



# The Implementation of the CIPP Model to Evaluate the Illiteracy Eradication Program for the Baduy Traditional Community in Banten Province

Harits Hijrah Wicaksana\*, Hendy Tannady, Indra Gunawan

Universitas Esa Unggul, Indonesia

\*Corresponding author Email: [harits@esaunggul.ac.id](mailto:harits@esaunggul.ac.id)

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## Abstract

The purpose of this study is to use the CIPP (Context, Input, Process, Product) evaluation model to assess the literacy eradication program among the indigenous Baduy community. Interviews, document analyses, and program implementation observations were used to gather data. This study used a descriptive approach and a qualitative technique. The researcher explained how the literacy eradication effort for the indigenous Baduy population in Lebak Regency was put into action. In addition to discussing the context, input, process, and results of the implementation of the literacy eradication program for the Baduy indigenous community, the study participants also talked about the perceptions and roles of the Lebak Regency government in the education sector and community leaders in the implementation. In addition, observations in the Baduy area (Leuwidamar) and examinations of policy documents and literature were incorporated in the data-gathering process. According to the evaluation's findings, there are gaps in data across agencies, no clear rules, and difficulties implementing them because of local knowledge and the values of the Baduy community. As a foundation for policy development, this study suggests a non-formal education strategy grounded in local culture and more precise data collection. Without making any attempts at adaptive planning, the administration seems to be blaming the Baduy culture for its failure. Especially in indigenous areas, the program's execution has not yet met its full potential. The Baduy community does not have any unambiguous quantitative or qualitative measures of the program's effectiveness. Success evaluations are less substantial and more administrative. Furthermore, the notion that the Baduy group rejects education has been strengthened by false impressions about them.

**Keywords:** Policy Evaluation, CIPP Model, Illiteracy, Indigenous Communities.

## 1. Introduction

According to the preamble of the 1945 Constitution, the Government of the Republic of Indonesia is mandated to protect all Indonesians and the country's territory, promote national welfare, educate the populace, and take part in the establishment of a global order founded on social justice, independence, and lasting peace [1]. To meet the demands of changing local, national, and international life, the government must work toward setting up a national education system that can ensure equal educational opportunities, enhance the quality and relevance of education management, and address challenges in a way that is planned, directed, and sustainable. One way to do this is by Law No. 20/2003 about the National Education System. The purpose of national education, according to Article 3 of Law No. 20/2003, is to raise the potential of students to become individuals who believe in and fear God Almighty, have high morals, are healthy, capable, knowledgeable, creative, and become democratic and responsible citizens. It also aims to develop the character and civilization of a dignified nation in order to enlighten the nation's life. This stage is implemented through a national education program, which requires infrastructure and mandatory education programs to be provided by the central government to regional governments to develop education in Indonesia. One of them is via setting up non-formal education, as Article 26 paragraph (3) of Law No. 20/2003 specifies that literacy instruction, which strives to improve students' skills, is one type of non-formal education [74]. Public awareness supports the success of sustainable education in the fight to eradicate illiteracy, and political commitment and regional government policies also support the implementation of sustainable education quality development programs [2].

By releasing Banten Province Regional Regulation No. 7/2012 on the Implementation of Education, the Banten Provincial Government has achieved significant progress in the fight against illiteracy [3]. According to Article 5 letter (i) of Banten Province Regional Regulation No. 7/2012, the third part pertaining to the education governance policy, the regional government has a policy to abolish



Latin numerals and illiteracy. Among these is the implementation of literacy instruction by Article 19 paragraph (1) letter (b) Banten Province Regional Regulation No. 7/2012, which deals with non-formal education. The Lebak Regency Government issued Lebak Regency Regional Regulation No. 3/2019 on Amendments to Lebak Regency Regional Regulation No. 2/2010 on the Implementation of Education in Lebak Regency as the legal foundation for carrying out the illiteracy eradication program in the context of the research location [5]. The aforementioned explanation explains non-formal education in general, including the illiteracy eradication program, through policies that are directly connected with the Central and Regional Governments. The execution of a program to eradicate illiteracy via the use of non-formal education is required, even if the Lebak Regency Government lacks a defined policy that addresses this topic in the form of a regulation or Regent's Decree. Public awareness also contributes to the success of sustainable education in the fight against illiteracy, and the regional government's policies and political commitments support the implementation of the sustainable education quality development program [6].

