

THE TRANSFORMATION OF BADUY LEARNING CULTURE IN BANTEN

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Abstract: The research objective to acknowledge about meaning of transformation in the management of Baduy tribe learning culture which until now apply customary law of school prohibition. Research using ethnography methodology with some techniques, such as observation, interview, and document review. The data were analyzed by Spradley technique consisting of domain analysis, taxonomic analysis, component analysis, and cultural theme analysis. The research sources were tribe leaders, village leaders, educators, parents, and students. Based on qualitative data analysis, the result research has concluded that negotiation is needed to change the organizational environment and develop human resources, but customary school restrictions should not be changed. Transformational leaders apply the following learning culture control systems with close management registration, learning or schooling secretly, and educational activities centered on the borders of Ulayat lands. Thus conditions could be accepted by tribe leaders.

Keywords: Transformation, Culture Learning, Baduy.

The globalization is widely impact in many aspects not only on urban communities, but also indigenous communities. All communities are depressed to adapt some changes in learning culture. One of them is Baduy Tribe in Kanekes Village, Leuwidamar District of Lebak Regency, Banten. Baduy Tribe is categorized as primitive society. They also have the problem of modernization which transforms the oral learning culture into the learning culture of writing. The changes are clearly proven by the outer village tendency learning system. They more interested in base writing learning rather than oral learning after completing their education. On the other hand, inlander has been constrained by some customary restrictions.

Differences organizational environments in Baduy Land lead to a cultural dichotomy learning. There

differences learning method between the outerlander and inlander. Inlander are really stick on Baduy Indigenous culture. They are heavily tied to some restrictions by isolating itself from modern life. On the contrary, the transformation of learning culture can acceptable by the outer village. It is a good effort to change the organizational environment that directly encourages the development of human resources. The changes of learning method also change some transformational leadership. The Leader are more inspired to stimulate learning motivation and innovate learning culture that finally could improve human resources.

The core of learning aim is there is a knowledge, habit, and character change permanently through some exercise processes or experiences (George and Jones, 2012: 129). When the organizational environment has changed,

learning strategies will be adjusted by many consideration based on the needs of knowledge and skills. The Baduy tribe especially the outlander very interested in communication and information technology. Some of them are using mobile phone, enjoying some television program, unfortunately, their leaders raided every citizen who uses those technology. Therefore, they access the transformation privately to avoid stress, depression, and trauma which is due to customary pressures.

Those kind of emotional symptoms will have a bad effect. Wagner and Hollbeck explained that stress is an unpleasant emotional state that is occurred when a person is not convinced of his ability to solve a perceived challenge to an important value. Therefore, Gibson said, the change of the traditional environment into modern environment should be considered to the principles of learning. The new vision of learning should be adapted the old one. This kind of refreshner method in order to motivate student's passion in learning. Good education need longterm process to be success. This process will involve many aspects and participated by whole stakeholders.

The involvement of transformational leaders is very meaningful to change the organization's environment and human resources. Yulk explains that the partipation of tribe leader, principals, teachers and others stakeholder on those transformations will support this change successly. On the other side, stakeholders participation will deeply influenced to bring forth student's trust, loyalty, respect for leaders. In order that, it is needed a strategic applied learning culture innovation include changes in organizational structure, culture, and practice of human resources (Robbins and Coulter, 2012: 166).

Transformational leadership and cultural innovation of learning directly

cultivate learning motivation as a set of forces to behave in a certain way (Griffin and Moorhead, 2014: 90). The community is aware of formal and nonformal education as the current generation's learning needs, but traditional leaders have viewed school behavior as a threat to the future of the Baduy Tribe. A very basic worry is the improvement of a critical mindset that will change the "greatest wishes", such as learning by textbooks and electronic media, farming with technological equipment, consuming food and beverage packaging, and so on. Therefore, it is necessary to control the culture of learning as a decision-making process in the framework of prevention or improvement so that the mission and organizational goals can be achieved (Kreitner, 2009: 461). The desire of the community to learn must be responded by the government by building madrasah in Muslim settlements and public schools on the border of ulayat land. Also required Participation of the business world to establish telephone and internet network. Educators established community learning centers and village libraries on the border of ulayat lands. If the above conditions can not be done openly then the village head should educate the residents outside the village with the strategy of disguise and stealth.

