natural environment, cultural practices, and spiritual beliefs. They can play an important role in shaping how indigenous peoples interact with and understand the world around them. According to [Biantoro \(2021\)](#), traditional knowledge is one of the objects of cultural progress. In the context of cultural sustainability, education truly plays two main roles. They are the enhancement of individual potential and the preservation of cultural values. In many cases, indigenous knowledge is still considered primitive by some societies.

Moreover, this knowledge is still not given the same recognition or respect as other scientific knowledge. Recognizing and respecting local wisdom can help promote the inclusion and empowerment of indigenous communities by recognizing the value and validity of their knowledge systems ([Hukmi, 2023](#)). Education for indigenous people preserves their culture and develops the skills and expertise they need to be a part of the twenty-first century. In addition, teachers with a high level of cultural competency can incorporate and interpret their understanding of student culture into their attitudes, routines, and standards to enhance the effectiveness of their instruction and the learning outcomes of their students. [Suarta et al. \(2022\)](#) found that students' perceptions of their teacher's original knowledge and cultural competency positively affect their learning results regarding cognitive, social, and interpersonal abilities.

One of the fulfillments of indigenous people's education rights in Indonesia is the existence of some policies implemented related to indigenous education in terms of indigenous knowledge and other values. Besides, policy is a set of concepts and foundations that form the main lines and bases of a plan in the execution of tasks, leadership, and ways of action (on government, organization, and so on); or as guidelines for management in pursuing goals, ideals, and goals. In the status of the national curriculum, indigenous knowledge that has been formed is the native language in the local curriculum. It has been

legalized since 1987 based on Keputusan Menteri Pendidikan dan Kebudayaan Nomor 0412/U/1987 tentang Penerapan Muatan Lokal Kurikulum Sekolah Dasar. In this mandate, indigenous knowledge was implemented in line with the local potential, such as social, environmental, and territorial needs. It aims to develop and revitalize each culture that belongs to the students in every region of Indonesia. The policy relating to the entry of local curriculum into the content standard is based on the fact that Indonesia is composed of various tribes that have a cultural diversity (tradition, style, language, art, handicraft, regional skill) that strengthens the Indonesian nation's values of life (Thariq et al., 2023).

Local curricula currently being implemented in most schools include regional skills, arts, and native language subjects. Furthermore, a special services education policy (PLK), the core of education specialists for indigenous knowledge, was formed to intensify indigenous people's variety. Regarding national education standards, this policy is stipulated in Keputusan Menteri Pendidikan dan Kebudayaan Nomor 67 tahun 2016 tentang Perubahan Atas Peraturan Menteri Pendidikan dan Kebudayaan Nomor 72 Tahun 2013 tentang Penyelenggaraan Pendidikan Layanan Khusus, subsection 7, paragraph 1, on Curriculum in the PLK Program. However, implementing the proposed special service education has not been optimal because it does not have the necessary technical guidelines (Biantoro, 2021). Furthermore, some studies related to the policy of indigenous knowledge in the national curriculum also existed; for instance, in 2015, the British Columbia (BC) Ministry of Education mandated that indigenous knowledge, pedagogy, and world views of indigenous people be gradually incorporated into all new K-9 and 10-12 curricula over a four-year period. These regulations were set out in The Draft Principles that Guide the Province of British Columbia's Relationship with Indigenous Peoples by the federal government in 2017 (Prest et al., 2021). Meanwhile, based on the existing policy frameworks and reform initiatives, educational outcomes for indigenous people, as well as integrating their culture, which is in line with the relevant curricula, are also addressed by educational jurisdictions across Canada (Wotherspoon & Milne, 2020). On that basis, this article aimed to discuss the indigenous knowledge of curriculum development in the context of Indonesia's education policy that had been implemented.