The program to eradicate illiteracy is one of the development strategy's actions that supports the Sustainable Development Goals (SDGs) agenda. The global SDGs agenda guarantees that governments may be guided by the integration of players to solve a variety of concerns that citizens confront [7]. It is often acknowledged that reaching the SDGs targets requires the participation of actors at different levels [8]. By creating a sustainable education program, the Lebak Regency Government plays a significant role in promoting a future with greater education. Thus, in line with the SDGs' indicators for high-quality education, the sustainable education program aims to eradicate illiteracy and raise community literacy. Supporting the community's present and future is the aim of this Lebak Regency Government initiative. It is anticipated that this literacy eradication initiative will provide the residents of Lebak Regency the chance to further their education and advance their writing and reading abilities. However, it has not been easy or without effort for the Lebak Regency Government to put its education policies into practice. Undoubtedly, actions are taken to meet the predetermined goals. The existence of the indigenous Baduy community in Lebak Regency presents a challenge to the literacy eradication program. Conventional techniques of education are frequently inadequate for the Baduy since they are a distinct culture with a strong system of traditional values and traditions. The authorities of Lebak Regency sometimes use the existence of the Baduy as a justification for not meeting the literacy goal. The indigenous Baduy community, on the other hand, supports the official school system rather than the learning process. The Baduy tribe intentionally separates itself from the outside world rather than becoming secluded. In addition to their historical journey, the Baduy people are a group of people who do not know the culture of writing in their day-to-day existence. Their loyalty to the directives of their ancestors is very powerful, rigorous, and firm, yet it still has a democratic aspect [9]. They verbally transmit and leave to their children and grandchildren all information about customary law restrictions, ancestral legends, and their beliefs [10]. The Baduy Tribe has a distinct educational pattern and knowledge, known as the "papagahan" education model (teaching among locals), which is heavily influenced by oral culture [11].

The goal of continuous education is to give every person a fundamental grasp of customary law, both orally and through practical demonstrations. An educational paradigm that emphasizes written culture finds it challenging since they have no oral customary rules at all. However, to meet the demands and survive a competitive life, the younger generation of the Baduy Tribe has undergone extraordinary development in terms of their thinking and orientation [11]. They understand that doing all of this calls for a certain set of skills, abilities, and life skills. Because the younger generation of the Baduy Tribe must be able to communicate, negotiate, and compete with outsiders who are typically educated and competent, having knowledge, education, and skills is no longer always necessary. These findings show that the indigenous Baduy community's restriction on formal education is not as terrible as we may think. In contrast to the dominant modern educational perspective, education has previously been and continues to be conducted following a particular model or formula. For the Baduy people, an alternative school could emerge and function as long as it adheres to appropriate educational principles and does not violate customary law. A school that teaches reading, writing, and math, and that does so without breaking any customary laws. As a result, literacy initiatives for the indigenous Baduy community must be assessed using a methodology that takes into account the local environment.

## 2. Literature Review

Reading and writing were rare among the general populace until a few centuries ago. Writing has only existed for 6,000 years, or roughly 95% of human history. In some way, learning to read and write changed how the brain organized thought. The generational impact, which is common in most nations, is the most evident component when examining illiteracy. In most nations, older adults are less educated than their children and grandchildren [12]. Every human being with normal brain development has the capacity for basic cognitive abilities, or brain mechanisms, regardless of the language they speak or their environment [12]. This is a fundamental conceptual assumption of neuropsychology. A key component of mediating cognitive processes is literacy, or the ability to translate spoken words into symbolic language from visual representations. This led to the formation of the extracortical "organization of higher mental functions" theory, which explains how biological and cultural factors interact to shape human cognition [13-17]. Writing has historically been seen as the development of painting from the development of the depiction of skills, deliberate actions, and visually directed movements. Around 30,000–35,000 years ago, during the Paleolithic period, paintings first emerged in Europe. They mostly depicted animals, but they also showed people, tools, and the environment [18]. Alongside the progressive standardization of paintings to depict particular things or elements, pre-writing evolved. This illustrates how humans are becoming able to initiate intricate behavioral patterns [19]. As a result, writing started with tangible pictograms that represented the world as seen by the senses, particularly sight. Later on, these pictograms evolved and became abstract, gradually changing from concrete representations to phonological structure representations.

The alphabetic systems of today are the product of a centuries-long and intricate process that led to their current state of simplicity and clarity [20]. The history of the early Danube script [21], and early Chinese script [22], should also be examined, but the earliest generally acknowledged beginnings of writing in human history date to Sumer (modern-day Iraq) approximately 53 centuries ago [23]. These early writing systems are regarded as logographic because the meaning of words was mirrored in symbols, or graphemes. About 4,000 years ago, graphemes that represented sounds (syllables) first appeared in Phoenicia. Later, in Phoenicia and Greece, graphemes that represented phonemes also emerged [24]. Some languages, like cuneiform script and the Egyptian hieroglyphic system [20], developed alongside ideograms and phonological representations during this transition. These languages were also independently developed in pre-Columbian Central American civilizations, particularly the Maya script [25]. Because the definition of literacy is ambiguous and lacks precise boundaries, intermediate stages like semi-literacy and functional illiteracy are frequently acknowledged. The percentage of

people over the age of 15 who are unable to read and write brief, straightforward comments about their everyday life is known as adult illiteracy [12]. Formal education and literacy are typically closely related; children without formal education can learn to read from their parents or tutors [26-27]. However, illiterate people can learn to holistically recognize some very common words, like the names of their country and some popular commercial products [28], that reading ability can rarely be acquired without intentional training [29-30]. Under normal circumstances, reading is not learned through simple exposure.

