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Re-envisioning Indonesia's Local Wisdom-Based Curriculum Policy: The Elsie Ripley Clapp Model Approach

Tria Ina Utari[1*], Maisyaroh[1], Ahmad Nurabadi[1], & Min-Ling Hung[2]

[1]Department of Educational Management, Universitas Negeri Malang, Indonesia.
[1]Teacher Education Center, Ming Chuan University, Taiwan

*Corresponding email: tria.ina.utari94@gmail.com

Abstract: Re-envisioning Indonesia's Local Wisdom-Based Curriculum Policy: The Elsie Ripley Clapp Model Approach. Objective: The local wisdom-based curriculum policy is a concept that can address problems for indigenous communities. The purpose of this research is to re-examine Indonesia's local wisdom-based curriculum policy through the Clapp model approach for marginal sub-ethnic groups. Method: The research method used is a literature review of findings from articles on indigenous curriculum policy, indigenous education, and indigenous community school. Results: The Elsie Ripley Clapp model approach is rooted in the value of the school as a democratic space and a commitment to social justice that unites various social classes, focusing on local history, geography, and economy. Conclusion: The application of Elsie Ripley Clapp's progressive pedagogical ideology in curriculum development practices in the 1920s-1930s at Ballard School in Kentucky and Arthurdale School in Virginia can serve as a conceptual approach to curriculum policy in Indonesian social education studies. This involves rethinking curriculum policy for community schools in marginal areas that are socio-geographically distinct and focusing on the communal values of society.

Keywords: curriculum policy, local wisdom, clapp model, community school, Indonesia.

■ INTRODUCTION

The underrepresentation of indigenous (marginal) groups in higher education is a detrimental impact of educational policies and a challenge faced by all countries, including Indonesia. This issue is also prevalent in Indonesia, where there has yet to be a study demonstrating the role of marginal (indigenous) tribes in the public sphere and education policy sectors that integrate indigenous knowledge systems with the orientation toward sustainable development. This is crucial, as the United Nations (UN) (2015) recognizes the contribution of indigenous communities as essential elements in achieving the SDGs. Indigenous peoples reside on ancestral lands in almost every part of the world, playing various roles, but their development needs are marginalized (Mamdani, 2016; Shava, S. and Nkopodi, 2020)

Indonesia ranks 114th out of 191 countries in the Human Development Index, which measures knowledge, a decent standard of living, and longevity (United Nations Development Programme (UNDP), 2020). Unfortunately, upon closer examination, there are still 12 provinces in Indonesia with growth rates below 70%, including Gorontalo, North Maluku, West Nusa Tenggara, West Kalimantan, West Sulawesi, East Nusa Tenggara, West Papua, and Papua (61.39) (BPS, 2023). The development

gap between islands in Indonesia remains a major challenge for the government, especially in providing services that are still far from expectations.

Indonesia, which consists of 300 ethnic groups, or more precisely 1,340 ethnic groups, and many other sub-ethnic groups that fall into vulnerable categories due to their small population percentages, such as the Cirebonese, Gorontalese, Minahasa, Nias, Sasak, Jambi natives, Kalimantan natives, Lampung natives, Maluku natives, Papuans, other Sumatrans, and West Nusa Tenggara natives Geographically, these vulnerable ethnic groups not only have small populations but also live in areas far from urban centers, with minimal infrastructure, and within culturally hegemonic, isolated communities. (BPS, 2023)

The lack of research attention to the educational environments of these sub-ethnic groups in remote areas has led to them not receiving the research focus they deserve. The identification of educational service issues, particularly for Indigenous communities in Indonesia, is essential. In Government Regulation No. 17 of 2010, Indigenous communities are referred to as remote Indigenous peoples. Indonesian educational policy for these communities is linked to the provision of special education services, which are directly regulated under Minister of Education and Culture Regulation No. 72 of 2013.

However, this special service policy has not been implemented optimally in practice. Disorientation within educational service programs is evident, for example, in the Bajau Indigenous community, which is maritime-based. The government has been criticized for failing to facilitate these communities by teaching them agricultural practices and providing housing facilities. This approach starkly contrasts with the way of life of the students, resulting in the program's failure and abandonment by the community (Puslitjakdikbud, 2017). The differences in characteristics and lifestyles among each Indigenous community are believed to be problematic, as it is not feasible to apply a standardized set of regulations to meet the diverse needs of these communities. Accordingly, studies by McCormack & Thomas (2003) and Towse, Kent, Osaki, & Kirua (2002) have also revealed that geographic isolation creates gaps in access to broader social interactions.