LITERATURE REVIEW

The Indigenous People

Indigenous peoples have been officially recognized for their right to exist. Unifying different territories formed Indonesia throughout Nusantara into one nation, language, and homeland. These territories included the unity of indigenous peoples, which was the absolute condition of establishing the Republic of Indonesia (Gunawan, 2021). Previously, some names were referred to this group, such as indigenous people, traditional societies, communities of customary law, and societies (Kadir, 2019). According to Arizona, the meaning of indigenous peoples can be adapted to the approach and terms of the Undang-Undang Dasar Republik Indonesia 1945. *The first term*, known as the Commonwealth of Indigenous Peoples, through the approach of the system of government, the unity of the commonwealth is regulated in the Undang-Undang Dasar Republik Indonesia Tahun 1945 subsection 18B paragraph (2), which states that the country recognizes and respects the Unions of Indigent People's Societies as well as their traditional rights as long as they are alive and following the development of the society and the principles of the Republic of Indonesia, as regulated by law. *The second term*, called Traditional Society, through the approach of Human Rights, is regulated in the Undang-Undang Dasar Republik Indonesia Tahun 1945 subsection 28I paragraph (3), which states: "the cultural identity and the rights of the traditional people are respected following the development of the times and civilizations". The last term is called society, in the cultural approach regulated by the Undang-Undang Dasar Republik Indonesia Tahun 1945 subsection 32 paragraph (1), which states that "the country advances the national culture of Indonesia in the world civilization by guaranteeing the freedom of the people in preserving in developing its cultural values. In other words, the indigenous people also have sovereignty over land and natural wealth, social-cultural life

governed by customary law, and customary institutions that maintain the sustainability of their lives as indigenous communities.

In line with this, Dalidjo stated that four ancestral heritages or origins distinguish between indigenous and other societies. *First* is the same cultural identity, including language, spirituality, values, attitudes, and behaviors that distinguish indigenous people from others. *Second* is the system of values and knowledge, including indigenous knowledge that can be traditional medicine, farms, games, customary schools, and other innovations. *Third*, the habitat, which includes land, forests, seas, and other natural resources that are not merely seen as goods of production but also relate to religious and socio-cultural systems. *Finally*, customary law and institutions that encompass rules and governance live together to regulate and take care of themselves as a social, cultural, economic, and political group. In accordance with this, the existence of indigenous societies that involve all aspects of politics, including their education, is also recognized worldwide. This is reflected in the Declaration on the Rights of Indigenous Peoples at the United Nations General Assembly held on September 13, 2007. In particular, this declaration fully recognizes and secures indigenous peoples' rights, including the right of families and communities to maintain shared responsibilities for their children's upbringing, training, education, and well-being, following the children's rights listed in the Guarantee of the Rights of Indigenous Communities. In addition to recognizing its rights, the declaration reaffirmed that indigenous societies are equal to all other societies while recognizing everyone's right to be different, to see themselves differently, and to be appreciated for these differences (Sonia, 2020).

Educational Curriculum of Indigenous People

In the article, Vass and Hogarth (2022) describe the Coolangatta Declaration of 1987, which discusses the rights of indigenous peoples in education, better known as the Coolangatta Statement. It is a product of global indigenous community educators' work at the World Conference on Indigene Society in Education (WIPCE) in Vancouver, Canada. It discusses the rights of indigenous peoples in education. WIPCE has been one of the key conference events that brings together educational specialists, researchers, students, and indigenous communities to share successes and ideas in educating indigenous people since its inception over 30 years ago. Focused on the rights-based agenda, the Coolangatta Declaration reaffirms several things, among them that, in point three, Indigenous Education, as a medium of personal development and intellectual empowerment, is essential for the survival and celebration of indigenous culture. In point four, being an indigenous society is a privilege. Therefore, all indigenous societies must ensure that their respective cultures, philosophies, and ideologies remain strong and continue to evolve. Lastly, in point five, the world's indigenous societies reaffirm our innate right to determine our destiny in all respects. Self-determination is about making choices and decisions based on information and creating the right structures for transmitting culture, knowledge, and wisdom for the benefit of each culture (Ansloos, 2022).

In the amendment of Indonesia, specifically, the regulations that are expressed for Indonesia indigenous communities are listed in Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, i.e., subsection 4, subsection 5 paragraph (3), and subsection 32 paragraph (2) guarantee the existence of indigenous education. It is also strengthened in the Peraturan Menteri Pendidikan dan Kebudayaan Nomor 72 Tahun 2013 tentang Penyelenggaraan Pendidikan Layanan Khusus, even though there is a gap between existing regulations and the implementation of those regulations about education services for indigenous communities. Then, Peraturan Menteri Pendidikan dan Kebudayaan Nomor 67 Tahun 2016 tentang Perubahan Atas Peraturan Menteri Pendidikan dan Kebudayaan Nomor 72 Tahun 2013 tentang Penyelenggaraan Pendidikan Layanan Khusus, one of which includes rules related to the implementation of special services education for indigenous communities, as well as about the 2013 local curriculum that contained native language and ethnic culture as part of

