

The Cultural Heritage of Ume Kbbubu: Strengthening Atoin Meto Identity Through School Learning

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Article History:

Received: 15-03-2024
Accepted: 10-06-2024
Publication: 01-09-2024

Cite this article as:

Taneo, M., Madu, A., & Ndoen, F. A. (2024.) The Cultural Heritage of Ume Kbbubu: Strengthening Atoin Meto Identity Through School Learning. *Journal of Intercultural Communication*, 24(3), 88-103.
doi.org/10.36923/jicc.v24i3.881

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Abstract: The focus of this research is to explore more deeply the values contained in Ume Kbbubu as a cultural heritage that can be applied to school learning. The method used in this research is a qualitative method with an ethnographic approach to describe the values contained in the Ume Kbbubu house. Data collection was carried out by conducting a literature study to find sources related to the history of Ume Kbbubu; direct observation at the location; and interviews with residents and Atoin Meto leaders to obtain information on the values of the Ume Kbbubu heritage to implement in learning. The analysis of information or data is done by reducing data, presenting data, drawing conclusions, or verifying. The results of this study indicate that cultural values contained in Ume Kbbubu as an Atoin Meto identity can be applied in schools as part of character cultivation in students.

Keywords: Ume Kbbubu, Cultural values, Traditional house, Student character, Learning

1. Introduction

Ume Kbbubu, a traditional heritage rich in meaning and value, plays a central role in strengthening the identity of the *Atoin Meto* people. As part of the cultural wealth that has been passed down from generation to generation, (Suryana, 2022) *Ume Kbbubu* forms a strong foundation for the learning of history amongst the community. To understand the significant role of *Ume Kbbubu*, it is important to explore its history, the values it embodies, and its impact on *Atoin Meto's* cultural identity (Situmeang, 2013). First, *Ume Kbbubu* is a tradition that is embedded in the daily life of the people of *Atoin Meto* (Suddin, 2017). It is a traditional form of performing art that has been passed down from their ancestors. *Ume Kbbubu* involves a series of dance movements, music, and stories that aim to convey historical messages, cultural values, and myths that are considered important by this community. In the context of learning history, *Ume Kbbubu* becomes a living source of knowledge, reviving stories of the past and relating them to present realities.

The history of *Ume Kbbubu* draws on *Atoin Meto's* rich cultural roots. In all the dance movements and the musical rhythm, there are traces of history that give an idea of the long journey of this community. *Ume Kbbubu* reflects the life experiences, achievements, and challenges faced by the *Atoin Meto* people over time. By understanding this history, the younger generation can feel the depth of their cultural roots and appreciate the struggles and achievements that shaped their identity today (Danugroho, 2024).

In addition, *Ume Kbbubu* is also a vehicle for transmitting traditional values. In every dance movement and song lyric, there are moral teachings, ethics, and social norms passed down from previous generations. These values not only enrich the daily lives of the *Atoin Meto* people but also create a strong foundation for building a solid identity. Learning history through *Ume Kbbubu* becomes more than just remembering past events but also instilling values that become moral footing in today's life. In the context of education, *Ume Kbbubu* serves as a medium that combines aspects of art, history, and culture. Learning history is no longer just about textbooks and dry facts, but rather a living experience. Through *Ume Kbbubu*, students can feel emotions, absorb stories, and experience the beauty of art which leads them to a deeper understanding of *Atoin Meto's* history.

Ume Kbbubu also contributes significantly to the preservation of the language and linguistic identity of the *Atoin Meto* people (Benu, 2021). The lyrics of *Ume Kbbubu* songs often use traditional languages, making them a vital tool to preserve linguistic diversity and prevent the extinction of local languages (Collins, 2019). By preserving

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indigenous languages, the *Atoin Meto* people can maintain the integrity of their linguistic identity, creating a strong bond between the past and the present. *Ume Kbbubu* is a traditional heritage that plays an important role in strengthening the identity of the *Atoin Meto* people through learning history (Lapenangga et al., 2020). By combining art, history, and cultural values, *Ume Kbbubu* is not only a window into the past but also a bridge that connects the younger generation to their heritage. In preserving *Ume Kbbubu*, the *Atoin Meto people* are not only keeping their cultural heritage alive but also affirming their identity amidst the constant flow of modernization.

The focus of this research is to explore the cultural values in *Ume Kbbubu*, which is the identity of *Atoin Meto*, which can be implemented in school learning to improve students' character values in the life of society, nation and state. With this cultural approach, students are expected to have an increasing sense of mutual respect in the heterogeneity of social life.

2. Literature Review

2.1. Historical and Cultural Context of *Atoin Meto*

Before understanding *Ume Kbbubu* in-depth, it needs to be placed within the historical and cultural context of the *Atoin Meto* people. This includes an introduction to the community structure, beliefs, and values that shape their identity. The *Atoin Meto*, a people who inhabit the eastern region of Timor Island, Indonesia, have rich social structures, deep beliefs and values that shape their unique identity (Abatan et al., 2021). A deep understanding of these community structures, beliefs, and values is essential to appreciate the cultural heritage and explore the historical roots that have shaped these communities over the centuries. The structure of the *Atoin Meto* society is based on strong family principles. The extended family, known as "*uma lulik*," is the core of their social organization. The *uma lulik* is not only the residence of the extended family but also the center of religious and social life. Within this structure, there is a customary leader who plays an important role in decision-making and maintaining social balance (Anau et al., 2001).

In addition, the *Atoin Meto* community also consists of small groups called "*hamanain*." These groups are usually formed based on kinship relationships. These groups are usually formed based on kinship relationships and have the function of helping each other in daily life. This structure creates a close social support network and strengthens the sense of community among its members (Pong & Siu, 2022). The structure of the *Atoin Meto* community can be interpreted as an organization that is reflected in the way they live together and interact with each other. Central to this structure is the concept of *uma lulik*, a term that encompasses the extended family home, the centre of traditional life, and the place of worship (Boldoni, 2022). *Uma lulik* is not just a place to live, it is a symbol of family togetherness and heritage that represents lineage. In addition, there is a customary head or customary leader who plays an important role in decision-making and maintaining social balance. The chief is not only an authoritative figure but is also responsible for maintaining harmony among community members. This structure creates a solid and organized system, maintaining family closeness and interconnectedness among community members (Stall & Stoecker, 1997).