The disparities in educational policy for Indigenous communities in Indonesia are viewed as neglecting the principles of equality and human rights for Indonesian citizens. The existence of special service programs, in discourse, undermines the equality of compulsory formal education that has been established for general students. Providing special services to Indigenous communities based on their geographical conditions, while failing to offer a formal education curriculum that meets their actual needs, represents a significant failure.

In the research literature, education for Indigenous communities in several countries can be identified, although not significantly. For instance, education for Indigenous people in Australia has drawn significant attention, from the school level to higher education (Gray, J. and Beresford, 2008; Howlett, C., Seini, M., Matthews, C., Dillon, B. and Hauser, 2008; Lea, T., Thompson, H., McRae-Williams, E. and Wegner, 2011; Raciti, 2020). Studies on educational inequality in Australia also reveal the underrepresentation of Indigenous people in Australian universities at both undergraduate and postgraduate levels (Davey et al., 2023; Gore, 2017; Koshy, 2020; Raciti, 2020; ABS, 2018). Only 43% of high-achieving Indigenous students aspire to attend university, compared to 72% of high-achieving non-Indigenous students (Gore, 2017). Although there has been a rising trend in Indigenous Australian participation in university education over the past few decades, their

involvement in accessing employment opportunities remains limited (Universities Australia, 2022). Consequently, while there has been an increase in Indigenous participation in Australian universities, with the undergraduate rate at 2.0% (2019), up from 1.6% (2014) (Koshy, 2020), this percentage is still below their population share (3.1% of Australia's working-age population) (Universities Australia, 2022).

Several studies suggest that these barriers are related to issues of accessibility, finances, family relations, racism, cultural insensitivity, social isolation, lack of adequate services, and the fact that many Indigenous students may be the first in their family to attend university, leaving them without family or community guidance. These barriers often make the challenges greater than the benefits they receive (Gore, 2017; Steering Committee for the Review of Government Service Provision (SCRGSP), 2020). This aligns with Davey et al (2023) research, Reducing inequalities through strengths-based co-creation: Indigenous students' capabilities and transformative service mediator practices, which highlights the need for an educational service system that prioritizes practical strategies for reducing educational inequality in Australia through thematic manual analysis—strengthening university systems, establishing structured Indigenous study centers, and building social support.

Skerrett (2016), in her research titled Refiguring a Caribbean school within and across local and global communities, discusses how Caribbean countries have also received little academic attention regarding the creation of schools to serve local students and communities. She reveals that due to the colonial history that underpins Euro-Western ideologies, knowledge, and educational practices in the Caribbean, there has been little consideration of the region's social, cultural, linguistic, and community characteristics, which have subsequently shaped the nature of education in the Caribbean (Willinsky, 2000). Skerrett (2016) expands her research by considering how the term "local community" can be reconceptualized in designing educational environments that are responsive and representative of both local and global communities. She analyzes how Triumph Multiage School (TMS) conceptualizes community, educational goals, and curriculum as opportunities to build professional communities that encompass both local and trans-global dimensions. This reconceptualization of community then equips schools and teachers to meet social and educational needs in an increasingly connected world.

Washington (2020), Sustaining Indigenous students' and families' well-being and culture in an Ontario school board, reveals how the province of Ontario has, in recent years, been recognized as a global leader in its efforts to promote student well-being and identity development (Alphonso, 2019; Avvisati, F., Echazarra, A., Givord, P. and Schwabe, 2019; Coughlan, 2017; Hargreaves, A., Shirley, D., Wangia, S., Bacon, C. and D'Angelo, 2018). Ontario has made equity and inclusion a central focus, recognizing the needs of a diverse student population, including newcomers, children from low-income families, students with special needs, and identifying "First Nation, Métis, and Inuit" (FNMI) students as an at-risk group (Ontario Ministry of Education, 2014). However, Washington (2020) findings indicate that the culturally responsive initiatives of school boards and the focus on student well-being have not sufficiently supported the cultural continuity and communal well-being of FNMI students. Indigenous students in Ontario are identified as being at greater risk compared to non-Indigenous students. This perspective is highlighted due to language barriers and achievement gaps, both academically and socio-emotionally (Paris, D. and Alim, 2014; Paris, 2012). McCarty, T. and

Lee (2014) also emphasize that schools should be accountable to Indigenous nations through education, particularly in how language serves as a means to maintain intergenerational and community connections.

