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SELF-REGULATED LEARNING IN BUTET MANURUNG'S THE *JUNGLE SCHOOL*

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Abstract
Education is an essential aspect of a community development. In Indonesia, various educational changes have been done in order to cater students with the necessary skills to face the vast dynamics of the world. Despite those changes integrated into the curriculum, Indonesia still has an issue to provide suitable learning processes for students who live in some remote areas during pandemic. Butet Manurung's *the Jungle School* portrays some efforts for helping "Orang Rimba", the nomadic tribes who live in rainforests at Bukit Dua Belas to experience proper education. Focusing on some learning processes in the work, a document analysis was combined with a theory of education. Then, the researchers found that self-regulated learning concepts were applied. This self-regulated learning took form in three aspects that were done by jungle children and this could be one of the keys to face some learning problems in some remote areas during pandemic.

Keywords: self-regulated learning, the jungle children

Introduction

There are some creative ways to face some difficulties in the world of education during this pandemic era (Handayani & Gafur, 2020; Khan, et al., 2020; Olusola-Fadumiye, et al., 2020; Sahlberg, 2020). Changing the governmental policy to cope the problem of inequalities for attaining good education was proposed by Sahlberg (2020). Handayani & Gafur (2020) underlined professionalism for facing the challenges. In relation to the world of technology, Olusola-Fadumiye, et al. (2020) had the use of social media in educational system while Khan, et al. (2020) shared futuristic cloud based educational model.

Previous studies strengthen the point that the use of technology cannot be avoided when humans are limited to meet physically. But, there is a fundamental problem in relation to some isolated areas where there is not any internet connection to support its education. Researchers (Boyarkina, 2021; Hidajad, et al., 2020; Jones, 2020; Mulatsih, 2018; Nasution & Thamsin, 2020; Sharma, 2021; Tam, 2020) argued some possible ways to face some problems in education by having some literary works. They underline the need of having some literary

works to enrich the world of education. Knowing a lot of benefits of the use of literary works in the world of education from previous articles, this article also proposes an alternate way to face the educational problem in remote areas taken from a literary work entitled *The Jungle School* (Sokola Rimba) which is written by Butet Manurung.

Butet Manurung is well-known because she is so passionate to help jungle people get education in some isolated areas in Indonesia. She wrote her real experience of helping jungle people in a book entitled *Sokola Rimba* which was translated into English under a title *the Jungle School* after its publication in Bahasa Indonesia in 2007. In her book, she shared some good practices when teaching jungle children with suitable materials without leaving local wisdom. This local wisdom which was considered as an important matter for prospective teachers was also stated by Pamenang (2021). In this case, Butet as a teacher in the jungle was able to be a role model.

Manurung's work has successfully triggered some studies (Anggi, 2020; Anggraini, 2019; Buda & Payuyasa, 2020; Lestari & Shoim, 2015; Khasanah, 2018; Mardianto & Aslami, 2020; Payuyasa & Primayana, 2020; Saragih, 2015). Anggi (2020) mentioned some values for building character in the educational field such as religiosity, persistency, creativity, which also supported knowledge, awareness, intelligence, local wisdom. Khasanah (2018) also added the value of responsibility taken from this work. In education, Payuyasa & Primayana (2020) discussed 10 out of the 18 character values proposed by the curriculum center: social awareness, hard work, environmental awareness, creativity, curiosity, responsibility, tolerance, love for peace, religiousness, and solidarity. Discussing about local wisdom, Anggraini (2019) underlined the importance of preserving local wisdom for saving natural resources in the jungle. It was represented with the fact that the *Orang Rimba* rely on honey produced from the *Sialang* trees inherited from one generation to the next. This study concluded that the communities highly regarded the values of their local wisdom.

Some research discussions which specified on education in this work included freedom, anticipatory learnings and educational values. Buda & Payuyasa (2020) brought the concept of freedom of learning which was drawn from Manurung's work. There were three learning activities found as representatives of freedom of learning (a concept which was introduced by Indonesian Minister education: Nadiem Makarim), namely humanitarian, rural areas projects, and school teaching. In the discussion on humanitarian projects, the reason why Butet wanted to stay and teach the *Rimba* kids was because she truly cared about their welfare which she believed would be much improved with the presence of education. Sacrifices were made by her in order to bring education to the jungle. The researcher stated how this could be a reference for future humanitarian projects. This study also discussed how in the movie, Butet provided a place for the *Orang Rimba* to study as an attempt to help the *Orang Rimba* protect their habitat from outsiders taking over the jungle. This scene was considered to be an example of a project in a rural area aimed to develop the community so that they can have a better life in different aspects. The last activity outside of campus that was be reflected in this movie, is the whole purpose of Sokola Rimba itself, which is to bring education for people who need it, but unfortunately lack resources, especially the availability of teachers, just like the

newly pioneered SM3T program for undergraduates to teach in rural areas. This research concluded that remote rural areas need to be supplied with proper education for improving their well-being, hence, a teaching program that stretches to these areas needs to be established.