The *Atoin Meto* community also consists of small groups called *hamanain*. These groups, often formed on the basis of kinship relationships, form a close-knit social support network. *Hamanain* helps each other in various aspects of life, from agricultural work to traditional ceremonies. Within the framework of this community structure, the forces of solidarity and mutual aid are the main drivers of daily life (Łapniewska, 2022). Trust is at the core of many aspects of human life. Over time, this value has become a strong foundation for interpersonal relationships, personal development, and even community building. Trust creates deep bonds between individuals and forms the basis for successful collaboration. In this context, let us explore the meaning and impact of trust in everyday life.

First, trust is the foundation of healthy interpersonal relationships. Building trust is not an instant process; it takes time, consistency, and commitment to build a solid foundation of trust. Honesty and integrity in every interaction is key to strengthening that trust, and being transparent in dealing with it can strengthen the bond and prove that trust can be rebuilt through open communication and a commitment to improve.

Trust is a core value that affects various aspects of human life. From interpersonal relationships to personal and community building, trust forms the basis for well-being and development (Dyk et al., 2014). Valuing, building, and nurturing trust is therefore an important investment for a better future personally and collectively. Trust in the *Atoin Meto* community is reflected in their religious and spiritual systems. The majority of *Atoin Meto's* population adheres to Christianity; however, elements of traditional beliefs also remain strong and integrated in their religious practices. They have a place of worship called "*uma lulik*" which not only functions as a place of worship but also as a place that is considered sacred and must be respected.

In addition, belief in ancestral spirits, often referred to as "*matebian*" or "*antu*," plays a central role in the spiritual life of the *Atoin Meto* people. Religious ceremonies, such as *Ume Kbbubu*, reflect their respect for ancestral spirits and connect the current generation with their ancestors. This belief is central to the spiritual identity and daily life of the *Atoin Meto* people. In addition to beliefs, *Ume Kbbubu* round houses have values that can be passed on and adopted in history learning in schools. Values are the pillars on which human decisions, actions, and identity are based. They represent the beliefs, norms, and principles on which individuals base their morals and ethics. In everyday life, these values play a central role in shaping behavior, guiding choices, and shaping social relationships

(Ihsan et al., 2023). Let us dig deeper into the meaning of values and how they influence human life. Values create a moral foundation that directs individual behaviour. They are internal guides that help to distinguish between right and wrong, good and bad. When a person honours values such as honesty, integrity, and fairness, they tend to make decisions that reflect their moral integrity. This shapes an individual's character and provides a strong ethical foundation.

Understanding the community structure, beliefs, and values of *Atoin Meto* is important in the context of preserving local culture and identity. This understanding is not only as academic knowledge but also as a foothold to engage the community in efforts to preserve and develop their lives. By understanding how community structures and values shape identity, we can better respect and support the *Atoin Meto* community in maintaining its rich and valuable cultural heritage. An understanding of structures, beliefs, and values is a major key to achieving balance and success in life. The structure provides the necessary framework for efficiency and productivity, while trust creates healthy relationships and successful collaboration. Values are the core of trust and form the basis of character and identity. By understanding these three elements holistically, individuals can create a solid foundation for personal growth, meaningful relationships, and positive contributions to society.

2.2. Meaning and Symbolism of *Ume Kbbubu*

Ceremonies are an integral part of the lives of the *Atoin Meto* people in Timor, East Nusa Tenggara, Indonesia. Each stage of the preparation, execution, and closing of the ceremony has a deep symbolic value in the context of life and death. The ceremony for the *Atoin Meto* community is not only a series of actions, but also a manifestation of cultural and spiritual values passed down from generation to generation.

The ceremonial preparation process in the *Atoin Meto* community begins long before the actual execution. This stage includes the selection of the venue, the preparation of ritual materials, and the participation of the community as a whole. The selection of the place has symbolic value as each location is considered to have a certain spiritual energy that can strengthen the meaning of the ceremony. The preparation of ritual materials involves the selection of plants, fabrics, and other objects that have special significance in the beliefs and traditions of the *Atoin Meto* community.

The importance of this preparation process lies in maintaining the authenticity and sustainability of the tradition. *Atoin Meto* believes that careful preparation is a form of respect for the ancestors and spirits involved in the ceremony. Each element chosen for preparation has a symbolic meaning derived from the rich cultural heritage, reflecting the close connection between life and the spiritual world (Letonturier, 2019). The execution of the ceremony is the culmination of a long process that has gone through. Ceremonies in *Atoin Meto* society not only bring the community together but also become a moment where basic values such as solidarity, respect, and spiritual piety are reinforced. Every gesture, chant, and symbol that appears during the performance of the ceremony has a deep meaning that translates in the context of daily life and the perception of death. For example, the traditional dances performed during ceremonies have symbolic values that reflect daily life and the cycles of nature (Malarsih et al., 2022). The movements of the dance create a narrative that depicts the diversity of nature, from the fertile rainy season to the abundant harvest. This is not only entertainment but also a means of honouring the life cycle and sustainability of the community. In addition, special songs sung during the ceremony have meanings that are closely linked to the spiritual beliefs of the *Atoin Meto* people. The words in these songs often reflect a philosophy of life and a view toward death (Hupp, 2017). The delivery of messages through music and dance is a way of passing on ancestral teachings to younger generations (Walters et al., 2020).

An important part of the ceremony is the honouring of the dead. These rituals include funeral processions and burials that are performed with great sacredness. Every action, from the summoning of spirits to the provision of food offerings, has deep symbolic meaning. The funeral becomes a moment where life and death come together in an inevitable cycle (Rhie, 2013). In the context of the daily life of the *Atoin Meto* people, the values embodied in the performance of the ceremony permeate every aspect. Solidarity and respect between individuals become stronger after going through a shared experience in the ceremony (Sayuti et al., 2023). The understanding of the cycle of life and death also shapes their perspective on values such as fortitude, sacrifice, and respect for ancestral heritage.

The closing of the ceremony brings closure to the series of actions and symbolism that have been offered. Although this part marks the end of a single event, it involves thoughtful and meaningful actions. The *Atoin Meto* believes that the closing of the ceremony is a moment where spiritual energy is released back into the universe, creating the balance necessary for survival and harmony. The symbolic values reflected in the closing ceremony include gratitude and acceptance of what has been given by nature and ancestral spirits (Rakhmawati et al., 2024). Every action performed during the closing communicates an appreciation of the ceremonial process itself and signifies again the deep interconnectedness between humans, nature, and the spiritual world (Whitfield & Davidson, 2016).