Rabasso & Rabasso (2014), in their research Responsible education and multiple learning identities by the Mamanwas in Surigao del Norte, Mindanao, Philippines, explored education among the Indigenous communities in the Philippines. The term "Lumad" refers to many Indigenous groups in Mindanao, Philippines, meaning native or Indigenous. In Carnicer's (1976) study, the Mamanwa are considered the oldest human group in the Philippines, inhabiting the towns of Claver, Gigaquit, Bacuag, Tubod, and Alegria. This research highlights how the integration of the elementary school curriculum and the core curriculum of Indigenous communities has been implemented for Indigenous peoples in the Philippines. The findings show that the Mamanwa people experience a slow process of acculturation, with a high level of discrimination. This has affected their way of life, which changes much more slowly compared to rapidly modernizing societies. Their lack of interest in education is believed to contribute to their high illiteracy rates (Tomaquin, 2005). The new IPCC teaching method, which combines education with traditional teachings and emphasizes spiritual order, has become crucial in developing pedagogy for oppressed and marginalized groups like Indigenous peoples.

Inequality is also highlighted in Mbah et al (2022) study on university engagement with Indigenous communities in Gambia. While some participants emphasized the importance of integrating Indigenous knowledge systems (IIKS) into academia and building better university-community alliances, others considered Indigenous knowledge systems (IIKS) to hold less value than scientific knowledge systems. This phenomenon, which David (2010) and Adebisi (2016) describe as a colonial mentality, refers to the belief that the values of colonizers are inherently superior to one's own values. This research underscores the importance of community-based research to support democratic participation by Indigenous communities and sustainable university involvement.

In several of the aforementioned studies, there is a clear debate about how to build an ecology of knowledge within Indigenous environments from both academic and community perspectives. Some research also faces the challenge of the insular nature of Indigenous communities, highlighting the need for a complex research process. Bird-Naytowhow, K., Hatala, A.R., Pearl, T., Judge, A. and Sjoblom (2017) suggest that it is essential to apply ethical standards and Indigenous cultural protocols to create safe spaces for deeper community engagement. However, there is a global perception that Indigenous knowledge systems are less universal (Kaya, 2013), except in certain areas such as herbal medicine (Anywar, G., Kakudidi, E., Byamukama, R., Mukonzo, J., Schubert, A. and Oryem-Origa, 2020). Yet, when Indigenous knowledge is taken seriously, its strengths are no longer measured by professionalization but by the pragmatic contributions to specific practices (de Sousa Santos, 2009) and its relevance to the community. All knowledge is an experimental way of knowing and exploring potential solutions to the challenges faced, especially those related to the lives of Indigenous peoples in remote areas, which ultimately supports the SDGs.

In the progressive educational approach developed by Clapp, he designs educational services by creating schools based on Indigenous community principles. He strives to establish a safe space for education that involves Indigenous communities as part of the teaching staff in community schools. Clapp's ideas emphasize the

development of social values within Indigenous communities as integral components of the learning curriculum—an aspect that has been overlooked in today's educational service development. His efforts aim to create harmony between traditional knowledge and logical scientific methods. These community-based schools have successfully fostered openness among Indigenous communities, as seen in Ballard School in Kentucky and Arthurdale School in Virginia. The policy approach to social studies has encouraged community interest in contributing, thereby addressing issues related to infrastructure during the early stages of development.

Governments are responsible for ensuring equity in building more democratic and just societies by maximizing the contribution of Indigenous knowledge systems to academic knowledge (de Sousa Santos, B., Nunes, J.A. and Meneses, 2007). The integration of the primary school curriculum and the core curriculum within Clapp's model is believed to effectively engage Indigenous community contributions, ultimately supporting the sustainability of these communities. Based on this understanding, the researcher is interested in revisiting and representing the idea of curriculum policy based on Indonesia's local wisdom using the Elsie Ripley Clapp model—an education approach that is oriented toward local Indigenous communities and explicitly promotes the sustainability of Indigenous societies in Indonesia.

■ METHOD

Research Design and Procedures

This research employs a literature review method. Tracking was conducted on journals published by Emerald and narrowed the research topic to ensure a coherent cognitive framework (Noyons et al., 1999). The researcher selected a database by entering the keywords "indigenous curriculum," "indigenous education," and "remote community schools." The inclusion criteria for this study were: a. research results from various literature on indigenous curricula, & b. educational development for remote community schools.