Today's illiterate population may have restricted access to many forms of communication and information, as well as formal education, which may be reflected in their decreased ability to obtain direct sensory information [12]. It is easier for illiterate persons to recall visual objects rather than a list of words [31], and to repeat a word rather than a pseudoword [32-33]. Reading can improve a number of basic skills, including executive function, phonological awareness, verbal and visual memory, and visuospatial and visuomotor abilities [34-37]. The government's use of education to end illiteracy, more especially, the Lebak Regency Government, where the study was conducted, is the main topic of this research paper. The study article's opening clarifies that those laws govern the elimination of illiteracy. The survival of the indigenous Baduy group, which still follows traditional law and opposes formal education, presents a barrier to the Lebak Regency's illiteracy eradication campaign. This makes it intriguing how the local government is presenting the implementation of the illiteracy eradication program in Lebak Regency with the presence of the indigenous Baduy community. Consequently, a policy evaluation-related study was carried out to observe this. Indigenous peoples have a collection of traditional environmental and cultural knowledge that is specific to a group of people and has been used to support them for centuries while they have lived in different bioregions [38]. To understand how nature functions in their communities, indigenous peoples use multi-contextual systems of thinking, action, and orientation [39]. To achieve balanced and moral relationships between people, communities, and the environment, it is necessary to address concerns about human health, social justice, equality, economic development, ethics, and governance [38]. Maintaining cultural variety, safeguarding human health, fostering sustainable business partnerships, resolving social conflicts peacefully, and, above all, preserving the environment's life support systems should be the major objectives.

Indigenous knowledge must be included on an equal footing with science to provide Indigenous peoples with culturally relevant sustainability education. This is a controversial and relatively new concept for education and knowledge. Indigenous science proponents contend that every culture has produced a science of some kind that is vital to the whole of human knowledge about the planet [40]. Teaching for sustainability offers a framework for integrating Indigenous science into all facets of education, regardless of these stances [41]. Indigenous science offers innovative approaches for Indigenous peoples to preserve themselves and their cultural ways of life both now and in the future. It does this by fusing traditional ecological knowledge with insights and models relevant to the developing area of sustainability. Nowadays, knowledge is just as much of a major source of wealth as industry and goods. Societies are depending more and more on stakeholder knowledge to spur innovation and entrepreneurship in order to compete and prosper in the modern, globalized world [42-47]. This clarifies how people and organizations can take part in the assessment procedure. A key component of comprehending the advantages of assessment is stakeholder engagement [48]. As a more inclusive and rights-based approach to the planning, execution, monitoring, and assessment of community-based development initiatives, participatory methods are gaining popularity in evaluation [49]. Participation is a potential method for giving the less fortunate more power and enabling them to take part in the assessment process [50]. Citizens have a *de facto* stake in many social initiatives and their assessments since they are the main recipients of these efforts. The phrases citizen and stakeholder are very frequently used interchangeably in assessment studies, making it challenging to tell them apart.

All people with an interest in the program under review are considered stakeholders, which is a rather broad definition. This covers program personnel and participants, evaluation clients, and other organizations. In this regard, there is a significant difference between active and passive stakeholders: active stakeholders will try to influence a program or policy at various points in time, while passive stakeholders are impacted by the program or policy but do not actively engage in the process [51]. Theoretically, the three fundamental democratic goals of social justice, effective governance, and legitimacy may be used to support the added value of individual citizen engagement in evaluation [52]. The ongoing discussion has neglected the core ideas of educational employee performance evaluation, which are well-established in the literature on human resources. In addition to running the danger of producing illegitimate answers to educational problems, evaluating the implications for practice in isolation from the pertinent human resources literature also runs the risk of substituting one type of bias for another. By using ideas, principles, and criteria that are clearly described in the literature on performance assessment and performance management, it is crucial to take into account the fundamentals of educational performance evaluation when evaluating teachers. These consist of work analysis, focused information collection from various stakeholders, the use of behavioral and/or planned outcome methods for performance evaluation, and strong assessment tools for behavioral performance evaluation.

A significant amount of education research is still unrelated to the literature on performance management and appraisal, which might aid in addressing problems found in teacher evaluation and educational delivery more generally. Results are usually positioned in reference to the literature on higher education teaching and teacher assessment. The human resources literature is frequently cited infrequently or not at all by researchers outside of academics with human resource management training [48, 53]. Studies that address prejudice and potential job discrimination through the use of educational delivery in recruiting, tenure, promotion, and performance assessment demonstrate this disregard for human resources research [59]. The relevant human resources literature is not integrated, even when summaries or conclusions define the study's importance using human resources terms [60, 61]. As a result, a significant chance to elucidate how teaching evaluation methodologies uphold and transgress performance management and performance assessment concepts as defined in human resources literature and practice is lost. Moreover, a systems lens may be used to study policy assessment. The procedures, institutions, and policies that mold the assessment function and its interactions with its internal and external settings are collectively referred to as the evaluation system [57]. An assessment system functions as an ongoing information flow [63] that helps provide evidence to back up decisions [64]. The organizational structure, staffing arrangements, and evaluation policies that facilitate information flow are largely responsible for the system's operation. Instead of being discrete rules and regulations, policies created from a systems viewpoint assist businesses in achieving their goals, improving the use of evaluations, and fostering organizational learning [65].