Learning culture conflicts should be managed with strategic management. Indirect conflict can be overcome by reducing interdependence, attracting common goals, hierarchical referrals, and adaptation. Direct conflict with "lose-lose", "win-lose" and "win-win" strategies (Schermerhorn, 2010: 240). The desire to learn from the community must be responded by the government by building madrasa in Muslim settlements and public schools on the border of ulayat land. Also required Participation of the business world to establish telephone and internet network.

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Baduy tribe is a group of people who studied diligently. They want to learn even going to the fields every day. They learn with practical work so that work means learning. According to the customary head, the person studying at the institution will leave his or her job. In addition, people who have graduated from school generally do not want to work as farmers. With such perceptions, indigenous people of Baduy tribe are prohibited to learn like modern people.

METHODS

The research methodology used a qualitative approach done with ethnographic studies. Spradley explained that researchers observed directly, recorded findings, and recorded field conditions. Ethnographic research aims to understand a view of life from the point of view of the indigenous population. In another way, Brewer said that Ethnographic research is undertaken to explore the growing knowledge in human culture. Also Fetterman describe that Ethnographic research should be with ethnographic techniques in order to be a guide for researchers as an ethnographer. Ethnographic research is best used to describe cultural groups and to explore the various beliefs, languages, behaviors, and problems they face, explained by Creswell.

The procedures of ethnography research has six steps, that is first choosing the outlying and inland settlements Baduy tribe that has been contaminated with modern lifestyle as a research project. Second, interviewing some informants. Third, conduct participant observation to observe

learning activity of outer and inland village community. Fourth, recording and drawing of community learning activities at educational institutions and residents of outside villages. It must be done so that researchers do not violate the provisions of local customs. Fifth, processing field records of observations, interviews, and document review with domain analysis, taxonomic analysis, component analysis, and cultural theme analysis. Sixth, writing ethnography report as a final research.

Based on these steps, the focus of research in the hinterland of Kanekes Village is Kampung Cibeo, while the focus of research in the outer kampung of 6 villages includes Cicakal Girang Village, Cisaban Village, Kaduketug Village, Balingbing Village, Marengo Village, and Kampung Gajeboh. In addition, research is also conducted on the border area of ulayat land as the education center of indigenous people Baduy Tribe, Bojongmenteng Village Bojongmenteng Village and Kampung Karangcombong Desa Hariang. Implementation of education on the border of ulayat land has been supported by educational facilities and the environment of multicultural society, including residents of Sundanese Parahyangan ethnic, Sundanese Banten, and Java, also ex-Baduy residents who out of the teachings of Sunda Wiwitan and settled on the border of ulayat land.

The informants were divided into three groups, from outer, inland, and border areas of ulayat lands. The resource persons for the outer village informants are former village head, village head, parents, head of madrasah, madrasah teachers, and students. Informants from the inner village are adat leaders, adat spokespersons, and community members. Resource persons at the border are principals, foundation leaders, elementary school teachers, and community learning center facilitators.

RESULTS AND DISCUSSION

Results

The results of this study illustrate the fact of differences in perceptions between individuals and groups in Baduy tribe that has been contaminated with modern lifestyles. The rejection of the national education system has negatively affected the existence of indigenous peoples as a dynamic organization. This perception difference has triggered conflict so that people experience stress, depression, and trauma to avoid a school invitation or choose dropping out. Therefore, negotiations are needed so that formal and non-formal learning activities within the changed organizational setting can be allowed and supported by adat leaders.

Changes in the environment of the Baduy tribe can be seen from the physical and nonphysical characteristics. The residence and work equipment of Baduy Luar community have undergone a physical change. The residents' homes in the outer village are built with metal, plastic, and building materials designed with front, center, and rear doors installed. In customary terms, the house is only built with bamboo and wood that should not be cut and should not be connected, and should not use materials of metal and plastic.

The work equipment used by the Baduy community in a machete only as a tool of woodcutters, the sickle to clear the grass, and the stick to make a hole where to plant rice seed. In contrast, outsider communities use chainsaws, hammers, woodworking machines, calculators, cell phones, laptops, printers, and others. Baduy residents in walking without sandals or shoes, while residents outside Baduy already used to wear sandals, shoes. In addition they use public transportation to go to town.

Nonphysical changes include social, cultural, and economic changes

that are most visible in the outer village community. Every morning the children from outside Baduy especially the children of the village government officials went to the border with traditional clothes. Then changed school uniform before going to class, after finished learning to dress back custom. After that, they go to the fields so it looks like going home with their parents. The children of ordinary people from the outer majority village studied nonformally on Saturday and Sunday after returning from the fields.