Data Collection Techniques

In this study, the researcher used a literature review organized in a thematic structure, grouping and discussing sources by themes/topics. By grouping research themes and topics, the study highlights important topics and strengthens the focus of the research. The literature review collection involved several stages: searching articles based on broad topics, grouping by relevance to the topic and publication year, and organizing data for structured explanations and comparative analysis. Journal tracking covered the years 2004 to 2024 through the Emerald publisher portal. The researcher selected core documents and imported data from the database, identifying thirty relevant articles. The search for "indigenous curriculum" yielded 3,000 titles, with 7 suitable journals found; the search for "indigenous education" yielded 14,000 titles, with 16 suitable journals found; and the search for "remote community schools" yielded 15,000 titles, with 7 suitable journals found. This paper also examines special education service reports for indigenous communities, as documented by the Center for Policy Research in Education and Culture, Balitbang, Ministry of Education and Culture, along with curriculum documentation. Through this method, the author aims to explore curriculum policy ideas using Clapp's model, which focuses on developing community schools within Indigenous societies. Data collection is conducted by reviewing and analyzing various literature, books, and other relevant materials

Data Analysis

In the article search, the researcher utilized the emerald publisher portal, with grouping conducted using Microsoft Excel.

■ **RESULT AND DISCUSSION**

Marginalization of Education Among Indigenous Tribes in Indonesia

Education is a key indicator for measuring improvements in the standard of living for communities, both urban and rural, including in Indonesia. Indonesia's educational policy is outlined in the National Education System Law, Law No. 20 of 2003. Chapter III of this law stipulates that education should be organized democratically and equitably, without discrimination, while upholding human rights, religious values, cultural diversity, and national unity. Thus, the Indonesian government requires an educational curriculum policy that can accommodate the country's ethnic, racial, and cultural diversity, unified under the concept of "Bhinneka Tunggal Ika" (Unity in Diversity) and the "Pancasila" student profile, which reflects the character of Indonesia's national identity.

Schools play a crucial role in integrating local cultural knowledge into academic and scientific learning. However, this approach has been insufficient in empowering and accelerating literacy and contributions from students, especially those from marginalized ethnic groups in remote areas. Francisco (1981) identified three mechanisms of learning systems among Indigenous people: the life cycle complex, social control mechanisms, and rituals. These mechanisms allow them to acquire and apply values essential for life within their communities (Zen, 2002). Indigenous people often learn through direct interaction with their environment, with knowledge passed down within families and communities. However, many students from marginalized groups are not motivated to pursue formal schooling, which adheres to rigid curricula, strict schedules, and age limitations. This is compounded by other challenges such as language barriers, inadequate facilities, family circumstances, and cultural differences.

Zen (2002) dalam Puslitjakdikbud (2017) studied the "*Orang Laut*" (Sea People) in the Riau Islands and found that high dropout rates among children aged 9-10 were due to their "aquaculture" ecosystem, which reduced their interest in schooling as they preferred more practical lifestyles. Musa, A. Kholil, and D. Isnanto (2024) in their research on the "*Suku Anak Dalam*" (Indigenous Peoples) of Sungai Terap, Jambi Province, revealed that local government policies neglected these remote tribes, failing to provide educational facilities, qualified teachers, or adequate access to schools. Similarly, Bunu (2016) highlighted low educational participation among Indigenous communities in Central Kalimantan, where public engagement is limited, especially in remote areas.

Busro (2015) argued that education among these remote communities has failed to uplift them economically, producing graduates who are unskilled and confined to low-paying jobs with little opportunity for advancement. Baharuddin (2010) found that the "*Suku Anak Dalam*" in Dusun Selapik had no formal education at all, reflecting the broader issue that education is often irrelevant to the actual needs of students from marginalized tribes.

According to Government Regulation No. 17 of 2010, the management and implementation of education refer to the term "isolated indigenous communities," which in this study we refer to as "indigenous communities." Juridically, education policy for Indonesian indigenous communities is outlined in the Ministry of Education and Culture Regulation No. 72 of 2013, Article 6, point (3) regarding special education services. This states that special education services provide educational services for students in isolated indigenous communities. However, there is a gap between the existing regulations and their implementation, as no institution has been specifically established, and educational initiatives

remain largely dependent on the efforts of organizations and local communities (Puslitjakdikbud, 2017).

In the report by the Center for Educational and Cultural Policy Research (Puslitjakdikbud, 2017), Agency for Research and Development, an interview with a *Kaharingan* religious leader (2015) revealed, for instance, the demand for *Kaharingan* children to receive education in line with their beliefs. Similarly, the *Samin* community, the *Huaulu* community, and other indigenous groups wish for education services that align with their cultural beliefs (Interview with *Pramugi* in Puslitjakdikbud, 2017). Based on this, the government needs to provide a middle ground through educational services that reflect the values of the local culture, taking into account the social values and geographical location of each community, such as considering the needs of agrarian and maritime indigenous communities.