indigenous knowledge in Peraturan Menteri Pendidikan dan Kebudayaan Nomor 79 Tahun 2014 tentang Muatan Lokal Kurikulum 2013. This rule defines a local curriculum as subjects in educational units that contain a wealth of information and learning processes regarding local potential and uniqueness, intending to improve students' awareness of excellence and intelligence in the area where they live. In addition, Rusman explains that the scope of the local curriculum can be native language, English, indigenous knowledge, local skills and craftsmanship, customs, and knowledge of various characteristics of the environment, as well as things deemed necessary by the region concerned (Saputra, 2022). Knowing what has been done and the program run surely needs a study of indigenous education. McKinley stated that the study of indigenous education is in conjunction with strategy, policy, pedagogy, and curriculum that will result from indigenous education development. In other words, studying indigenous education can contribute to all aspects that will increase understanding of indigenous knowledge and each program around them (Maxwell, 2018).

METHODS

A literature review is the method used in this study. The literature review aims to extract research keyword terms, analogies, and results from the contributions of each research source to a reputable journal based on Schimago rank and several reference books, along with other supplementary documents such as annual performance reports and regulatory or legislative documents, to reach conclusions on the integration of indigenous knowledge into the educational curriculum of Indonesia (Dyment, 2020). The systematic review carried out in this study consists of four stages: (1) the development of research objectives through indigenous educational keyword selection strategies and the integration of native knowledge; (2) the search for literature through one-on-one journal filtering; and (3) the systemic search for databases through SEforRA, an indexed and ranked research article search engine based on Scopus. (ScimagoJR). SEforRA was developed by Muhaemin Sidiq in 2020, and the keyword search through Schimago (SJR) is the next step. (3) The next step is to perform the selection of journal articles in the following sequence: title and abstract filtering, complete text filing, journal quality assessment, data extraction, and (4) study analysis and narrative synthesis of the results of the entire journal related to the focus of this research. As for the reference source criteria in studying the various literature in this study, it refers to journals with a high impact factor with a time range of 2018-2023 (Triandini, 2019).

RESULTS AND DISCUSSION

Subsection 31 paragraphs (1) Undang-Undang Dasar Republik Indonesia Tahun 1945 states, "Every citizen has the right to education." Through the content of this regulation, the Indonesian government emphasizes that the right to education applies to anyone without limiting the community's territory, religion, or ethnicity. The right to education applies to all citizens of the country without exception. The next law is Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, subsection 4, subsection 5 paragraph (3), and subsection 32 paragraph (2) guarantee the existence of indigenous education. The explanation related to this regulation is fully related to the existence of education in indigenous societies. Therefore, this regulation fully guarantees the maintenance of education for indigenous communities. According to Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, subsection 1, paragraph (16), "Community-based education is the organization of education based on the specificities of religion, social, cultural, aspirations, and potential of the society as the education of, by, and for the society".

This regulation clearly shows that the educational system based on the community also undermines education for indigenous communities. This policy can be seen in the increasing education values in the indigenous communities of Dayak Meratus. In his study, [Herman \(2023\)](#) found that strengthening the education of the character values of the community of Dayak Meratus has been linked to patterns of management of forests, humans, and fields with customary ceremonies but has not effectively provided the practice of the values that the customary communities of Dayak Meratus have inherited from generation to generation. Then, through the Department of Education, the Hulu Sungai Tengah district government implemented a cultural and artistic promotion program for the Dayak Meratus community on a local, regional, and national scale. However, these activities have not fully maximized the role and functions of the Regional Government in preserving the high character values of the communities of Dayak Meratus through legal guarantees and recognition of the traditional values in the form of regional regulations or other forms of policy. Previously, [Erhan et al. \(2022\)](#) also found that implementing empowerment in remote indigenous communities had a major impact on the surrounding indigenous peoples. This program has been running from 2018 to 2019 in Pinang Jatus village, Long Kali district, and Paser district. As a result of the pandemic, the program was no longer implemented, and some indigenous communities left the site and returned to their former lives and lifestyles. To sum up, what has been found above, community-based education has been one step away from facilitating the education rights addressed by the national amendment, even if the implementation is still a tiny problem.