Customary chairman of Baduy tribe and their families who do not go to school, consists of: (1) Chief of Kampung Cibeo Village; (2) Chief of Kampung Cikartawana; And (3) Head of Cikeusik Village Tribe. Similarly, the adat chairman and his family are not attending school, including: (a) Chief Customary of Kampung Cibeo; (b) Chief Customary of Cikartawana Village; and (c) Chief Customary of Cikeusik Village. Vice adat chairman although not school but able to read, write, count, speak Indonesian, and signed. With his cleverness, the head of the tribe was appointed as the spokesperson for adat, namely Mursid's father as spokesperson for Cibeo Village, Tamah's father as spokesperson for Cikartawana Village, and Father Asmari as spokesperson for Kampung Cikeusik.

In the structure of customary institutions there is coordinator of Baduy Dangka group which functioned as a supervisor of learning culture. The village head functioned to carry out coordination tasks with local government and central government. Baduy Dangka as many as 12 groups split into two very opposite sections. The 7 groups that still function as Baduy Dangka are Dangka Carungeun, Dangka Garehong, Dangka Nungkulan, Dangka Cibengkung, Dangka Cihandam, Dangka Panyaweuyan, and Dangka Cihulu.

While the other 5 groups that are outside ulayat land have become Islamic.

The village head is from the Baduy Luar people chosen by the chief's decision. The main task that the village head must undertake is to convey information from customary institutions to the government or vice versa. One of them is free education program for all residents of Lebak District with built school infrastructure. The village head also gave permission to residents outside the village to follow the program.

The head of the village made different rules between the Baduy Luar, Baduy Dalam, Baduy, and Baduy. For residents outside Baduy allowed to learn formally or nonformal on the border of ulayat land. Especially for residents of Baduy Dalam should not study formal or nonformal. The general rule is that all Baduy tribes should not study in madrasah.

Educational institutions that function as a place to learn the children Baduy tribe, namely: (1) State Primary School of Hariang 4 and State Junior High School of Sobang 4 on the border of Kampung Cisaban with Kampung Karangcombong; (2) State Primary School of Bojongmenteng 2 on the border of Kampung Kaduketug with Kampung Bojongmenteng; and (3) Community Learning Center of Kencana Ungu on the Leuwidamar Street. Citizens who have completed education are given two options, namely urbanization or remain in the ulayat land by serving as a government apparatus in Kanekes village office, such as Sarpin educated equivalent of Junior High School as Section Head of Government, Salman is equivalent to Junior High School as Head of Financial Affairs, Yusup is educated equivalent to Senior High School as staff, Arsad educated equivalent of Junior High School as staff, and Artamin is equivalent to Junior High School as a staff member. Some village officials who

were given the opportunity to attend college were Arman as Village Secretary, Jamali as Head of Planning and Development Section, and Hudri as Head of Public Affairs.

Transformational leaders motivate the Society to improve education. 23 children Baduy from Kampung Cisaban study at State Primary School of Hariang 4 at Hariang Village. 5 children Baduy from Kampung Kaduketug studied at State Primary School of Bojongmenteng 2 at Bojongmenteng Village. Children who are actively studying in community learning center of Kencana Ungu as many as 7 children from Kampung Balingbing, 3 children from Kampung Marengo, and 2 children from Kampung Gajeboh.

The motivation to learn in public schools and community learning center has increased. Then the children who graduated from elementary school education continue to State Junior High School of Sobang 4, on average per year 2 - 3 children. In addition there are educational institutions in the ulayat land is Madrasah Ibtidaiyah of Masyarikul Huda as many as 80 children are Baduy Moeslem and as many as 38 children after graduating from madrasah ibtidaiyah went to Madrasah Tsanawiyah of Alam Wiwitan.

The innovation of learning culture is done by transformational leaders who strongly respond to changing learning habits so that the open transformation of the organization's environment and human resource development. The effort to transform learning culture is done by the central government, local government, mass organizations, business world, universities, and ex-Baduy Tribe groups. The forms of innovation done are in 1992, Madrasah Ibtidaiyah of Masyarikul Huda built in Kampung Cicakal Girang. Since 2001 until now, State Primary

School of Hariang 4 received students from Baduy tribe. Year 2007 built Community Learning Center of Kencana Ungu for non-formal education Baduy Tribe. Year 2007 built State Junior High School of Sobang 4 to accommodate graduates State Primary School of Hariang 4, consisting of children from non Baduy family, ex Tribe Baduy, and children Baduy tribe. Then year 2010 built Madrasah Tsanawiyah of Alam Wiwitan in the Kampung Cicakal Girang to facilitate the education of Muslims and groups of converts. Infrastructure for supporting education of baduy tribe childrens are built village library and internet training center, placed in State Primary School of Bojongmenteng 2.