In addition to that, Lestari & Shoim (2015) brought into the light the anticipatory learning as an attempt for the *Orang Rimba* to face the dynamics of the world surrounding them. In this book, it is described how their habitat is being endangered with the presence of the *Orang Dunia Terang*. A passage was used to prove that the *Orang Rimba* too, was beginning to see education not as a threat, but as a tool to help them at work. This study emphasized that anticipatory learning is needed in order to support *Orang Rimba* in protecting their environment, rights, and lives. Another research conducted by Mardianto and Aslami (2020) focused on the similar aspects as the study previously done by Saragih, et al. (2015). The researchers discussed the educational values including the values of religion, knowledge, creativity, independence, and responsibility in the educational context.

Previous studies have proven that Manurung's *the Jungle School* is worth to discuss. But, different from them which focus more on the values applied in the world of education, this article discusses more on the self-regulated learning done by jungle children. While previous studies put Manurung as a great teacher who teaches great values, this article has jungle children on a stage. They perform a self-regulated learning concept which is beneficial for us since it is relatable with our today's situation for facing problems of education in some remote areas during pandemic. From her work especially the self-regulated learning concept, readers will get some insights that jungle children have the spirit to learn.

Method

This research implemented a document analysis in which the novel of *The Jungle School* became the main source of data. The processes of this research included 1) reading sessions, 2) gathering the data, 3) analysing the data, 4) validating the data, and 5) writing the findings. The data analysis was done in two steps. They were classifying the data into some groups and adding the context of the data. This data analysis was supported by theory of self-regulated learning. Self-regulated learning underlined metacognitively, motivationally, and behaviourally active learners (Zimmerman, 2001). Active learners are able to set their own goals, try their best to achieve the goals, and look for information so that they can master it consciously. Those actions are classified into metacognition. Mamon, et al. (2020) also underline the importance of metacognitive awareness for learning process. This self-regulated learning means that learners have their own initiative in the learning process which may include self-observation, self-evaluation, and self-improvement.

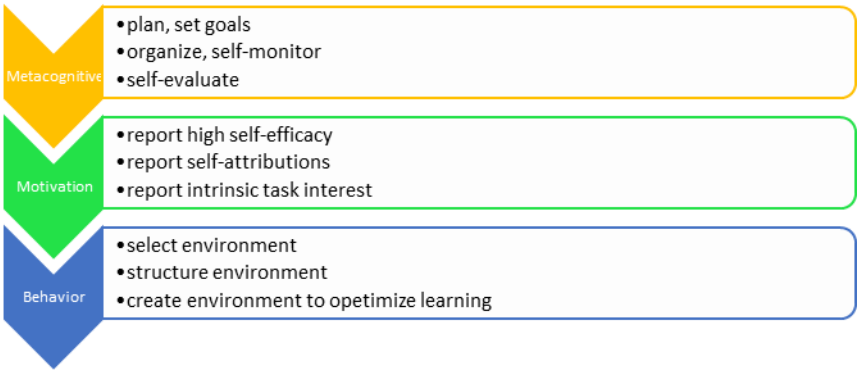


Figure 1. Metacognitive, motivation and behavior of self-regulated learning

To sum up, there are three main features of self-regulated learning, namely:

> "their use of self-regulated learning strategies, their responsiveness to self-oriented feedback about learning effectiveness, and their interdependent motivational processes" (Zimmerman, 1990, p. 6).

Based on this theory of self-regulated learning, the data were classified in some groups and the analysis results were explained in a qualitative way.

Findings and Discussion

This section was divided into three parts, namely: metacognitive, motivational and behavioral aspects. This classification was based on theory of self-regulated learning which was elaborated by Zimmerman. After reading Manurung's work, we found many quotations which were relatable to self-regulated learning concept. This representative of self-regulated learning started when a jungle child asked to give him a school.

> I notice that when I am writing, they are whispering among themselves. Suddenly, one of the children, Batu, approaches me and says, "*Ibu beri kami Sokola!"* (Ibu, give us a school!) These words sound so beautiful (p. 84).

A jungle child asked Manurung to give jungle children a school. He showed his willingness to get proper education.