The issue of educational marginalization in Indonesia is addressed in the Puslitjakdikbud (2017), where the government empowered the *Bajau* community in Gorontalo by relocating them to land and providing housing. The government trained them in farming techniques, supplied farming equipment, and distributed crop seeds. However, due to their unique cultural and sea-based lifestyle, they abandoned these facilities and returned to the sea. This also occurred with the *Tau Taa Wana* tribe, who are accustomed to living in the forest. The environment shapes the culture and lifestyle of indigenous communities.

Educational marginalization also affects "*orang laut*", who find it unreasonable to live on land, as they view land as a place for burying deceased relatives. The Indonesian government responded by deploying Malay people to introduce Islam to the "*orang laut*", instill new values, and provide identification cards, housing, motorized boats, and other facilities. However, this approach did not fully receive a positive response, and the resistance exemplifies the failure of the government's policy to provide services through cultural assimilation for "*orang laut*".

Education needs to be thematic and culturally responsive. As a result, the Indonesian government faces challenges in providing accessible and appropriate educational services for indigenous communities. Education policy for indigenous communities should be formulated with a more progressive approach, so they are not faced with the paradox of "becoming modern people or clinging to ancestral traditions with all their consequences."

Origins of the Community School Model: Elsie Ripley Clapp

Elsie Ripley Clapp, born into a wealthy family in Brooklyn Heights, New York, on November 13, 1879, had a privileged upbringing. Her mother was a pianist, and her father a steel investor and businessman. Despite financial setbacks due to her father's bankruptcy in the 1890s, Clapp attended elite schools, including the Packer Collegiate Institute, and later Vassar College, which prepared women for higher education on par with men. Although Clapp faced health challenges that affected her scholarship, she completed a degree in English from Barnard College, supported by her uncle (Stack, 2004) .

Clapp began her career teaching English at Brooklyn Heights Seminary while finishing her degree at Barnard. She went on to pursue a Master's in philosophy at Columbia University's Teachers College, where she formed lifelong friendships with William H. Kirkpatrick and John Dewey. Clapp completed her Master of Arts in philosophy at Columbia with a thesis on creative imagination. She then pursued a doctorate in English, becoming the only woman to receive a scholarship at the time. However, political issues among faculty members prevented her from completing her doctoral studies.

John Dewey had a significant intellectual influence on Clapp's future work (Stack, 2004).

Clapp absorbed Dewey's ideas on desire, reflection, thought, knowledge, and judgment in relation to concepts of community, democracy, and education. This mutual exchange of ideas shaped Dewey's vision of education within a democratic society, and how it could support civic engagement (Dewey, 1916).

Clapp's work in social welfare issues, such as addressing racism in South Carolina and helping immigrant youth at Jersey City High School, deeply informed her later educational philosophy. She was involved in numerous social justice efforts in New York City, including serving on a children's committee in Paterson that advocated for children of striking silk workers, and teaching migrant Italian children at a temporary church school. Through these experiences, Clapp became acutely aware of social injustices, class conflicts, and the need to focus on child welfare and women's rights. These efforts solidified her belief that education was the key to social, political, and economic reform (Stack, 2004). Clapp's direct experiences with the struggles of the marginalized, and her observations of the powerful influence of interest groups, later shaped the development of her community school model (Stack, 2004).

Throughout her career, Clapp studied progressive teaching methods while working with renowned progressive educators at the City and Country School, founded by Caroline Pratt, such as Lucy Sprague Mitchell. Together, they developed a child-centered, discovery-based curriculum that integrated the arts (Stack, 2004). Clapp believed that schools should be the center of community life, with active parental involvement. Influenced by her colleague Mitchell, Clapp emphasized early childhood education, the arts, and the importance of the child's role in the broader society.

In 1924, Clapp accepted a position as head of the elite Rosemary Junior School for girls in Greenwich, Connecticut, under Dewey's encouragement. At Rosemary, she worked tirelessly to involve parents and transform the traditional school into one with a progressive, community-centered curriculum. Clapp's leadership soon gained recognition within progressive circles (Rugg, H. & Shumaker, 1928). She regularly published bulletins on progressive educational principles, discussing the elimination of gender boundaries and the promotion of hands-on learning opportunities. Clapp emphasized that art should be an inherent part of the school curriculum, as it allowed students to express themselves and fostered community building. She also believed that progressive methods should be applied not only in schools in the Northeast but across America (Stack, 2004). Clapp advocated for schools to adapt to the needs of the broader community (Montgomery, 2014).