In the lives of the *Atoin Meto* people, ceremonies are not just a series of meaningless rituals, but a tangible expression of a wealth of cultural and spiritual values. The process of preparing, performing, and closing ceremonies forms a strong bond between individuals, communities, and ancestors. These symbolic values not only have an impact at the time of the ceremony but also shape the worldview and way of life of the *Atoin Meto* people in their daily lives and perceptions of death.

2.3. Cultural Identity and *Ume Kbbubu*

Cultural identity is the complex interweaving of values, traditions, language, arts, and norms that form the core of a people group (Fitria, 2020; Nguyen, 2013). In Timor, cultural identity forms a roadmap for everyday life and is an integral part of a carefully preserved heritage. In this context, *Ume Kbbubu*, a tradition rich in meaning and symbolism, is one of the focal points in maintaining and celebrating the cultural identity of Timor.

Ume Kbbubu is a unique form of traditional ceremony that involves all levels of society. Unique because *Ume Kbbubu* rituals are usually built in the middle of the village or in a strategic location that allows easy access for all community members, making it the center of traditional activities. In addition, the ceremony is concerned with making offerings to the ancestors, which often involves traditional food, drinks, and other offerings. Before the ceremony begins, there is often a ritual cleaning or purification of the house to remove evil spirits and ensure blessings for the entire family. This ceremony is a *manifestation* of life, death, and life after death that is reflected in every step and symbol realized. It is important to note that *Ume Kbbubu* is not just an event, but a profound event with highly valued cultural values. As part of cultural identity, *Ume Kbbubu* reflects the way Timorese people view the life cycle and each individual's role in it. This is certainly related to the cycle of life from birth to death. The ceremony is often closely linked to crucial moments in life, such as birth, adulthood, marriage, and death. In this sense, *Ume Kbbubu* is a kind of navigational map that guides Timorese people through life's journey with meaning and value.

The *Ume Kbbubu* ceremony begins with careful preparation, highlighting respect for the process and cultural heritage. Timorese believe that good preparation is a form of respect for the ancestors and spirits involved in *the* ceremony (Gomes, 2015; Mokos & Puspita, 2024; Renaldus et al., 2019). This preparation includes choosing the venue, ritual materials, and involving the entire community in the process. Each step in the preparation of *Ume Kbbubu* carries values such as cooperation, solidarity, and respect for the ancestors.

During the *performance* of *Ume Kbbubu*, each element has a deep symbolic value. Each element in a ceremony or performance, such as music, dance, clothing, food, and rituals, is not just present as decoration or complement, but contains certain messages or symbols that have special meaning for indigenous peoples. The deep meanings indicate that the elements are related to beliefs, history, and values passed down through generations. Conversely, in other cultures, time markers assume significance as they map out the temporal landscape of cultural events, practices, and rituals (Tawami et al., 2024). This includes respect for ancestors, the relationship between humans and nature, and the philosophy of life adopted by the community. A striking aspect is the traditional dance that fills the space with beautiful movements and involves the entire community (Dieterich-hartwell & Koch, 2017). These dances are not just a form of entertainment, but also serve as an expression of cultural values. The movements of the dances create narratives about life, death, and the journey of the spirit, reflecting the Timorese people's close connection with nature and the spiritual world. Additionally, traditional clothing worn during *Ume Kbbubu* has a strong symbolic value. Each color, pattern, and accessory of the clothing has a specific meaning associated with a phase of life or cultural aspect. Traditional clothing is not only a marker of identity but also a means to celebrate the diversity and richness of cultural heritage.

The cultural identity of the Timorese people is clearly reflected in *Ume Kbbubu*. This ceremony is not just a traditional ceremony, but also a manifestation of values that have been passed down from generation to generation (Afrilia, 2022; Imun et al., 2023; Manafe et al., 2023). Through the process of preparing, performing, and closing *Ume Kbbubu*, the Timorese people maintain and celebrate their rich cultural identity. By preserving and celebrating *Ume Kbbubu*, the Timorese honour their cultural heritage. The cultural identity that lives in *Ume Kbbubu* is a testament to the resilience of the Timorese people to the changing times, but also a reflection of the rich values that make up who they are. By continuously celebrating and understanding *Ume Kbbubu*, Timorese people are passing on their rich cultural identity to future generations, making it an important milestone in maintaining and nurturing their deep cultural roots. Traditional heritage such as *Ume Kbbubu* not only illustrates the physical history of a community but also shapes cultural identity.

2.4. Implementation in History Learning

Implementing history learning is key to creating a meaningful and deep learning experience for students. This implies that the way history learning is implemented is very important to ensure that students not only gain factual knowledge but also understand and appreciate historical values in a deeper and more meaningful way. History is not just a collection of dry facts, but also a story of people, events, and changes that shape our world today. By applying the right learning methods, teachers can build a deep understanding and student participation in history learning.

An important aspect of implementing effective history learning is the selection of relevant and interesting teaching methods (Hikmah, 2019; Skjæveland, 2017). These methods should be able to stimulate students' interest and help them understand the context and impact of history. An effective approach is to use engaging historical stories or narratives. Stories have an intrinsic appeal that can associate students with historical events and characters, making them easier to remember and understand (Dieterich-hartwell & Koch, 2017). The use of historical sources is also an important part of the implementation of history learning. These sources can be documents, letters, pictures, or historical artefacts. The use of historical sources in learning gives students hands-on experience

and helps them develop analytical skills and an understanding of context (King et al., 2019; Lee, 2023). Teachers can create source-based tasks that require students to interpret, analyze, and relate information from the sources.