### 3. Research Method

This study used a descriptive approach and a qualitative technique. The researcher explained how the literacy eradication effort for the indigenous Baduy population in Lebak Regency was put into action. In addition to discussing the context, input, process, and results of the implementation of the literacy eradication program for the Baduy indigenous community, the study participants also talked about the perceptions and roles of the Lebak Regency government in the education sector and community leaders in the implementation. In addition, observations in the Baduy area (Leuwidamar) and examinations of policy documents and literature were incorporated in the data-gathering process. To comprehend and analyze the structure, content, and meaning of narratives, data analysis employs narrative analysis as a multidisciplinary method. This includes analyzing different storytelling techniques, such as those found in literature, oral traditions, and personal tales. The CIPP model policy evaluation approach is applied in each of the Context, Input, Process, and Product dimensions, which were created by Stufflebeam (2002) [66], to guarantee that the narrative does not depart from the research context.

## 4. Results and Discussions

### 4.1. Context Evaluation

Context evaluation evaluates possibilities, resources, issues, and requirements in a specific setting [66]. As stated in the introduction, the Republic of Indonesia's laws have mandated the implementation of the literacy eradication campaign. Therefore, the entire community, especially the indigenous Baduy population, must feel the effects of the literacy eradication policy. Things that are required or helpful to achieve the goals that can be sustained are included in the needs component [66]. To accomplish the objectives for the public welfare, to educate the country, and to take part in the establishment of a global order founded on social justice, freedom, and eternal peace. Implementing initiatives to eradicate illiteracy, as outlined in the 1945 Constitution and Law No. 20/2003, is one way the government aims to enrich the nation's life by establishing a national education system that fosters faith and piety toward God Almighty, as well as noble morals. Presidential Instruction No. 5/2006 was issued to accelerate the completion of nine-year mandatory basic education and eradicate illiteracy, as part of a national literacy eradication program, targeting relevant agencies, particularly the Ministry of National Education [67]. In response, the Ministry of Education released Minister of National Education Regulation No. 35/2006, which serves as a roadmap for local governments implementing policy [68]. Additionally, Minister of Education and Culture Regulation No. 86/ 2014 and Minister of Education and Culture Regulation No. 42/ 2015 establish guidelines for basic and advanced literacy education, which must be organized and compiled to expedite the president's directive to eradicate illiteracy among citizens [69].

Lebak Regency Regional Regulation No. 2/2010, the Law on Education Provisions, is the main law that guides the execution of the literacy eradication program in Lebak Regency [69]. However, no explicit rules or provisions control the implementation procedures for the literacy eradication campaign for indigenous populations in this law, which is broad. The Baduy and other indigenous groups are not specifically targeted as program targets by any regional policies in the form of special legislation. This demonstrates a policy gap in recognizing and interacting with special needs populations. To achieve and continue to satisfy specified needs, several challenges must be solved [66]. The Baduy people's rejection of Indonesia's formal education system is a major barrier to addressing the literacy program for the indigenous Baduy group. This can be attributed to the distinctive cultural traits that are ingrained in the Baduy people. They reject outside involvement, including conventional school-based education, and live in a very strong customary order, especially among the Inner Baduy tribe. The absence of regional policies and strategies, such as program achievement indicators outlined in particular regulations about illiteracy eradication, is another barrier to eliminating illiteracy among the indigenous Baduy community. The Lebak Regency government's common belief that the indigenous Baduy group is a barrier to the illiteracy eradication effort because it opposes education is not true. Rather, the government's inability to adopt a flexible strategy to create a program grounded in local values is the problem. Therefore, the lack of affirmative action policies and the lack of training or empowerment for indigenous populations within the scope of the illiteracy eradication program are the major challenges facing the administration of the Lebak Regency.

Accessible abilities and services that may be utilized to assist in achieving certain objectives are considered assets [66]. These are often located in the local region. It is crucial to remember that the indigenous Baduy people do not oppose education in general. They do not oppose the concepts of reading, writing, or math; they merely oppose the formal educational system. In Baduy civilization, education is carried out through an oral method known as "papagahan," or "peer learning," which is practiced and passed down through the generations. Lastly, financial initiatives that can be used to assist efforts to satisfy needs and solve associated problems are specifically included in the opportunity component [66]. The funding program is typically implemented in the education sector by the Lebak Regency Education Office because there are no policies or regulations that specifically govern the implementation of the illiteracy eradication program. According to Lebak Regency Regent Regulation No. 59/2023, the entire sum allocated to government affairs in the education sector in 2023 was Rp 1,110,015,484,351, or Rp 1.1 trillion [71]. Since the younger Baduy generation is starting to adapt to the challenges and changes of the modern world, there is much potential to create programs that are in line with traditional customs. They understand that survival in the face of global competition requires fundamental abilities like reading and writing. To put it another way, alternative schools that satisfy the fundamental literacy requirements of indigenous populations without going against customs are welcome. Unfortunately, the local government has not taken full advantage of this opportunity.