In 1929, Clapp had the opportunity to bring her ideas to fruition when she took leadership of the Ballard School in Kentucky. There, she implemented her vision of a rural community school that served students, many of whom lived in poverty. She began developing a school that was deeply rooted in the community it served (Montgomery, 2014).

The Ballard Memorial School became Clapp's experimental school for democratic education (Clapp, 1933). Located in a rural, hilly area near rivers and pastures, 75% of the students were children of small-scale farmers, while 25% came from wealthier families. Clapp designed the school to be a community-centered institution in a rural setting, focusing on fostering social-minded individuals (Clapp, 1933). She believed that a community school should not be separate from the community but rather be an integral part of it. The community shared in the school's ideals and work, and the school reflected and responded to the community's aspirations. Clapp asserted that real change in community life and learning did not come from simply receiving information

or statistical data but from creating something together with and for the community (Clapp, 1933).

Connecting Schools and Communities: The Clapp Model

Clapp's concept of a community school emphasized shared responsibility between the community and the school, and vice versa (Clapp, 1933). This idea is particularly relevant for marginalized ethnic groups in Indonesia. Schools should be community-driven, providing a space for local civil society, including teachers, parents, students, and other community members, to engage. Schools are not isolated entities but share common goals and a collective identity (Clapp, 1939).

According to Clapp's model, community schools should prioritize the physical and social well-being of community members, not just the academic performance of students. Clapp (1933) stressed the urgent need to address children's health issues. In the first year of the Ballard Community School program, students received full physical check-ups from local doctors, using Clapp's office as an examination room. She involved local mothers and a local dentist, and collaborated with the Department of Health to provide follow-up care for children in need, with the consent of parents and teachers. Clapp also arranged for eye, dental, and psychological check-ups, even inviting a psychiatrist when necessary. Funds were raised collectively by students, parents, and teachers to pay for a doctor from the University of Louisville, who eventually supported the health initiatives (Clapp, 1939).

Clapp also introduced nutritious school lunches prepared by parents. This initiative encouraged parental involvement, with meals distributed to malnourished students. Students were engaged in gardening activities, with their produce showcased in county-wide exhibitions, with proceeds supporting the school (Clapp,

1939). Clapp's approach also included lessons on health, hygiene, and cooking, alongside recreational and entertainment activities. She believed that schools should serve as centers for community recreation, organizing spring exhibitions, school plays, annual harvest dinners, and spontaneous class gatherings. Parents initiated ideas for weekly film screenings at the school, and 100 students participated enthusiastically. Additionally, a lending library of fiction books for adults in the community was established, especially given the lack of library access in the area. Parents, teachers, and senior students took leadership roles in these activities.

Clapp advocated for teachers to be local residents and neighbors, as their lives were part of the community. This openness fostered a sense of trust, where parents recognized that teachers genuinely cared and would help when needed (Clapp, 1933). As one teacher remarked, "We live our lives in the community; we belong to the community. The work at the school is part of our lives" (Clapp, 1933). This concept of mutual engagement between teachers and families formed the foundation of the Clapp model, where schools became places where educators and parents worked together to improve the quality of community life.

In line with this model, parental involvement in community schools is crucial. Participatory social studies education forms the core of Clapp's community school model, where the school's educational mission is directly tied to the broader development of the community.

Community-Centered Curriculum

Clapp's community school curriculum focused on social studies, emphasizing how inherently social efforts are, grounded in the facts and subjects necessary for their realization. Schools that function socially are designed to provide educational experiences that foster children's growth, enabling them to participate

actively and intelligently in their community life. Clapp (1939) stated, "The school uses school life, through experiences shared with students and the learning derived from those experiences, as a means for students to interpret the meaning of their lives and work together toward common goals."

While developing this concept, Clapp encountered various challenges, such as low student attendance and disengagement in the learning process. Her approach, however, aimed to connect the curriculum with children's lives, making social studies the core of the curriculum's implementation. She integrated different subjects into social studies, emphasizing how these subjects have social aspects and using various forms of communication. Subjects like history, geography, and economics were employed to help students connect learning with their community and vice versa.