In addition, using technology in the implementation of history learning can create a more dynamic learning experience. The utilization of documentary videos, historical simulations, or other digital resources can provide a new dimension to history learning (Labibatussolihah et al., 2022; Maskun et al., 2021). Using various digital media such as documentary videos, simulations, and online resources can make history lessons more engaging and interactive. This helps students understand the material in a more vivid and immersive way and enriches their learning experience in ways that cannot be achieved through traditional teaching methods. Technology also allows students to explore historical sources interactively and in-depth, creating a higher sense of engagement. The importance of contextualizing history in daily life should also be considered in the implementation of history learning (Boxtel & Grift, 2019; Fikri et al., 2022). Teachers can relate historical materials to contemporary events and issues. A teacher can make history lessons more relevant and interesting for students by relating them to current events and issues. This helps students to see how historical events have a connection or impact on the situations they face in the modern world. By bringing history into a relevant context, students can more easily understand its meaning and impact on the development of society and the world. By connecting history lessons with situations or events that are relevant to life today, students will more easily understand the importance of these historical events. It also helps them understand how history has shaped and influenced the development of society and the world in which they live today. In addition to interesting teaching methods and the use of technology, active student participation is also key to implementing successful history learning (Konopka et al., 2015; Syafriafdi, 2023; Tirado-olivares et al., 2021). Class discussions, group projects, or role simulations are ways that students can increase their participation and engagement. By giving students the opportunity to speak, debate, or collaborate, teachers can build a classroom environment that facilitates deep understanding and critical skill development (Kamalov et al., 2023; Brown, 2015). Assessment is also an integral part of implementing history learning. The assessment focuses not only on factual knowledge, but also on the understanding of concepts, analytical skills, and the ability to construct arguments based on historical evidence (Facione, 2016). Formative and summative assessments can provide a complete picture of student's progress and achievement in understanding historical material. By using these two types of assessments, teachers can get comprehensive information on how well students understand history lessons. Formative assessments are conducted during the learning process to monitor students' progress and provide feedback, while summative assessments are conducted at the end of the learning period to evaluate students' final achievement. The combination of the two provides a comprehensive picture of student's learning progress and understanding.

Linking history learning to students' daily lives can increase their sense of relevance and motivation. Teachers can tailor the history curriculum to the richness of students' local culture, allowing them to see the interconnections between world history and local history (Goksu, 2019; Hossain, 2024). It also opens up opportunities to explore and honour various historical perspectives that may not appear in textbooks. The importance of developing historical skills should also be emphasized in the implementation of history learning (Meral et al., 2022; Tirado-olivares, 2023). Students need to be taught how to formulate historical questions, identify and evaluate historical sources, and construct arguments supported by historical evidence (Dere & Gökçınar, 2020; Eem et al., 2022). These skills are not only useful in the context of learning history but can also be applied in understanding the world today. In addition to teaching methods and student participation, inclusive and multicultural approaches are also crucial to implementing history learning.

An increasingly globalized modern society requires a deeper understanding of different cultures and perspectives. This means that today's modern society requires a deeper understanding of culture with diverse perspectives. History teachers must create a classroom environment that promotes respect for diversity and opens up space for more inclusive historical narratives (Mansfield, 2023). Concerning the global context, students need to gain a broader understanding of history not only from a local, and national but also from a world perspective. History education can be a bridge to understanding the similarities and differences among different cultures, traditions, and civilizations (Setiyonugroho et al., 2022). History teachers should integrate a global perspective into their curriculum, helping students recognize the interconnectedness between historical events that occur in different parts of the world (Wansink et al., 2018). Effective implementation of history learning also includes developing students' research skills. Composing historical essays, conducting field research, or designing research projects are all ways to build independent research and in-depth analysis skills. Teachers can act as facilitators to guide students in framing relevant research questions, evaluating sources, and constructing strong arguments (Zimbaro, 2013).

In addition, the integration of interdisciplinary approaches can provide a richer dimension to history learning. Linking history with social sciences, arts, literature, or even math can give students a more holistic understanding of historical events and their impact. Teachers can create a well-rounded learning experience and stimulate students' interest in this field of study. The importance of reflection should also not be overlooked in the implementation of history learning. Providing space for students to reflect on the impact of history on their identity, current policies, or even future visions can deepen their understanding.

3. Research Methods

3.1. A brief overview of the Niki-Niki community

Niki-Niki is the centre of the town of Amanuban Sub-District, South Central Timor District, East Nusa Tenggara, Indonesia, and has 10 villages. The word *NikiNiki* comes from the word *Nik, Nik* which means to lick and look back. *Niki-Niki* is also one of the ancient Amanuban kingdom sites of civilization. In the days of Luis III, the centre of the kingdom in Pili was moved to *Niki-Niki* in 1709 due to security and economic factors. due to royal security and economic factors and has survived until now, so *Niki-Niki* is also known as the old town of the Amanuban Kingdom centre. Regarding the nickname According to Seprianus Kaesmetan, the city is also commonly called 'The Freezing City' because the weather in this city is much colder than other cities in Timor Island. other cities on Timor Island. Because the weather is relatively cool, it is a fertile field for farmers. for farmers.

The Niki-Niki community is very communicative with the migrants who visit them, this can be seen in the way they receive guests. Based on direct observation from the researcher, it was found that the Niki-Niki community always traditionally draped guests with a typical Niki-Niki scarf and treated guests with special care.

3.2. Types of Research

This research is qualitative research using an ethnographic approach. Ethnography is a type of qualitative research that collects data through observation, interviews, and documentation to produce detailed and comprehensive reports on different social phenomena (Fanzury & Rampeng, 2023; Reeves et al., 2013; Taneo & Madu, 2023). This ethnographic approach is often used by social researchers, but as knowledge develops, ethnography can also be used by researchers in other fields. The data obtained in this study are in the form of descriptive data and the observable behaviour of the research subjects.

3.3. Procedure

The data sources in this research include various elements. Interviews, Observation, and Documentation. Interviews with community leaders, cultural experts, and local education actors can provide in-depth insight into the role of *Ume K bubu* in shaping *Atoin Meto's* identity, which can explore their perceptions of *Ume K bubu* and the extent to which the application of history learning can strengthen cultural identity. In addition, analysis of historical documents, local archives, and ethnographic literature can be a source of supportive data, helping to trace the development of *Ume K bubu* over time, and providing a deeper historical context. The data collection process carried out by researchers during the two weeks at the research location coincided with the traditional ceremony of entering the new *Ume K bubu* house for the Niki-Niki community. One of the researchers is a member of the Niki-Niki community, which greatly helped in the research process.