Metacognitive aspects

As written in the previous section, these metacognitive aspects consist of planning, setting goals, organizing, conducting self-monitoring, and self-evaluating (Zimmerman, 1990). The jungle children show their metacognitive aspects. The first is about setting the goals. Many utterances reflect their goals to be able to read or write. They know their goals and try to achieve them.

> The most annoying thing for me is the constant, repetitive questioning when we are in the middle of working or when I compliment them on a correct answer, "*Jadi ini ibu, berapo lamo lagi akeh tokang membaca?"* (Now then, *Ibu*, how much longer before I can read? (p. 86).

A jungle child's question "how much longer before I can read?" shows his goal that he really wants to be able to read. He sets his goal for reading. Even, jungle children try to reach higher level once they master certain level as portrayed in this quotation:

> When the children master simple addition using numbers up to ten, they demand to move on to higher numbers. Then they ask what happens if there are more than two items to add together. Wah, this means I have to teach them a system for summing things up (p. 97).

The spirit to learn more, achieve more and master more is demonstrated by some jungle children. Not only reading and writing, they also ask Butet to teach them how to tell time since they know that they have different concept of time from people outside the jungle.

> They also ask to be taught how to tell time. I cannot fathom why the concept of time is so important to them. They bring me calendars from the market, some printed on the cover of notebooks, some with sexy women representing each month. They want to know what October means, or 1999 or 2000 or even Thursday. They know that Monday is market day, but Tuesday, Thursday, and Saturday are days they have never heard of. I learn later that days and dates are important for them because they need to coordinate time with the outside world when they have a meeting or other administrative matter (p. 118).

From those quotations, we know that the jungle children demonstrate their oral form of setting their goals. This action of setting the goals is a representative of the spirit for learning performed by the jungle children.

Other actions that represent metacognitive concepts of self-regulated learning take place through their curiosity. Some children also organize their curiosity and become self-observer as seen in this quotation.

> Miti is very observant, curiously watching my every movement and taking notice of every item I have, from my automatic pencil and my fragrant candy-like eraser, to my Walkman cassette player (p. 91).

Their curiosity also arouses when they ask many questions to Manurung.

> They constantly ask questions about this and that. Some overwhelm me and yet highlight all the things they need to know (p. 95).
> They ask a lot of questions, trying this word and that (p. 96).
> That is the reason why Manurung develops her teaching method taken from jungle children's questions as reflected from this quotation "my methods begin to take shape slowly based on the students' questions" (p. 94). The spirit of learning for achieving more is reflected when they organize their learning time as seen in Manurung's statement below.

> They rarely respond yes when I ask them if they are tired of learning. They even request more work and compete among themselves to finish it, without ever trying to copy their friends' work. Often, they learn from those who have already acquired the skill and happy to oblige. They also focus on comprehension rather than grades. What a pleasant and progressive bunch (p. 127).

Besides, a jungle child named Ros also applies self-evaluation when she understands that she does not master the ability well.

> It's funny, two months later; it will be Roas asking Gentar and his friends to teach her how to read with the words with "ng". Apparently, at her school, words with ng are only taught when students reach third grade (p. 96).

Amazingly, the jungle children perform their metacognitive concepts of self-regulated learning when they set their goals, organize their learning time, and evaluate themselves. As a result of their effort together with Manurung's, they are able to read, write and understand the concept of time. Gentar is an example of jungle children who is successful applying this self-regulated learning. He is able to read and help others learn to read. Manurung describes a moment when "Gentar leads the reading and they all laugh together" (p. 109).

In this pandemic especially in some remote areas, the presence of a teacher can be so difficult to make. But, once learners are aware of their need of learning can trigger their willingness to learn not only from a teacher. We think that arousing learners' ability to have their own metacognitive concepts is more beneficial than giving a set of assignments.

Motivational aspects

Based on Zimmerman's theory, a learner who has self-regulated learning reports high self-efficacy, self-attributions, intrinsic tasks interest. The most dominant motivational aspect appears in Manurung's work is the expression of intrinsic interest as seen in these quotations below.

> He whispers to me that he wants to learn writing (p. 85).
> In the afternoon, when it is time to return to my room, five children come with me and ask me to teach them to read the alphabet right away because they only mastered part of the alphabet the previous month (p. 90).

It is clear that the jungle children have intrinsic interests to be able to read and write which have also been stated in previous sub section. The jungle children also perform their own decision to continue their study although their parents do not allow them even ask them to leave the jungle if they insist on studying.