Learning culture conflict is caused by differences in perceptions between transformational leaders and adat leaders, including: First, madrasah education is intended to introduce religious foundations for out-of-circumcision residents who are circumcised, married, and taken care of by Islamic death, but adat leaders perceive as Islamization movement. Second, literacy education is intended to introduce letters and numbers to residents outside the village who have consumed food and beverage packaging so as to obtain knowledge of expiration date, and in the course of trading to the city so as not to get lost because it is able to read the direction of the road, but adat leaders perceive as a movement to replace Oral tradition with written culture. Third, formal and non-formal education is intended to increase knowledge and skills so that children can grow up as character-rich generation, but leaders perceive as a modernization movement that is feared will generate courage to change customs.

Responding to the problem, transformational leaders in ulayat land of Baduy tribe negotiate learning culture with the following steps: (1) Madrasah institution managers do not recruit

children Baduy Tribe as learners, except for converts are allowed to study in madrasah; (2) People who send their children to formal or non-formal education institutions on the borders of ulayat land in order to respect their customs by camouflage or clandestine; (3) Managers of formal or non-formal education institutions to facilitate the transit of children Baduy Tribe so that can change uniform safely; (4) Teachers at public schools and facilitators at community learning centers to receive Baduy Tribe children to mingle with non-Baduy children and former Baduy Tribes, also oversee the association in the educational environment and provide special study guidance before going home from school; and (5) Non Baduy and ex-Baduy families not to report the activities of Baduy Tribe's children in school or community learning center to head of tribe.

Transformational leaders strive to implement a control system of learning culture so that children are motivated to learn in formal or non-formal education institutions organized by the local government and society. Control systems of learning culture found in the field, namely: (a) the village leader assigns one head of government section as the registration coordinator of the learners; (b) the village leader grants a learning permit for outer village children, while inland children are only allowed to learn selflearning; (c) the village leader processes the migration status for people studying in madrasah or studying in the city; (d) data collection of students is only done by educational institutions, while the population data in the village written with information "not student"; (e) learning guidance activities are only conducted in educational institutions before returning home with consideration of the level of security and comfort of customary chairman's supervision; and (f) School equipment is kept in school or

deposited in stalls that facilitate transit venues with consideration of respecting the customary environment.

Discussion

Baduy Tribe in Lebak District, Banten Province is one of the indigenous ethnic Sundanese who maintain the teachings of Sunda Wiwitan as a belief. It is said that since the time of the Sultanate of Banten (1526 - 1813) has settled in the forest of Mount Kendeng, now the settlement was called Kanekes Village. Villagers in this village call their identity as Kanekes, while outsiders are more familiar with the Baduy. The inhabitants who live in the interior are called the Inner Baduy and the residents who settle in the outer village are called the Outer Baduy.

Baduy tribe is a residents of Sundanese ethnic who practice the teachings of Sunda Wiwitan. Communities of Sunda Wiwitan is spread in the territory of former kingdom of Sunda (West Java and Banten). One of the Dragon Tribe in Tasikmalaya Regency has a culture of learning more advanced than Baduy Tribe. This is evident from the activities of the population in the compulsory education program held by the government and the community.

The existence of the Baduy Tribe community in the outer village is now experiencing the progress of civilization, ie already using communication and information technology, transportation, and medical treatment. Behavior of learning culture of children also changed from the tradition of oral learning to the learning culture of tulisan. Children are motivated to learn to read, write, and count (Calistung) for the purpose of trading. Children also learn Indonesian to interact with visitors.

Until now, Baduy tribe still refused the development of infrastructure and educational infrastructure facilities.

Therefore, the government, business community, and society only build educational infrastructure facilities in the border of ulayat land. Meanwhile, access to institutions is very difficult to walk by walking through the jungle. When on the way to school the students meet the chief of the tribe, they must have to hide or pretend to go to the field.

Different situation on Outer Baduy who live near the border of ulayat land. They are used to socializing with other educated villagers. Behavior of outside baduy population is more modern than Baduy tribe inside. Their Indonesian skills are very good. They make transactions with proof of receipt, communicate with phone, and so on. It is in line with Skinner's view of the condition of an environment as having a change in the desired organizational behavior as positive or negative reinforcement, on the contrary to undesired organizational behavior changes with the consequences of traditional extinction and the resulting offense punishment, by George and Jones.