To achieve the research objectives, the researcher used the following research procedures (Taneo & Madu, 2023): (1) Determining informants (data sources). In determining informants must meet several predetermined criteria; (2) prepare interview guidelines that will be used in the process of collecting data related to *Ume K bubu* and the values contained therein; (3) conduct the process of collecting data from informants through interviews and observations. The researcher then makes notes from the results of interviews and observations; (4) Testing the validity of data using triangulation techniques, namely researchers comparing data from direct observation or observation with data from interviews and comparing with data from documentation; (5) Analyzing data; (6) Obtaining ethnographic findings in the culture of the *Ume K bubu* traditional house; (7) Designing cultural history learning tools based on ethnography in the *Ume K bubu* traditional house as an integration in history learning; The stages in the research will be presented in the form of fish bones to facilitate understanding in the research process. As follows:

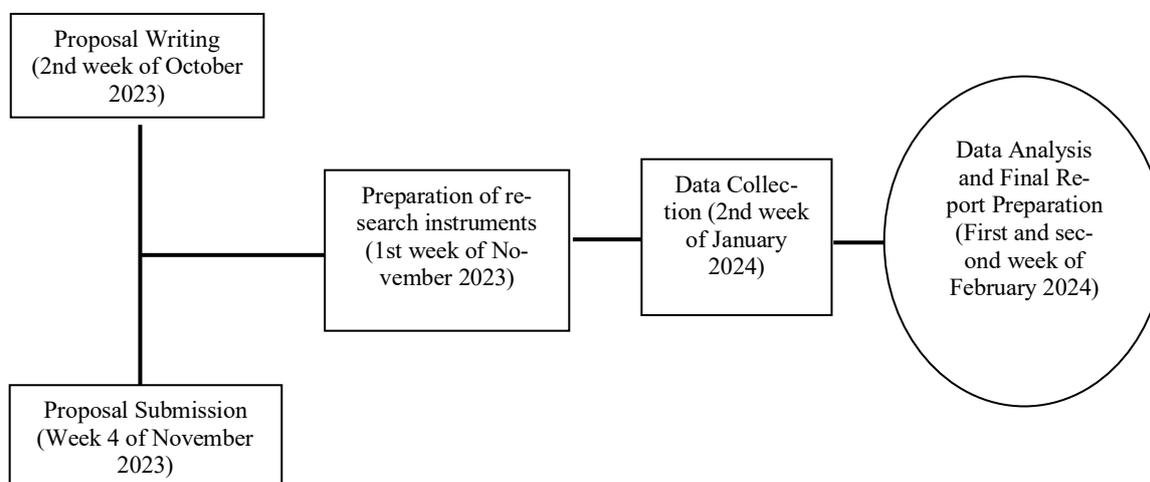


Figure 1: Research flow

3.4. Subjects

The subject of this research is the figure of the Niki-Niki community who understands the process of making traditional houses (Taneo & Madu, 2023). The research subjects were chosen with consideration, namely: (1) Subjects understand rituals and cultural sites, especially traditional houses or *Ume Kbbubu*; (2) Subjects understand the values contained in traditional houses (*Ume Kbbubu*); (3) Subjects are over 65 years old; and (4) Subjects are directly involved in all processes of making traditional houses (*Ume Kbbubu*). Based on these considerations, the subjects in this study amounted to 5 people. This research was carried out in Niki-Niki Village, South Central Timor Regency.

3.5. Data Collected

The data collection method is the most important step in research because the main purpose of research is to get data. The data collection technique in this research is a triangulation technique consisting of observation, interviews, and documentation. The analysis technique used in this study used the 1994 Miles and Huberman model. Miles and Huberman (Taneo & Madu, 2022; Taneo & Madu, 2023) emphasized that in qualitative research, data collected through different data collection techniques appear more in the form of words than numbers. Miles and Huberman offer three simultaneous data analysis activities, namely: data reduction, data display, and conclusion drawing. (1) Data reduction. Data reduction refers to the process of selecting, focusing, simplifying, separating, and transforming the "raw" data seen in the written field notes. Data reduction was carried out before data collection in the field, carried out during data collection, and continued after fieldwork until the final research report was complete and finished. The data reduction stage in this study, namely, researchers trace the cultural ethnography of the traditional *Ume Kbbubu* house in the Niki-Niki community, West Amanuban, through observations and interviews by sorting data using ethnographic characteristics, so that important data are obtained according to the focus of this research. (2) Data display. Display in this context is a collection of organized information that allows one to draw conclusions and take action. The presentation of data in qualitative research is done in the form of brief descriptions, tables, and relationships between categories. When the data are presented, it will be easier to understand what is happening and to plan further work based on what has been understood. In this study, the data presentation stage regarding the traditional *Ume Kbbubu* house in the Niki-Niki community, Amanuban Tengah, is in the form of descriptive text using fragments of interview results accompanied by photos of observations. In addition, the data is also presented in the form of tables, so that various historical knowledge of the Niki-Niki community and its relationship with the concepts of school cultural history can be presented clearly. (3) Drawing conclusions. This process is the result of new findings from a study. At this stage, the researcher connects the historical concepts in the culture of the traditional *Ume Kbbubu* house in the Niki-Niki community, so that it can be used to develop cultural history learning tools and learning trajectories in accordance with the history subject curriculum at all levels of education.

This research observation only focuses on the culture of the traditional *Ume Kbbubu* house of the Niki-Niki community, which contains dominant cultural values that can be applied to learning history. For more details, can be seen in Table 1 below.

Table 1 Focus of Research Observation

No	Cultural element	Observation Focus
1	Ume Kbbubu traditional	Ume Kbbubu Traditional House Ume Kbbubu Traditional House Structure Ume Kbbubu traditional house construction

Source:

Interviews were conducted with open-ended questions to explore information related to the meanings contained in traditional *ume kbbubu* houses that have values that can be implemented in school learning.