The next policy is Peraturan Menteri Pendidikan dan Kebudayaan Nomor 72 Tahun 2013 tentang Penyelenggaraan Pendidikan Layanan Khusus. Through this regulation, the Minister of Education specializes in providing education to indigenous communities through the organization of special services education. The policy is still less socialized, so the indigenous people are unaware of the policy. This policy also provided operational assistance to the PLK in its implementation. Unfortunately, the service has not been fully implemented ([Maulida et al., 2021](#)). On the other hand, many factors influence the implementing of an education policy for indigenous peoples, especially in special education services. They are 1) geographical conditions that make it very difficult for indigenous people to reach access to education; 2) inadequate means and supplies; 3) the variety of indigenous people's cultures that are mostly still preserved, both their respective cultures and traditions; 4) characteristics and lifestyles that indigenous people have that are so difficult to be included in formal education generally. In their study, [Andriyus et al. \(2021\)](#) found that the regional government's empowerment of remote indigenous communities, particularly in the Bengkalis district, has not been fully optimized. The efforts made by the government remained limited to assisting in providing educational facilities and opportunities for formal education.

Previously, the Ministry of Education developed a model for basic literacy education based on local wisdom in the remote indigenous community of the Dayak Meratus tribe. The model aims to assist tutors in implementing basic literacy education and facilitate learners in achieving the specified competencies. In other words, developing teaching materials for the KD-KAT program is designed to utilize local potential, culture, and environmental conditions. The teaching materials are written in Indonesian and Dayak to facilitate learners' understanding and application of the content in their daily lives. Incorporate indigenous knowledge, like traditional games, into their teaching materials, as found in some studies. For example, teaching technology education while integrating environmental education into their subject ([Matsekoleng et al., 2022](#)). Then, it combines artifacts of indigenous knowledge with physical education at school ([Mashoko, 2022](#)). This is because artifacts are physical, cultural entities that result from the activities, deeds, and work of all human beings in a society of objects or things that can be conceived, seen, and documented. Furthermore, Kasman also integrates indigenous knowledge and cultural diversity of the nation as a national identity in the geography learning module of eleventh-grade high school. The material's content relates to three learning activities: the influence of geographical factors on Indonesian

cultural diversity, the formation of national culture and the spread of Indonesia's culture, and the use of cultural products and conservation as part of global culture. It is in line with what is stated in the 2020 performance report by the Directorate of Faith in the One God and the Indigenous people that the cultural learning material and integrated character reinforcement in schools are improving. In the reality of social life, one cultural being cannot be separated from another cultural being (Nugroho, 2021).

In another regulation, the 2013 local curriculum contained native language and ethnic culture as part of indigenous knowledge in the Peraturan Menteri Pendidikan dan Kebudayaan Nomor 79 Tahun 2014 tentang Muatan Lokal Kurikulum 2013. This regulation explains that local curriculum is the materials or subjects on educational units that contain loads and learning processes related to the local potential and uniqueness intended for the area where the students live. Local load-related learning loads can be integrated into cultural arts, workshops, and/or physical education, sports, and health. However, if the integration of local load in the lesson cannot be done, local load-related learning load can become stand-alone subjects. Implementing regional language learning as a local load tends to be controlled by the limited competence of teachers, means, and supporting tools in learning. The Educational and Cultural Policy Research Centre, Ministry of Education and Culture 2019 evaluated the implementation of a local curriculum for character strengthening based on local wisdom in primary schools and found that the form of native language learning is formed the same in each region, such as Java, Madura, and Banjar. The study was carried out in two regions, East Java and Kalimantan, with the involvement of educational staff, supervisors, head of school, and local load teachers at Basic Schools. In its implementation, the local curriculum has many obstacles, for instance, the lack of teacher competence and learning facilities. Based on that, it is highly affected and has no qualifications as good as the standards for identifying potential local intelligence-based areas in student character strengthening. Another study also addressed the importance of a local curriculum to strengthen the local language that belongs to the indigenous community. In her study, Angraeni (2020) found that the role of the local curriculum in the Dayak Ngaju language included in the teaching material has been to preserve the region's language, especially in elementary school.