Human resources The Baduy tribe has a distinct character among groups with differentiated over common customs for Outer Baduy and customs specifically for Inner Baduy. Baduy Inhabitants In running a "buyut adat tunggal" such as the prohibition of using soap, shampoo, toothpaste, perfume, electronic devices, telephones, and motor vehicles so that the character is closed. Whereas the inhabitants of Baduy Luar only run a "buyut nahun" as required to do farming, said Ekadjati.

Schools in the customary law provisions Baduy tribe is prohibited for all residents. But the open attitude of Baduy Luar people who conduct with the border community are motivated to participate in learning. Local Baduy residents also often associate with border

community become accustomed to watching television.

Unlike the outside Baduy characters that tend to be open so placed in the outer village. This place as a place of exile for Baduy tribe who violate customs. However, in terms of formal and non-formal learning culture, adat institutions are prohibited. But the modern organizational environment encourages the transformation of human resources. The advancement of science and technology of the non-Baduy and ex-Baduy people became the agents of external change which subsequently formed an internal change agent, explained by Gibson.

Educational institutions as external change agents offer a change of learning culture in the family and community environment. The offer was welcomed by the family of village government officials. They attend primary, secondary, and tertiary education. Family of village government officials as agents of internal change. The community follows the learning behavior of the village government officials. This example has effectively transformed the organizational environment from the primitive society's habit of turning into a learning society environment.

The courage of transformational leaders in the struggle for the right to education of citizens is able to change the learning culture of outer and inland village communities. The role of each transformational leader is the former Head of Kanekes Village actively participates in socializing compulsory education programs to families and neighbors in one neighborhood and other villagers. Kanekes Village Head facilitates formal education, nonformal education, and training for the inhabitants of Baduy Luar. Head of MI Masyarakat Huda, providing tutoring in the field for Outdoor Baduy children. Muhammadiyah organizational

coordinator in ulayat land, establishing MTs Alam Wiwitan in ulayat land and training converts as madrasah teachers. Kanekes Village Government apparatus, acting as non-formal education facilitator of Baduy Tribe. Politicians with ex-Baduy status who facilitate educational infrastructure facilities and serve as "Bapak Angkat" for children who continue their education in the city. Students from the Baduy Tribe families accompany the children of the outer village who continue in secondary education and higher education.

Griffin and Moorhead explained that Changes in the organizational environment and transformation of human resources are inseparable from the role of transformational leaders who seek to recognize the need for change so as to have a vision to guide change and eager to implement change effectively. In the ulayat land of the Baduy Tribe has been born a leader of change from various elements, including village governance managers, madrasah education managers, formal education managers, and nonformal education managers.

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Leaders of the field are interested in changing the learning culture, such as giving education permits for all residents of Baduy Luar, managing madrasah education, guiding religious learning for brandnew moeslem (mualaf) , guiding children's learning at school, and guiding

tutors at community learning centers. The transformational leader protects the children of the Baduy Tribe who carry out the formal and nonformal learning culture.

Griffin and Moorhead said that learning is really a motivation to foster self-confidence. It should be clear of the goals to be achieved from the changing learning culture that each family follows as an organizational unit. Setting objectives prior to implementing learning is a useful framework for managing motivation, as well as a control tool for managers to monitor organizational performance.

Learning motivation comes from within and outside the organization's environment. The booming population has narrowed job field. People instinctively seek to survive by seeking employment opportunities outside the organization's environment. People are Motivated to fulfill job requirements with schools eventhough they are threatened by customary institutions. In addition, the success of family and neighbors in the city motivates children to eagerly learn despite many obstacles, challenges, and threats.

Robbins and Coulter explained that technological advances and customary school restrictions as two conditions that suppress human resources create innovative learning cultures. The transformational leader seeks to take creative ideas and transform them into useful products or working methods. The innovation of learning culture can be done by changing organizational structure, for example formed Baduy Tribe's alumni community to channel innovative ideas. The change of organizational structure is very prominent in the ex-Baduy entrepreneur community and the Baduy Baduy community. In addition, innovation in culture is very strategic, for example art festival, craft exhibition, and others.

While the innovation related to human resources with work practices, among them developed household woven craft industry and processed products crops marketed online.