3.6. Data Analysis

According to Creswell (Taneo & Madu, 2022; Taneo & Madu, 2023) discussion of the plan for analyzing the data might have several steps. Step 1, Organize and prepare the data for analysis. The researchers prepared the results of interviews, observations, field notes and other documentation related to the cultural values of the traditional house of *Ume Kbbubu*, which can be transferred to school learning. Step 2. Read through all the data. In this step, the researcher tries to reread the entire data from the research conducted, whether the data have been declared complete in accordance with the research objectives or not. Step 3. Begin the detailed analysis with a coding process. In this step, the researcher confirms the results of the research as a whole by reviewing each document and providing a code in certain sections if the data obtained are still not as needed. Step 4. Use the coding process to generate a description of the setting or people, as well as categories or themes for analysis. Here, the researcher tries to describe all research results related to the values contained in the *Ume Kbbubu* cultural values that can be integrated into learning at school. Step 5. Advance how the description and themes will be represented in the qualitative narrative. In this step, the researcher digs deeper through narration and discussion of the research findings supported by theories from other researchers related to cultural values. Step 6. The final step in data analysis involves making an interpretation of or meaning of the data. In this step, the researcher seeks to confirm the results of the research that has been carried out, as well as the final conclusions from the findings obtained related to the cultural values of *Ume Kbbubu* that can be implemented in history learning.

4. Research Result

4.1. Description of the Culture of the *Ume K bubu* Traditional House

The *Ume K bubu* house in the Niki-Niki community of Amanuban Tengah is a rich cultural heritage rich in tradition and meaning. The village is located in the southCentral Timor district, East Nusa Tenggara, Indonesia. The *Ume K bubu* house reflects the life of the Niki-Niki community, with its unique architecture and design, and its role in maintaining cultural values and customs. Architecturally, the *Ume K bubu* house has striking characteristics. The building is generally made of wood with a roof made up of coconut leaves or thatch. The design is highly dependent on the daily needs of the Niki-Niki people and the local climate. The building has two floors, with the living room downstairs and the living quarters upstairs. The curved roof structure gives a traditional feel and highlights the beauty of local art.

One of the things that make *Ume K bubu* House so special is its function as a centre for cultural activities. Inside, there are rooms used for various traditional ceremonies, community meetings, and other cultural activities. The downstairs living room is often decorated with wood carvings depicting traditional stories and myths that are an important part of Niki-Niki's cultural heritage. Customs and spiritual beliefs are strong in the Niki-Niki community, and the *Ume K bubu* house plays an important role in maintaining and celebrating these traditions. Various ceremonies, such as weddings, traditional gatherings, and religious rituals, are often held in or around this house. Furthermore, in everyday life, the *Ume K bubu* house is also a place for families to gather, share stories, and keep the community together. Not only in terms of architecture and function, the *Ume K bubu* house also reflects the arts and crafts of the Niki-Niki community. The wood carvings that adorn the walls and furniture of the house give it a distinctive artistic touch. The motifs used in these carvings often have deep philosophical and spiritual meanings, reflecting the wisdom of the ancestors and the values respected by the local community.



Figure 2. Photo of the traditional *Ume K bubu* house in Niki-Niki, Amanuban Tengah

Source: Researcher Documentation

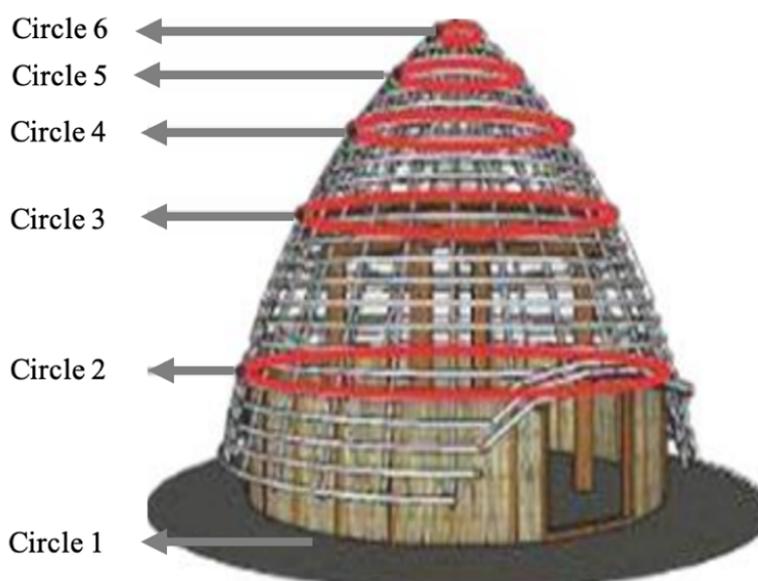


Figure 3. The *Ume K bubu* frame consists of 6 circles.

Source: Boli et al. (2021)

Ume Kbbu has 6 circles that become levels in each house. The six circles of the *Ume Kbbu* level have their respective functions. The first circle has a function as the earth on which humans stand, the second circle is a place to store food, the third circle functions as a place to store heirlooms or inheritances that have special value, the fourth circle is believed to be the place where ancestors lived, the circle as a place to give offerings to ancestors, and the sixth circle connects the relationship between humans and the creator, namely God who created the universe.

4.2. Ume Kbbu Establishment Technique

Hasil Wawancara antaa peneliti dengan narasumber dapat dideskripsikan dalam

The *Ume Kbbu process* does not have specific guidelines on how to make *Ume Kbbu*, but Niki-Niki residents see how their parents make or build *Ume Kbbu* buildings. To build a *Ume Kbbu*, there are several steps. *First*, collect materials such as wood, rattan rope, reeds, etc.

The collection of these materials is done in one to three months. After all the materials are collected, traditional rituals and prayers are held together as a form of thanksgiving to the ancestors and God as the Great Creator. *Second*, building/erecting the *Ume Kbbu*. This stage is carried out only within 1 week (7 days). In the construction process of *Ume Kbbu*, all tribe members jointly participate in the work so that it can be completed within the agreed time. After the *Ume Kbbu* is built, the next step is to enter the house. At this stage, traditional rituals and prayers are performed together for the completion of the work they have done and as a form of a request to God through the ancestors to be given protection, wisdom, and success in their endeavours as well as adequate health and life in the future.