Clapp outlined local social studies topics and themes in the following ways (Montgomery, 2014): First Grade: Students visited local dairy farms and planted a class garden with crops such as wheat and corn (Clapp, 1952). Second Grade: Students studied the characteristics of their village and built a model village with houses, a post office, a bank, a farm, and a school. Third Grade: They learned about local customs, creating household items, utensils, and artworks based on the community's past practices. Fourth Grade: The focus was on the life of early pioneers, leadership development, visits to local historical sites, participation in weaving activities, and learning about regional history. Fifth Grade: Students explored the development of transportation and connected their work to forms of transport used in the past, such as observing river transport. Sixth Grade: The curriculum focused on exploring local environments. Seventh to Ninth Grades: These students began studying geological conditions, agriculture, and industries that shaped their community's development, with activities like building a log cabin for school use.

This effort aimed to foster students' interest in specific areas. The success of Clapp's curriculum relied heavily on the role of teachers, who collaborated with community members to connect and utilize local resources. The development of a community-based curriculum was particularly aimed at supporting marginalized students, such as those from remote or indigenous communities, by fostering deeper connections with their local history and knowledge. This approach sought to cultivate students who were "socially minded" and capable of solving the social problems of their communities.

Overall, Clapp (1933) curriculum did not push students to become critical or revolutionary in the way George Counts advocated for changing social structures. Instead, it aimed to create a learning experience that was more focused on community building through progressive social studies.

Exploration of Special Education Policy and Modification of Community School Models: Elsie Ripley Clapp

The marginalization occurring in the education of Indigenous community members in Indonesia has persisted since the local wisdom curriculum was detached from the mindset or lifeworld of the respective Indigenous communities. Educational services are not oriented homologously, meaning that there is a national standardization that is also imposed on Indigenous communities, while culture has its own unique context and truths. The following is an overview of special education services within the Indonesian national education system:

The mission of Indonesian education aims to guarantee availability, accessibility, quality, equity, and certainty by designing special service programs for Indigenous communities, including packages A, B, and C; various course programs, internships, functional literacy life skills, and community reading gardens (TBM). In its implementation strategy, the government enhances
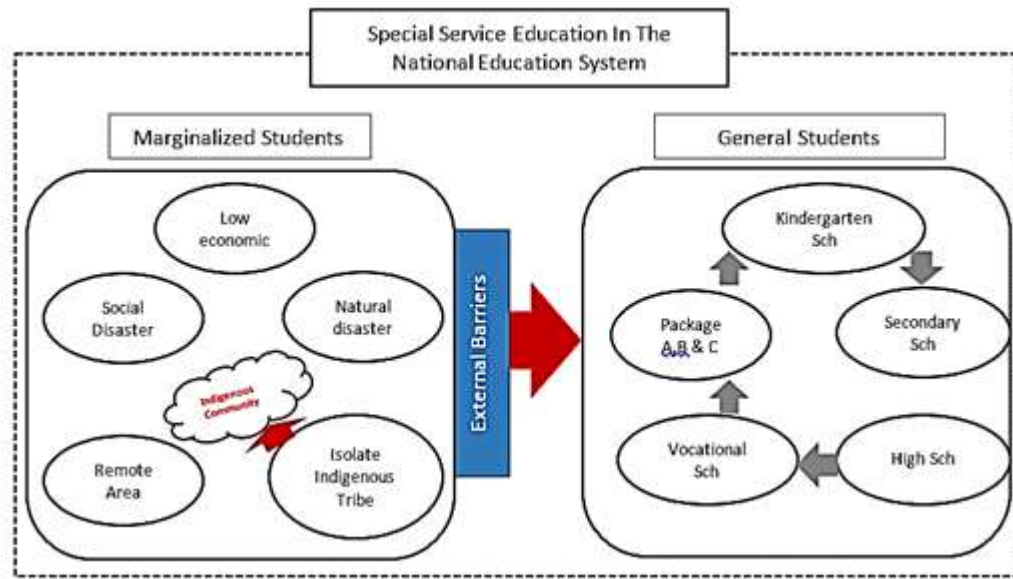
Figure 1. Special service education

services through e-learning, maritime transportation, maritime TBMs, books, modules, and more. Institutionally, the government provides special service programs in elementary (SD/MI), junior high (SMP/MTs), and senior/vocational schools (SMA/SMK), alongside various non-formal education initiatives in collaboration with foundations and NGOs. However, diverse educational programs aimed at fulfilling the rights of Indigenous communities have not effectively met their educational needs.

The local wisdom curriculum in general education programs has not been well adapted by students from Indigenous communities. This curriculum primarily benefits students in urban centers, aiding in the preservation of dominant cultural values and norms, but does not effectively serve marginalized Indigenous communities. As a result, its implementation has been misaligned and has not had a significant impact. The integration of Clapp's community school model is interconnected with the characteristics of marginalized Indigenous communities. According to findings from ((Puslitjakdikbud), 2017), social structures based on kinship relations within Indigenous communities, their closed and homogeneous nature, and traditional lifestyles rooted in marine resources have hindered the progress of special service programs.