Based on this justification, an analysis of the Baduy indigenous community's literacy eradication program's context showed a discrepancy between the actual demands on the ground and the policies that the government has developed. Weak context analysis in program development is demonstrated by the absence of a customary values-respecting approach and the propensity to hold the indigenous community accountable for the program's failure. This is in spite of the community's internal knowledge of the value of life skills that may serve as the foundation for an adapted literacy program, the resources and opportunities provided by a local learning system (papagahan), and shifts in the orientation of the Baduy young. This context evaluation affirms that a policy runs the danger of failing and perhaps causing a rift between the state and the indigenous communities it is meant to protect if the values and norms of the target community do not guide it.

### 4.2. Input Evaluation

Helping identify initiatives, programs, or other interventions that may be utilized to enhance services for the intended users is the main goal of input evaluation [66]. The necessity to reduce illiteracy among the indigenous Baduy population is the main topic of this study

essay. In this context, it has been said that basic and advanced literacy education initiatives must be carried out nationwide in order to expedite the execution of literacy eradication, which is a national movement. The actual execution of the Lebak Regency's illiteracy elimination campaign is not laid out. In a normative sense, the Lebak Regency's illiteracy eradication program is implemented by Lebak Regency Regional Regulation No. 2/2010, the Provision of Education, which covers literacy-related non-formal education [71]. The program's lack of technical implementation guidelines, such as a Regent's Regulation or Regent's Instruction, that outline its goals and objectives for eradicating illiteracy, particularly literacy education aimed at the indigenous Baduy community, is the issue. This evaluation was carried out by looking for and critically analyzing potentially relevant approaches, including approaches that are already in use. Input evaluation also evaluates proposed programs, projects, or strategies, as well as the associated work plans and budgets to implement these efforts [66]. The primary values of the literacy alleviation work plan are financing, human resources, and infrastructural facilities with regard to the program for the indigenous Baduy population. Regarding infrastructural facilities, researchers were unable to uncover information about the availability of learning resources, learning sites, or media that are culturally relevant to the Baduy Tribe or the indigenous community. The lack of readiness of the human resources slated to teach literacy in the Baduy Tribe region is comparable to this as well. In the meantime, through the Education Office, the Lebak Regency Government allocates a general budget to government matters in the field of education. The Lebak Regency Government allotted Rp 9,965,687,000, or Rp 9.9 billion, for the literacy alleviation program in 2023 as part of the management of non-formal education [71].

Additionally, the success or failure and efficiency of change initiatives are determined by the evaluation of inputs. This is because the planning group's initial decisions regarding resource allocation limit improvement efforts, because a potentially effective solution to a problem will not have the potential to have an impact if it is not identified and its benefits evaluated [66]. The lack of a specific legal foundation governing the work plan in the form of program targets and objectives is the first and most important factor in the implementation of illiteracy eradication for the indigenous Baduy community. As a result, resources are allocated inappropriately. For instance, it is not a priority to provide literacy education infrastructure facilities in the Baduy tribal region since it is often believed that the Baduy tribe rejects formal education, even if they actually hate learning. Because of this presumption, the government has identified and evaluated the indigenous Baduy community incorrectly. Consequently, the indigenous Baduy population does not get finance or human resource preparation for non-formal education. Integrating the current educational system with a cultural approach to local culture, such as the "papagahan" education system used by the indigenous Baduy community, is the proper identification and assessment.

### 4.3. Process Evaluation

Process evaluation is essentially a continuous assessment of how a plan is being implemented, including documentation of the process that includes plan modifications, significant omissions, and/or subpar execution of certain operations. One goal is to give managers and employees feedback on how well employees are doing planned tasks on time, according to the plan, and effectively. Helping employees spot implementation issues and make the required adjustments to plans or activities is another goal. Usually, when a project starts, staff members are unable to decide on every detail of the plan. In addition, they have to change the strategy if some of the original choices turn out to be inaccurate. Periodically evaluating how well participants accept and execute their roles is another goal of process evaluation. Activities should be compared to the plan, implementation issues should be noted, and staff performance should be evaluated. Evaluations ought to record and examine the effort's expenses [66]. The outcomes of literacy success can serve as the starting point for an ongoing evaluation of the strategies being implemented to end illiteracy in the indigenous Baduy community. Before this, a contextual review clarified why literacy initiatives for the indigenous Baduy people were necessary to enhance the country's welfare and educational system. The existing situation of the illiterate population in Lebak Regency must thus be clarified through a process review.