Figure 4. The construction process of the *Ume Kbbu* house in Haumeni Village
Source:<https://www.tafempah.com/2021/10/filosofi-pembuatan-rumah-adat-desa.html>

4.3. Ume Kbbu's Cultural Values

The traditional *Ume Kbbu* house has a unique shape and the process is carried out in several stages. From the stages of making and the shape of the traditional *Ume Kbbu* house, there are several cultural values contained in it. These values include the first religious value. This value is seen when starting work on the *Ume Kbbu* house, traditional rituals or prayers are carried out together as a form of respect for the ancestors and the creator. *Second*, the ethical value of manners can be seen from the size of the door 100 cm x 80 cm so that everyone who enters the house must bow, and that is part of respect for the ancestors and residents of the house. *Third*, the value of togetherness and solidarity in society. This is reflected in the cone-shaped shape of the house, which often includes an open space used for family gatherings and communal activities. This space can be a gathering place for different family members, strengthening family ties and social relationships. The existence of these open spaces also demonstrates the spirit of community unity and mutual care. *Fourth*, the value of sustainability and balance with the surrounding nature. The design of these houses is often adapted to the surrounding environment, using natural resources wisely. The building materials used often come from the surrounding environment, such as bamboo and wood, reflecting a reliance on nature as the main resource. *Fifth*, the value of art and creativity, where *Ume Kbbu* houses also reflect the diversity and uniqueness of local culture. Although there are some common characteristics in the design of these houses, each *Ume Kbbu* house can have a different feel depending on the cultural richness of the local community. This creates a unique identity for each community that owns a *Ume Kbbu* house, reinforcing the diversity and richness of Indonesian culture as a whole.

These values not only reflect the daily lives of the local people but are also an integral part of Indonesia's cultural heritage as a whole. By understanding and preserving these values, we can maintain cultural sustainability and ensure that the *Ume Kbbu* house remains a vibrant part of Indonesia's cultural identity.



Figure 5. The interview process between researchers and research subjects related to the values contained in *ume kbubu*.

4.4. Implementation of Cultural Values in History Learning

Table 2: Values contained in *Ume Kbbubu* and can be applied in schools Source: Researcher's findings based on the description of research data.

No	Character values	Cultural Value of <i>Ume Kbbubu</i>	Indicator
1	Religious Value	Traditional rituals before starting the work of building a house and when entering <i>Ume Kbbubu</i> as a form of thanksgiving to God through ancestors so that they are always given sustenance, health, and protection.	1) Reflecting obedient attitudes and behavior towards the religion and beliefs they hold; 2) Praying before and after learning; 3) Carrying out religious worship and Celebrating religious holidays, as well as tolerance for others who have other beliefs.
2	Value of Ethics and Courtesy	Everyone who enters the house must bow as a form of respect to the ancestors and residents of the house.	The value of ethics and manners can be reflected in: (1) greeting and giving respect to elders, (2) saying thank you if given something either from parents or other people; 3) dare to say sorry if you make a mistake; 4) behave friendly towards others.
3	The Value of Togetherness and Solidarity in a Society	The conical shape of <i>Ume Kbbubu</i> houses, which often have open spaces used for family gatherings and other activities and where different family members gather, strengthens family ties and social relationships.	1) Reflecting on the action of appreciating the spirit of cooperation and work together to solve problems together; 2) Establishing communication and friendship; 3) providing assistance to people in need
4	Value sustainability and balance with the surrounding nature	The design of the <i>Ume Kbbubu</i> house is adapted to the surrounding environment, utilizing natural resources wisely. The building materials used often come from the surrounding environment, such as wood, rattan, ash, etc., reflecting the dependence on nature as the community's main resource.	1) Instill a caring spirit toward environmental preservation; 2) Maintain environmental cleanliness; 3) Foster student sensitivity to the dangers of environmental damage.
5	Value of Art and Creativity	<i>The Ume Kbbubu</i> houses are a reflection of the diversity and uniqueness of local culture. While there are some common characteristics in their design, <i>Ume Kbbubu</i> houses can have different nuances depending on the cultural richness	1) Students can think and do something to produce a new way of doing something that is already owned; 2) have a deeper and broader curiosity of a subject.

of the local community. This creates a unique identity for each community that owns an *Ume Kbbubu* house, which reinforces the diversity and richness of Indonesian culture as a whole. curiosity that is deeper and broader than what has been learned, seen, and heard.

Source: The results of the researcher's findings from the analysis of the research data description.

Character values in *Ume Kbbubu* House as the identity of *Atoin Meto* can be applied in school learning according to the level of education. Thus, students have values that are instilled early and can shape their character better for the progress of the nation and state.

5. Discussions

As times change, the relevance of *Ume Kbbubu* in the modern era contains certain values in this ceremony that can be applied in the context of the current lives of the *Atoin Meto* community and how they maintain their traditional heritage. *Ume Kbbubu*, as part of the cultural heritage and local tradition, is of significant relevance in the modern era. Although we are in an age of rapid technology and globalization, the existence and understanding of *Ume Kbbubu* remain important to explore the roots of identity, build intergenerational connections, and maintain cultural diversity. An important aspect is *Ume Kbbubu* as a cultural identity that enriches the diversity of society. In this era of globalization, where foreign cultural influences often dominate, *Ume Kbbubu* serves as a guardian of local diversity. A strong cultural identity helps communities maintain who they are, preserve the uniqueness of their traditions, and protect the values passed down from generation to generation (Fatmawati, 2021; Masolo, 2002). In addition, it can be a source of inspiration and creativity in this modern era. In the context of art, music, or craft, *Ume Kbbubu* can provide invaluable inspiration for contemporary artists and creators. The integration of traditional elements in modern artistic expressions creates works that combine historical depth with contemporary creativity (Jin, 2022; Sun, 2023).

The relevance of *Ume Kbbubu* can also be seen in the concept of sustainability and a sustainable lifestyle. Many of the values in *Ume Kbbubu* are in line with the principles of sustainability. For example, traditional ways of farming or using inherited natural resources can provide valuable insight into developing modern practices that are more sustainable and environmentally friendly. Sustainability also involves the preservation of nature and the environment, something that is often integral to *Ume Kbbubu*. Respect for nature and a responsible attitude towards the environment can be seen in local traditions that often rely on local natural resources and practice sustainable lifestyles (Dominikus et al., 2023; Ives et al., 2018; Samal & Dash, 2023).