The integration of community schools in Clapp's model constitutes formal schools with the same status as general schools. However, in terms of resources and curriculum, these schools arise from the development of community-specific characteristics. Schools, through customary institutions, collaborate to provide educational programs where teachers come from the community, local languages are utilized, traditional knowledge is incorporated into learning contexts, and curricula are linked to the lives of children within the community. This curriculum modification is essential, as the ultimate learning outcomes for Indigenous students should focus on sustaining their communities and enabling them to take broader roles within their groups. This, in turn, equips them with the knowledge necessary for independent living within society.

From another perspective, advancements in modern educational developments, such as science, technology, engineering, art, and mathematics (STEAM), need to be interpreted in a simpler manner for Indigenous communities.

For instance, in science, Indigenous communities often engage in nature-based practices due to their close relationship with the environment. Educators can easily conduct empirical studies using locally observable media. Progressive education based on the community's social values is vital for advancing the role of these communities as citizens. Traditional knowledge should no longer be undervalued but recognized as equally important as scientific knowledge.

The practice of Clapp's community school model can begin with: 1) Identifying students within Indigenous communities, serving to engage and provide a reference for community schools in making further planning. For example, data from the *orang laut* in the Riau Islands shows a population of 5,205, while the number of isolated tribes reaches 21,711, including the *suku sakai* (4,075), *suku orang hutan* (2,938), *suku bonai* (1,428), *suku akik* (1,900), and other marginalized sea tribes across various provinces (Puslitdikbud, 2017). To date, these tribes have not been adequately identified by the Indonesian government concerning the percentage of Indigenous students who have pursued higher education and the various sectors they work in. This contrasts with several developed countries that have previously involved Indigenous communities in public sectors, such as New Zealand, the Philippines, Australia, the Caribbean, India, and etc. Although, as discussed in the introduction, educational inequality in Australia still exists due to the underrepresentation of Indigenous people in universities at both undergraduate and postgraduate levels (Davey et al., 2023; Gore, 2017; Koshy, 2020; Raciti, 2020; ABS, 2018); 2) Curriculum planning, where modifications diverging from national standards are necessary, with an emphasis on social studies, focusing on how subjects are social in nature and utilize various modes of communication; 3) Enhancing the physical and social well-being of community members, not just focusing on academic aspects for students, such as lunch programs like those implemented by Clapp; 4) Creating mini public facilities within community groups that involve contributions from Indigenous people; 5) Making schools centers for learning, recreation, and entertainment with diverse programs such as health, hygiene, cooking, harvest festivals, school dramas, annual harvest dinners, and community parent meetings.

Marginalization in education represents a persistent and acute weakness rooted in fundamental social disparities ((Puslitjakdikbud), 2017). The limitations of this research necessitate further in-depth studies from academics, policymakers, and educational observers, as well as limitations in research methods. Thus, it is hoped that further researchers can explore models in experimental studies and research practices.

■ CONCLUSION

The community school model approach of Elsie Ripley Clapp demonstrates a curriculum development strategy that emphasizes local history and the utilization of local resources. Clapp's applied social studies in education align well with the diverse indigenous communities across various regions of Indonesia. Clapp's model approach to reducing educational inequality deserves the attention of researchers and academics. Indonesia's special education services policy (PLK) for indigenous communities requires reassessment to evaluate the program's success in enhancing equal rights for indigenous community education. The application of Elsie Ripley Clapp's model offers an alternative approach to establishing formal community schools for indigenous groups that is both appealing and humanistic, providing access to education for these communities. This approach is seen as a potential solution to reducing dropout rates and educational disparities experienced by indigenous communities due to mismatches between school learning and community life.

Currently, educational policy efforts for Indonesia's indigenous communities still largely rely on the role of community learning centers (PKBM) managed by local residents. It is time for government policy to lead the formation of indigenous community schools by conducting studies in remote areas, recruiting indigenous youth as agents of community development, designing school models based on community needs, and exploring curriculum modifications for community schools. This represents a more realistic educational challenge, given the rising dropout rates among Indonesia's indigenous populations. As Clapp advocated, marginalized students learn to engage civically as citizens and commit to the well-being of one another (Boyle-Baise, M. and Zevin, 2009). An educational environment focused on community and school-based learning is believed to contribute to the sustainable empowerment of marginalized communities, especially for indigenous students, in alignment with Indonesia's SDGs by 2030.

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