Negotiations are conducted taking into account the advantages and disadvantages of the settled conflict. Transformational leaders can engage in indirect negotiations with adaptation and negotiation for direct conflict with "win-win" strategy. However, the settlement of cultural learning conflicts in ulayat lands requires collaboration between the parties in conflict with the negotiation agreement in order to achieve the goals of each group with high tolerance and acceptable to both parties. Accuracy can be achieved by establishing a process that provides responsibility openly and honestly explained by Schermerhorn.

Differences in perceptions about formal and non-formal education lead to social conflicts among stakeholders. The government requires that children attend the compulsory education program to have a characterized personality, whereas adat leaders are worried about the implementation of formal or non-formal education will dissipate the values of local wisdom that has been passed on to Puun. Customary leaders only allow schools for the families of village officials who are given the mandate as servants of the community, while lay families are required to work in the fields so they do not need to go to school.

Learning Culture Control System, Adat Chairman implements a system of cultural control of learning with the tradition of cleaning done at the time before kawalu ceremony. A ritual of worship run by tribal chiefs at home and places of worship. The head of the tribe believes God Almighty will be wrath if the Baduy tribe residents modern life style, therefore the use of technology tools and school equipment raided. The raids were detrimental to the population,

such as electronic devices being destroyed, motorbikes burned, and school books and supplies thrown out causing stress, depression, and trauma to children who saw the incident. The tradition of the raid has clearly threatened the world of education in order not to give the right to education to the indigenous people of the Baduy Tribe. Whereas our state constitution guarantees the education of every citizen, not except for the children of remote indigenous communities.

Ideal cultural learning control can be done in three positions, including input control, process control and productive activities, and output control, explained by Kreitner. Cultural learning control at the input stage is done to be selective towards the allowed group and the school banned group. Cultural learning control at the input stage is done to be selective towards the allowed group and the school banned group. Control of the stage of the process is done with closed management.

In sending children to school, the family of Kanekes Village Government officials is closed because they have to comply with the customary provisions by maintaining the behavior of their children so as not to be contaminated with outside interaction. Children only wear school uniform while in school, while out of the house and into the house must remain dressed custom. School equipment is prohibited to be brought into the house so that activities do the tasks delivered by the father and the mother of the teacher must be done in school. So the desire to go to school is only channeled with a hidden and disguised strategy.

The habit of learning in each family is done by oral method. This custom has become a hereditary tradition passed down from previous generations to the present. Children in the interior are very obedient to the lessons of parents and adat leaders so that they refuse when

taught knowledge and skills by outsiders. Unlike the case with children in outlying settlements, living in the advancement of tourism and telecommunications is difficult to avoid the pressures of modernization.

The village head's family, the head of the RW, and the head of the RT have taken advantage of access to education as an opportunity for a career in the city. A strong urge to send children to the city puts great hope in the future when their children can serve the government. The success of the children has been demonstrated in careers, such as politics, government, trade, military, education, health and transport.

CONCLUSION

There are many lessons that we can learn from learning culture management of Baduy tribe, for example, their children who have completed their education must commit themselves to exit from ulayat land, but throughout the history of the children after living outward life seems to be living more settled without having to return to their hometown. His ability to adapt to the outside environment has been prepared by sending children from primary school, junior high school to high school, even education at the college level.

The transformation of learning culture is caused by three important factors, namely: transformational leadership, learning motivation, and learning culture innovation. Transformation is characterized by changes in the organization's environment and human resource development. Education that was originally prohibited as opposed to customs can finally be accepted as a tool of control of the values of local wisdom.

Conflicts caused by differences in perceptions between transformational leaders and traditional leaders are dealt with through collaborative strategies,

namely through oral agreements. One of them is agreed by implementing a cultural learning control system that is done with integrated monitoring techniques. Tribal leaders and education managers are responsible for monitoring the recruitment process of learners, teaching and learning process in schools, and adaptation process of children who have graduated from school. Thus it can be harmonized between school independence and customary law of school restrictions so that in the future, children who attend school can remain in ulayat land.

This research is expected to inspire policy makers in formulating remote educational adat community development program, especially on indigenous people of Baduy Tribe in Lebak Regency of Banten Province. In accordance with the constitutional foundation which guarantees the right of education for every resident. Education is a process of personality formation that must be improved competence according to age of child development. For case advances in information communication technology using, Tribe leader should be suggest people creatively utilized as a medium of learning in a strategic environment.

Hopefully, The results of this study can eliminate the perception of education as a threat of customary school ban with a new paradigm that convinces tribe leaders that education as a tool of organizational control for the transformation of learning culture in the outer village based on the values of local wisdom.

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