Ume Kbbubu also plays an important role in building intergenerational connections in this modern era. Despite technological advances and social changes, the customs and ancestral stories contained in *Ume Kbbubu* are a powerful means of building bridges between younger and older generations (Dominikus et al., 2024; Titien, 2015). Learning and applying *Ume Kbbubu* can be an enriching experience for the younger generation, while for the older generation, it is a way to ensure that their values and traditions are kept alive. The relevance of *Ume Kbbubu* also lies in its potential to build diversity and inclusivity in an increasingly connected society. Cultural and social divides often arise in modern society, but *Ume Kbbubu* has the potential to be a uniting force. By understanding and appreciating each other's cultural heritage, communities can grow as more inclusive entities, respecting differences, and uniting in diversity. Furthermore, *Ume Kbbubu* can be the basis for sustainable tourism development. In an era where tourism has become a major industry in many places, understanding and promoting *Ume Kbbubu* can be a strong attraction for travellers seeking authentic and different experiences. Tourism geared toward the preservation and appreciation of local culture can provide sustainable economic benefits and support the sustainability of local communities (Butarbutar, 2012).

In this *information* age, *Ume Kbbubu* can also be integrated into the modern education system. A curriculum that includes elements of local culture can enrich students' learning experiences, open their minds to the diversity of the world, and enhance their understanding of local values (Dipa, & Alfiansyah, 2023; Lengam et al., 2023; Samsudin et al., 2023). Culturally based education helps shape a generation that has multicultural sensitivity and a better connection to their surrounding communities (Kasanova et al., 2021; Tanaka-Matsumi, 2022). However, while exploring the relevance of *Ume Kbbubu* in the modern era, we must also consider the challenges that may arise. Globalization brings with it the pressure to adapt to international norms that often conflict with local values. Therefore, maintaining a balance between integration with the modern world and the preservation of *Ume Kbbubu* becomes a challenge that must be overcome.

In *this* context, community leadership and support from various parties, including the government, are needed. The government can play an important role in facilitating the preservation and development of *Ume Kbbubu* by implementing policies that support the preservation of *Ume Kbbubu*, whether in terms of economic, educational, or other social policies. One of the steps that the government can take is to provide economic incentives to encourage sustainable practices related to *Ume Kbbubu*. For example, providing financial support or tax incentives to local producers who use traditional methods in their production, such as organic farming or traditional handicrafts. This not only empowers the local economy but also adds value to cultural preservation. In addition, the government can support educational programs that incorporate *Ume Kbbubu* into the school curriculum. Through formal education,

the younger generation can learn about and appreciate their own rich culture (Rachmadtullah & Kusmaharti, 2018). This is evident in the conversion of school resources into outstanding educational services, which contributes to the achievement of academic goals. The government can provide resources, teacher training, and curricula that support the integration of *Ume Kbbubu* into education, ensuring that the cultural heritage remains alive in the minds and hearts of future generations. In this regard, the participation and understanding of local communities is also important. The government can support local initiatives to preserve *Ume Kbbubu*, such as workshops, cultural festivals, or community programs that aim to promote understanding and pride in the the local cultural heritage. By involving the community in these kinds of activities, the government ensures that the preservation of *Ume Kbbubu* is not just the responsibility of the government, but also a shared mission that involves the entire community. In addition, the government can play an active role in securing intellectual property rights related to *Ume Kbbubu*. Through copyright laws or other intellectual property protections, governments can help protect traditional knowledge from misuse or unfair exploitation. This provides an additional incentive for local communities to protect and care for *Ume Kbbubu*.

6. Conclusions

The findings of this study show the cultural values of the Ume Kbbubu house as the Atoin Meto identity that can be applied in schools. These values include religious values (related to: customary procedures or rituals in the construction of ume kbbubu traditional houses), ethical values (related to honor, namely respecting and honoring ancestors and inherited traditions; Honesty, namely, upholding honesty in every action and word; Simplicity, Appreciating a simple life and not overdoing it; Justice, Being fair in treating family and community members; Care, Showing concern for fellow family members and the surrounding environment; Wisdom, Making decisions based on ancestral knowledge and experience; Responsibility, Being responsible for the family, home, and environment; Patience: Facing challenges and differences with patience and wisdom; Appreciation, Respecting each family member and their respective roles in the traditional house), Politeness (related to Respect, Respecting parents and older family members; Courtesy, Speaking softly and politely to others; Manners, Obeying the rules and manners that apply in the family and community; Tolerance, Showing empathy and concern for the feelings of others; Friendliness, Being friendly and friendly in interacting with family members and guests). Values of togetherness and solidarity in society (mutual aid, cooperation to complete common tasks and activities; unity, maintaining unity and cohesiveness in the community; caring, concerned about the needs and welfare of community members; cooperation, working together to achieve common goals and helping each other; solidarity: Strengthening the sense of brotherhood and supporting each other in every situation), values of sustainability and balance with the surrounding nature (relating to Conservation, Preserving the natural environment and natural resources; Harmony, Living in harmony with nature and maintaining ecosystem balance; Sustainability, Ensuring practices and traditions that support long-term sustainability; Local Wisdom, Using traditional knowledge and practices to protect the environment; Protection, Protecting flora and fauna and natural resources from damage). as well as Art and Creativity Values (related to Crafts, Beautiful handicrafts that have high artistic value; Carving, The art of carving on wood and other materials to decorate traditional houses; Weaving, Traditional woven fabrics with distinctive motifs that reflect local culture; Symbolism, Use of artistic symbols that have cultural and spiritual meaning; Decoration, Artistic decorations and ornaments that beautify traditional houses and reflect cultural identity). These values can shape the character of students from an early age in the world of education and can build a more civilized and better national character.

Acknowledgement Statement: The authors' thanks also go to the research subjects, the traditional leaders who inhabit the Ume Kbbubu traditional house, in Niki-Niki, Amanuban Barat, East Nusa Tenggara, Indonesia who have provided information related to this research data.

Conflicts of interest: The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Author contribution statements: Author 1 contributed to the Conceptual, investigation, writing of the original draft, supervision, and funding acquisition. Author 2 contributed to methodology, analysis, validation, data curation, writing, review, and editing, and Author 3 also contributed to visualization, research administration, software, sources, and supervision.

Funding: This research is proposed in the Undana FKIP Lecturer Research Program scheme for the 2024/2024 fiscal year and funded by the University of Nusa Cendana. The research Project Research Number is NOMOR 38/UN15.13.3/PPK/SPK/IV/2024.

Ethical consideration statement: In this study, human participants were involved. Ethical Clearance received from the University of Nusa Cendana under letter number 38 and the Date of approval of Ethical Clearance is January 7, 2024.

Data availability statement: If in the future any discrepancies are found with this statement, then I am willing to be prosecuted and processed in accordance with applicable regulations and return all research fees that have been received to the state treasury.

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