Based on the statistics collected, the number of illiterate persons in Lebak Regency is declining annually. In 2010, 49,681 persons in Lebak Regency, or 5.4% of the population aged 15 and over, were illiterate, according to statistics from the National Social and Economic Survey [72]. The information provided by the Lebak Regency Education Office that same year, however, is different from this data. There were 1,813 illiterate people in 2010 across 28 districts, including Bojongmanik District (278), Maja District (217), Cibadak District (217), and Banjarsari District (215), according to the Lebak Regency Education Office. However, it is interesting to note that Leuwidamar District, which is home to the indigenous Baduy people, claimed to have no more illiterate residents [72]. Additionally, the findings of a survey on the country's population and illiteracy rate were published by the Ministry of Education and Culture in 2018. According to the data, Banten Province (including Lebak Regency) has the following percentage of illiterate individuals in 2018:

Table 1. Population and Illiteracy Rate in Banten Province in 2018

No	Regency/City	Illiteracy Aged 15-59 Years			Illiteracy Age 15+ Years		
		Total population	Number of Illiterates	(%) Illiteracy	Total population	Number of Illiterates	(%) Illiteracy
1.	Pandeglang Regency	738,301	9,698	1.31	843,333	27,862	3.30
2.	<b>Lebak Regency</b>	<b>806,294</b>	<b>21,327</b>	<b>2.65</b>	<b>909,018</b>	<b>39,661</b>	<b>4.36</b>
3.	Tangerang Regency	2,436,482	38,655	1.59	2,632,595	85,367	3.24
4.	Serang Regency	961,540	11,194	1.16	1,069,202	26,950	2.52
5.	Cilegon City	290,055	-	0.00	313,492	1,224	0.39
6.	Tangerang City	1,534,234	10,235	0.67	1,640,659	18,779	1.14
7.	Serang City	439,053	3,121	0.71	474,161	7,244	1.53
8.	South Tangerang City	1,169,540	3,108	0.27	1,263,740	10,739	0.85
	<b>Banten</b>	<b>8,375,499</b>	<b>97,338</b>	<b>1.16</b>	<b>9,146,200</b>	<b>217,826</b>	<b>2.38</b>

Source: [73]

Based on the number of illiterates relative to the total population, Lebak Regency has the highest percentage of illiteracy in Banten Province (Table 1), with a value of 2.65 for illiterates aged 15–59 and 4.36 for illiterates aged 15+. Based on this percentage, the number of illiterate individuals in Lebak Regency decreased in comparison to the proportion in 2010. The frequency of literacy rates by age group in Lebak Regency in 2023–2024 also shows a decline in the number of illiterate people. The number of illiterate persons in Lebak Regency decreased in that year, as evidenced by a rise in the percentage of literacy rates.

**Table 2.** Frequency of Literacy Rates by Age Group in Lebak Regency 2023-2024

Frequency	2023	2024
15-24	99.59	100.00
15-59	99.73	99.79
15+	96.56	96.85
60+	80.78	82.40

Source: [74]

According to the percentage data that is displayed, Lebak Regency's illiteracy rate has been declining annually between 2010 and 2024. Do these outcomes qualify as program success? According to researchers, these percentages do not. When assessments are carried out in line with preset goals and objectives, a program can be deemed successful. Guidelines for carrying out the work plan necessary to gauge literacy achievement are also lacking in Lebak Regency. The next query is, what is the source of these percentages? The information displayed reflects overall academic success. Educated people who did not finish school or dropped out and later joined a comparable program are the ones who teach literacy. In contrast, every region in Lebak Regency that has a school building offers non-formal education. This initiative does not reach remote populations like the Baduy indigenous tribe. The Lebak Regency Education Office's 2010 data, which shows that there is no illiteracy in Leuwidamar District, where the Baduy people reside, provides evidence of this. The researcher's premise that non-formal education is restricted to equivalency education, omitting literacy instruction, is further supported by the disparity in the number of illiterate persons between data from the Lebak Regency Education Office and the findings of the National Survey. This notable disparity points to flaws in the implementation phase, specifically in the outreach to remote areas, including the Baduy community, and the data collection procedure. Because it lacks indicators of the work plan's success in the form of targets and objectives for the literacy eradication program for the Baduy indigenous community, the data on the number of illiterate people in Lebak Regency, which has been declining annually, cannot be deemed successful. The financing of non-formal education programs should be taken into account before moving on to the process evaluation of human resources and infrastructure. Regarding the Rp 1.1 trillion in financing for literacy initiatives that was previously stated in the context and input evaluation, this cash often comes from the government's education sector.

**Table 3.** Lebak Regency Regional Government Work Plan for 2023 for Government Affairs in the Education Sector

Government Affairs in the Field of Education of Lebak Regency	1,110,015,484,351
<b>Supporting Programs Affairs District Government</b>	<b>755,839,828,382</b>
Planning, Budgeting, and Evaluation of Regional Device Performance	195,656,250
Administration, Finance, Regional Devices	753,985,218,395
Administration Personnel Regional Devices	75,191,500
General Administration of Regional Devices	376,206,725
Provision of Supporting Services Affairs Local government	1,115,355,512
Maintenance of Supporting Regional Assets Affairs of Local Government	92,200,000
<b>Education Management Program</b>	<b>354,175,655,969</b>
Elementary School Education Management	192,117,454,283
School Education Management Intermediate First	129,683,634,686
Childhood Education (PAUD) Management	22,408,880,000
Management of Non-Formal/ Equivalency Education	9,965,687,000

Source: [71]