Another policy that was established for the rights of indigenous education is included in the national strategic plan of the Ministry of Education. With the development of the objectives through the regulations for the formulation of the goals, the quality of national education today has also been regulated in Peraturan Menteri Pendidikan, Kebudayaan, Riset, dan Teknologi Nomor 13 Tahun 2022 tentang Perubahan atas Peraturan Menteri Pendidikan dan Kebudayaan Nomor 22 Tahun 2020 tentang Rencana Strategis Kementerian Pendidikan dan Kebudayaan Tahun 2020-2024. The purposes referred to and related to the organization of education for indigenous communities contained in objectives 1 and 3, namely: 1. the expansion of access to quality education for students who are equitable and inclusive; and 3. the preservation and promotion of culture, language, and literature and their mainstreaming in education, through these goals and strategies, we increasingly strengthen the education of indigenous communities, better known as inclusive education, in the pursuit of maintaining education. Through this policy, cultural simulation is expected to be a strategy to recreate certain aspects to acquire information, clarity, value, understanding of other cultures, or develop skills. This is because integrating Knowledge of Indigenous Communities can enhance students' contact with parents at school and participation in indigenous traditions and customs and provide historically accurate curricula on society's history. This also represents what Ali opined, that the education sector should be empowered at all times and remain continuous and systematic. In other words, the indigenous knowledge in a part of the education curriculum should be empowered and sustainable. The educational system should be innovative and benefit all learners (Asyafiq, 2019).

Discussion

Some policies that have been regulated on the basis of the Basic Law and the Minister of Education and Culture Regulations have not been directly implemented (Biantoro, 2021). Even though the regional government has prioritized some programs to implement cultural and artistic promotion and empowerment in remote indigenous communities, these activities have not been fully maximized. In this case, there are no legal guarantees or recognition of traditional values in the form of regional regulations or other forms of policy implemented in the communities of Dayak Meratus (Herman, 2023; Erhan et al., 2022). However, the reality of the existence of indigenous peoples in Indonesia is very diverse, especially concerning geographical conditions, contacts with external cultures, and access to education, making the PLK for the indigenous people very varied. No model can be applied to all indigenous ecosystems in Indonesia.

On the other hand, almost everyone needs some of this knowledge within the framework of indigenous societies. These traditions are strong enough to survive thousands, even tens of thousands, of years of change and development and remain true to their essence. The implications of the epistemology of indigenous society's education can also be reflected in the mythology of Indigenous societies. According to Rosales, most of the mythology of Indigenous peoples in many countries has some central themes that are repeated and even typical of the identity of Indigenous people. The next policy that has included indigenous knowledge is the 13 Local Curriculum in Peraturan Menteri Pendidikan dan Kebudayaan Nomor 79 Tahun 2014 tentang Muatan Lokal Kurikulum 2013. Even though some studies found many obstacles to implementing this policy, it should be realized that the local curriculum has developed and unified indigenous diversity.

In line with this, the policy greatly impacts increasing the native language as a part of indigenous knowledge. The local curriculum still existed from its policy years ago till now. As it was, the local curriculum has been co-curricular activities in the current curriculum. The last policy is the Implications of Peraturan Menteri Pendidikan, Kebudayaan, Riset, dan Teknologi Nomor 13 Tahun 2022 tentang Perubahan atas Peraturan Menteri Pendidikan dan Kebudayaan Nomor 22 Tahun 2020 tentang Rencana Strategis Kementerian Pendidikan dan Kebudayaan Tahun 2020-2024. In line with this policy, the 17th Merdeka Belajar episode was launched on the revitalization of native languages. The program aims not only to respond to the critical conditions of the local language but also to restore the treasures of cultural wealth, thinking, and knowledge through the native language. Because of the extinction of the language, we will have a chance to eliminate the inner wealth of those speakers. The Language Development and Training of the Ministry of Education, Culture, Research, and Technology is the organization for native language revitalization programs. The program involves teachers, masters, and native language and cultural communities. Three revitalization models have their respective characteristics in practice.

There are A, B, and C Models. These models represent the extinction of the languages. For example, A Model is implemented through a structured approach to school learning. Learning is conducted integratively, contextually, and adaptively through local and extracurricular loads. This model can be found in the study of Januar (2020) in which the form of integration of local knowledge becomes an interesting learning medium for signifying the values of Pancasila through the use of Carano comics. The Carano comics are part of a cultural literature container. Next, the B model is implemented through the approach of learning in school if the territory of the language is adequate and community-based learning. Lastly, there is a C model with a community-based learning approach to limited and distinctive language areas by involving families and community centers as models of learning places. Two of them can be found in *the site-specific performance* designed by the Tari Semesta community (Gustianingsih et al., 2021).