> When I return to the back of the house, I see that the three *bepak* are still outside reprimanding Gentar. Eventually a decision is made. "If Gentar does not agree to the engagement, if he insists on studying, then Gentar has to leave the jungle." (p. 92).

The jungle children do not want to give in their education. They have a strong motivation to still continue their study which also proves their self-efficacy or attributions as reflected in this quotation.

> Gentar decides to run away. Later this afternoon, he collects his possessions and moves in with Linca and the others at Bedinding Besi. If Linca is kicked out too, they resolve to run away together rather than give up reading and writing." (p. 93).

The jungle children even want to run away together so that they can continue their learning process in the jungle school.

Moreover, Manurung's statement that "everyone is impatient to master their different areas, each in their own way" (p. 94) strengthens the children's self-efficacy and willingness to learn. Their motivation to read and write is high. They spend their time to learn until two o'clock in the morning.

> On the day before I leave, we study until two o'clock in the morning. Even then, the children are not happy to stop. I continue until I fall asleep. They write me messages expressing their pleasure and their wish to continue learning. They ask, "When are you visiting us next?" (p. 112).

Their strong motivation is reflected in their actions when they wish to continue learning and their happiness when studying.

> Linca and Gentar's groups are happier and more cheerful when studying. They seem addicted to their education, always impatient for it to start (p. 127).

The question after we read those quotations will be relatable to our own motivation. We learn because we want to achieve our understanding upon the materials or we just merely pass the requirements for achieving a grade or degree. From Manurung's work, we can learn that during this pandemic it is essential to also cultivate learners' motivation.

Behavioral aspects

These behavioral aspects include the ability to select, structure and create environment to optimize learning (Zimmerman, 1990). The first is selecting the environment. The jungle children are able to choose the place that they want to study. It is shown in this quotation:

> "We would like you to be our teacher if you come to the jungle," one student explains (p. 84).
> They prefer writing here, instead of their camp, for fear of being discovered by their parents (p. 85).

Besides, the jungle children also structure the environment to learn and set some rules. It can be seen from this:

> If they studied with me, they could come and go as they pleased because I didn't hand out punishment (p. 91).
> Surprisingly they do not want to be in the same study group as Batu and his friends (p. 91).
> Gentar wants to study behind the house in the hut where the family stores their firewood and bicycle. And so, we sit on top of the pile of wood, while Miti sits on the bicycle writing in his notebook (p. 91).

They perform their own decision to select, structure and create their learning environment based on their own wish and they have a strong commitment to learn. No wonder that the result of self-regulated learning, that is performed by them. They achieve their goals.

> Like all *pantun*, this one carries a lesson. Gentar wants to convey his advice on how to choose a friend. The cloths represent two people and Gentar advises his reader to think carefully when choosing a friend; pick the one who keeps his word and ignore the one who breaks his promises (p. 115).

Gentar is able to write and create a *pantun* which has some moral lessons about friendship. For some jungle children, the goals that are achieved are more than the ability of reading, writing or calculating. They even want to defend their own rights for protecting the jungle as a place where they live and survive. They come up with an idea to form a battalion who will protect the jungle from theft.

I remember one idea proposed by the Rimba children. In 2002, the children came to Dodi and me and said that they wanted to form a battalion of rainforest wardens. They thought that, with this organization, they could prevent theft from the rainforest. They wanted to protect the jungle. We discussed this project energetically. *Ya*, they would be perfect wardens as they would be "disguised" as ordinary Orang Rimba. The thieves would not suspect anything as the Orang Rimba were considered ignorant. They would not know that now Orang Rimba could take notes.

> The Rimba could write down the thieves' names and other details such as where, how many people are involved, what kind of wood is being stolen and where it is being sold. The children asked for some material support such as a camera, a GPS and a satellite phone (p. 176).

From this Manurung's biographical work, self- regulated learning concept can achieve more than what learners expect. The three aspects of metacognition, motivation and repeated good behavior can create learners' independency which is needed in this pandemic.

Conclusion

The Jungle School is potential to give learners some insights to be independent learners who apply self-regulated learning. This concept is beneficial especially in this pandemic situation where students cannot fully rely on their teachers. Students' ability to set their own goal, assess their progress of learning,

do their best to achieve their goal including creating good environment for learning is needed. This will help learners to cope with some problems due to the fact that they have their own consciousness to learn. This consciousness is also reflected in Manurung's work entitled *The Jungle School*. They are metacognitive, motivation and behaviour aspects found in jungle children's utterances which are told by Butet Manurung. A great learning process cannot only have a great teacher; it also requires a great learner too.

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