Basic literacy instruction is one of the funds allotted for non-formal/ equivalency education by the education management program, as shown in Table 3. The remaining funds are used to purchase, implement, prepare, and coach several non-formal educational institutions for the 200 students enrolled in basic literacy instruction. The following sum of money has been set aside for the management of non-formal/ equivalency education:

**Table 4.** Funding for Non-Formal/Equivalency Education Management in Lebak Regency in 2023

Management of Non-Formal/ Equivalency Education	9,965,687,000
Procurement of Practical Tools and Demonstrations for Non-formal/ Equivalency Students	0
Implementation of Non-Formal Learning Process / Equivalency	130,000,000
Preparation and Action Carry on Evaluation Educational Units in Non-Formal/ Equivalency Education	50,000,000
<b>Coaching Institutions and Management Non-formal/ Equivalency Schools</b>	<b>9,785,687,000</b>

Source: [71]

Funding for the administration of non-formal/ equivalency education is Rp 9,965,687,000, or Rp 9.9 billion, according to Table 4. The allocation of funds is prioritized for institutional development activities and non-formal school management, with a percentage of 98.2%. In comparison, 1.8% of funding is allocated to fulfill the three activities of non-formal/ equivalency education management. This is assuming that the percentage in Table 3 between funding for educational affairs and funding for non-formal education management is 0.9%. Furthermore, financing for literacy instruction is not mentioned in either Table 3 or Table 4. Additionally, Table 4 shows that no funds have been set up for the purchase of demonstration materials and practical instruments for non-formal/ equivalency students. This

pertains to the acquisition of facilities for literacy instruction, which falls under the category of non-formal education. This demonstrates that equivalency education, not literacy education, is given priority by the Lebak Regency government. Equivalency education should be referred to as semi-formal education instead of non-formal education because it is conducted in already-existing formal school facilities. The budget distribution also demonstrates that the Lebak Regency administration does not place a high priority on literacy instruction, particularly for isolated communities like the indigenous Baduy population. Researchers have focused on funding for institutional development and non-formal school management concerning human resources. The creation and training of educational professionals for literacy instruction focused on a local cultural approach is not covered by 98.2% of the funding allotted. Local stakeholders must participate in process reviews. However, in the context of the indigenous Baduy community, the program implementation structure seldom involves traditional leaders, kaolotan institutions, or educated community members. Assuming that the indigenous group cannot cooperate, the government will rather carry out the initiative alone. Field data, however, indicates that the younger Baduy generation is actively gaining a fresh understanding of the value of life skills, such as basic literacy. They are transitioning from manual to digital learning and from passive to active learning. Although it should serve as a starting point for the process, this opportunity is not being used to its full potential. The secret is to create a learning process that is comparable to the “papagan” learning process by combining traditional education with a cultural approach based on customs.

#### 4.4. Product Evaluation

Measurement, interpretation, and assessment of accomplishments are the goals of product evaluation, which ensure that they satisfy the demands of all eligible recipients [66]. To evaluate expected and unexpected consequences, as well as good and bad outcomes, critical feedback on accomplishments is given both at the end of the activity and during its cycle. To ascertain if the results are commensurate with the investment, evaluations must gather, examine, and compare assessments. Usually, evaluators have to determine whether insufficient results were brought on by improper work plan execution or whether bad work plan implementation resulted in poor outcomes. The results of the context, input, and prior process evaluations should generally serve as the foundation for interpreting the results of product assessments [66]. In order to eradicate illiteracy in the indigenous Baduy community, product evaluations must consider various viewpoints and results for the entire population, subgroups, and occasionally for individuals. To promote and educate the country in Lebak Regency, an education system is required, one of which is to eradicate illiteracy. This is the first step in assessing the success of eradicating illiteracy for the Baduy indigenous community, as stipulated in Lebak Regency Regional Regulation No. 2/2010, the Implementation of Education. The Lebak Regency government does not have a specific policy in the form of a work plan that includes targets and program objectives used to measure the performance achievements of predetermined indicators like Regent Regulations or Regent Instructions. This is one of the limitations in the input evaluation regarding the implementation of illiteracy eradication for the Baduy indigenous community. In the process, literacy education initiatives are required in Lebak Regency, which has the largest percentage of illiterate people in Banten Province. Even if the proportion of the population in Lebak Regency that lacks literacy has been declining annually, the program's execution cannot be deemed successful since the results do not align with the goals and targets established as performance indicators.