Previously, the language revitalization program to maximize indigenous knowledge has been implemented since 2020, but it is still in the preparation stage. Through a series of online discussions (SDD), native language protection involves the public, who are interested in the efforts to protect the regional language and young native speakers. The implication of the program is an increase in the number of young speakers involved in the protection of languages in critical and endangered areas, with the target of 500 younger speakers having reached 385 youth speakers. By 2021, an increase in regional language viability with an index of 0.56% could be realized to 0.58%. By 2022, the index of regional language sustainability had increased by 45% to 18.73 percent of the progress of implementation activities up to Triwulan I. Access is obtained from 1) the percentage of local speakers; 2) the percentage of native languages entering the curriculum; 3) The percentage of native language teachers in formal, non-formal, or community educational institutions; 4) Percentage of native languages that have been rearranged, and 5) Percentage of native languages published in electronic media.

Subsequently, the preparation of a model of native language revitalization through several strategic steps, such as the launch of the Seventh Free Learning Program, the elaboration of guidelines for the revitalization of the regional language, the revitalization of regional languages in 12 provinces with coordination survey stages, the training of native language speakers (master teacher training), and the Mother Language Tunas Festival (Festival Tunas Bahasa Ibu). Regarding this, the revitalization program was formed to pretend the uniqueness and diversity of native languages in Indonesia. Therefore, native language refers to the values that are owned by the indigenous people (Sugih et al., 2020; Vass & Hogarth, 2020). By that means, it might indicate that the changes in the values, way of life, and characteristics of the indigenous people's culture are because their language is extinction. It also expressed what had been stated by the Coolangatta Declaration in 1987 and the basic laws and policies developed in Indonesia through the laws of indigenous education as a medium of human development and intellectual empowerment for the survival and celebration of indigenous culture. Furthermore, the program not only saved some extinct native languages but also protected some native languages that spoke the most. As the data shown above, there are a variety of challenges to maximizing all the policies. But, a common issue still referred to a patent model of indigenous knowledge in the national curriculum and special services to diverse indigenous communities in Indonesia, the competence of teachers in the native language development sector, and the readiness of supporting material developed by local governments to implement the policy.

CONCLUSION

The integration of indigenous knowledge through the policies that have been established in Undang-Undang Dasar Republik Indonesia 1945, as well as other regulations of the Ministry of Education and Culture for some years and in recent years, has become an important reference to how indigenous knowledge becomes the most important part in the development of educational curriculum. In addition, indigenous knowledge can also advance broader public education goals. Even though some implementations were not as standard as the target, it should be realized that the policy has made, for instance, the special education services (PLK), the local curriculum that covers the local language, which is part of indigenous knowledge established, made a huge impact on the indigenous community. Then, the current policy for revitalizing native languages in Kurikulum Merdeka episode 17 in 2022. It has been in line to advance and develop cultural identities. So far, the native language protection program has found barriers, such as the conditions of different regional languages in Indonesia. The presence of these barriers requires various policies and strategies from the language development sector, and the implementer of the program needs to make approaches to different models of language protection as well. This is the policy that, subsequently, in developing indigenous society's curriculum, can overcome the gap in knowledge and understanding. So that the educators can learn how to implement the curricula in

harmony with indigenous society based on the indigenous' needs as well. In conclusion, Indigenous knowledge addressed in curriculum development has been unique and varied in parts, like traditional knowledge, ecological knowledge, and indigenous society science that have existed for a long time. This might be an issue that should be analyzed further. This article only captures a view of general policy and its implementation, not a specific one, from many parts of indigenous knowledge. Indigenous knowledge has huge implications, so for the next research, it is necessary to reach out further on not only the policy and its implementation, in particular, the curriculum development established in Indonesia, but also how the policy begins from planning, implementation, and evaluation so it can be widely understood to elaborate on indigenous knowledge.

AUTHOR'S NOTE

The article on the study of this topic has no conflict of interest. The author also guarantees that the data and contents of the article are appropriate and free from the threshold of plagiarism.

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