Second, accomplishments are interpreted by contrasting actual outcomes with the goals of policy. As was already indicated, the government of the Lebak Regency has difficulties as a result of the issue, which began with the Baduy Tribe's rejection of the official education system. Therefore, to execute them, policies and strategies are required. Developing an integrated system of formal and non-formal education with local culture or Baduy customary laws is part of the strategy to end illiteracy among the indigenous Baduy population. In order to carry out the implementation plan, the Baduy indigenous community's illiteracy is to be eradicated by setting accomplishment objectives and making use of resources such as financing, infrastructure, and human resources. The prevalent belief held by the Lebak Regency administration that the indigenous Baduy population is a barrier to the illiteracy eradication campaign because it opposes education is not true, as the measures that the government has put in place. Rather, the government's inability to adopt a flexible strategy to create a program grounded in local values is the problem. Therefore, the lack of affirmative action policies and the lack of training or empowerment for indigenous communities within the framework of the illiteracy eradication program are the biggest challenges facing the government of the Lebak Regency. The program's lack of technical implementation guidelines, such as a Regent's Regulation or Regent's Instruction outlining the program's goals and objectives in attempting to eradicate illiteracy, specifically, literacy education aimed at the indigenous Baduy community, is the input. In carrying out the campaign to eradicate illiteracy, the government failed to recognize and evaluate the indigenous Baduy community. The failure to identify and assess problems contextually is demonstrated, for instance, by the designation of Leuwidamar District as a place where the Baduy Tribe does not live-in illiteracy, the evaluation of the decline in the number of illiterate people that is not based on performance achievements, and the disparity in data between the central and regional governments regarding the number of illiterate people in Lebak Regency.

Program financing within the government's education sector is included in the strategy section for context. The Lebak Regency Education Office carried out the IDR 1.1 trillion in education funding that the Lebak Regency government provided in 2023. Programs that are in line with traditional norms have much promise, especially because the younger Baduy generation is starting to be more accepting of change and the difficulties of the modern world. They understand that survival in the face of global competition requires fundamental abilities like reading and writing. To put it another way, there is space for alternative educational institutions that satisfy the fundamental literacy requirements of indigenous groups without going against tradition. Regretfully, the local government has not made the best use of this potential, for example, by allocating sufficient infrastructure and human resources. The non-formal/equivalency education management indicator in the input evaluation includes funding for the eradication of illiteracy. For this reason, the Lebak Regency government set aside Rp 9.9 billion in 2023. Researchers did not find any information about the availability of learning resources, learning spaces, or learning media that are contextually relevant to the indigenous culture of the Baduy people or those living in the Baduy area. This further illustrates how unprepared the human resources assigned to teach literacy in the Baduy area are. Lastly, the process evaluation's funding component reveals that 0.9% of funds go toward non-formal education management and government affairs in the education sector. With 98.2% of non-formal/equivalent education financing, institutional development and administration of non-formal/equivalent schools receive priority funding allocation. Table 4 reveals that no funds have been set aside for the acquisition of useful equipment and demonstration materials for non-formal or similar students in terms of infrastructural facilities and human resource preparedness. While financing for human resource preparation reached 98.2%, educational professionals lacked training and direction specifically for literacy instruction, especially training and guidance focused on a local cultural approach. However, when it comes to the Baduy indigenous community, the program implementation structure hardly involves traditional leaders, kaolotan institutions, or

educated members of the community. Assuming the indigenous community cannot be invited to cooperate, the government would rather carry out the program alone.

Third, evaluate the policies. In this regard, Lebak Regency Regional Regulation No. 2/2010, which relates to the literacy eradication program in Lebak Regency, has failed to recognize pertinent needs, address pertinent issues, make use of regional resources, and create a number of opportunities for the indigenous Baduy community to receive participatory and sustainable literacy instruction. It is necessary to develop policies that especially target literacy education, including instruction for distant communities like the indigenous Baduy people. According to the input, outcomes are skewed since there are no defined performance indicators in place to control the execution of work plans, such as program targets and objectives. The Lebak Regency's literacy eradication effort is currently not being evaluated to its full potential, especially for the indigenous Baduy people. The Lebak Regency government can handle some issues, such as regulations controlling the execution of work plans and assessments with a particular focus on literacy instruction. For indigenous communities to include education using a cultural approach or a local customary method geared toward customary rules, a unique article must be written that does not violate current laws and regulations.

## 5. Conclusion

The low literacy rate in Lebak Regency, especially among indigenous groups like the Baduy, is the reason behind the literacy eradication initiative. However, due to a lack of accurate and cohesive data between the local government and pertinent agencies, there is a great deal of misinformation about the number of illiterate Baduy residents. The Baduy community does not forbid its members from learning to read, write, and count, despite the government viewing them as a barrier because formal education is forbidden. Lebak Regency Regional Regulation No. 2/2010, the implementation of Education in Lebak Regency is the only formal legal basis for this program. The execution of contextualized and Baduy-customs-sensitive literacy programs is not subject to any particular regulations. There is still a dearth of information, funding, teachers who are knowledgeable about local knowledge, and alternative curriculum ideas. Because there is no particular method based on local culture, the program's implementation procedure has not had a substantial influence on the indigenous Baduy population. The Baduy community and traditional leaders are not actively involved in the initiative, which often employs traditional ways. Without making any attempts at adaptive planning, the administration seems to be blaming the Baduy culture for its failure. Especially in indigenous areas, the program's execution has not yet met its full potential. The Baduy community does not have any unambiguous quantitative or qualitative measures of the program's effectiveness. Success evaluations are less substantial and more administrative. Furthermore, the notion that the Baduy group rejects education has been strengthened by false impressions about them.

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