

Implementation of Cultural Values of Traditional Houses in Learning

Malkisedek Taneo¹ , Aleksius Madu²

Article History:

Received: 17-01-20213

Accepted: 03-04-2023

Publication: 10-09-2023

Cite this article as:

Taneo, M., Madu, A. (2023).
Implementation of Cultural Values
of Traditional Houses in Learning.
*Journal of Intercultural
Communication*, 23(3), 14-27
doi.org/10.36923/jicc.v23i3.157

©2023 by author(s). This is an
Open Access article distributed
under the terms of the Creative
Commons Attribution License 4.0
International License.

Corresponding Author:

Malkisedek Taneo
History Study Program, Nusa
Cendana University, Indonesia.
Email: taneomelky67@gmail.com

Abstract: This study aims to identify the identification of cultural values contained in the Mbaru Niang traditional house as a guide in the life of the Wae Rebo community, which can be applied to learning. The methods of this research are qualitative, using an ethnographic approach, which can be applied in learning so that an in-depth description and analysis of cultural values is obtained. Data collection by interview guidelines, observation, and documentation of two research subjects who are direct descendants of the owner of Mbaru Niang, with the ethnographic procedures. The Data analysis uses ethnographic techniques as an attempt to thoroughly characterize the characteristics of cultural values that influence people's social behavior and adopt to learning. The findings of this study indicate that there are cultural values that can be applied in learning to support the strengthening of the Pancasila student profile, as launched by the government. The results of the study can be understood that in the culture of Mbaru Niang, are cultural values that can be transferred into learning, namely, cultural values, including religious, mutual cooperation, nationalist, independence, and integrity.

Keywords: Cultural Values, Mbaru Niang, Traditional House, Student Character, Intercultural Learning.

1. Introduction

Cultural values are values that are agreed upon and embedded in a society, organizational scope, and community environment, which are rooted in certain habits, beliefs, symbols, and characteristics that can be distinguished from one another as a reference for behavior and responses to what will happen or is happening (Mita et al., 2021). Local culture or tradition is a form of basic community knowledge obtained through a life that is balanced with the surrounding natural conditions (Taneo & Madu, 2022). The culture of a nation has an important role in efforts to improve the quality of education and has a good impact on the development of education and the progress of student learning (Widodo, 2019). Cultural values are currently experiencing a very significant shift in the midst of the modernization of new cultural acculturation that enters and develops in social life. In the midst of technological developments, the educational curriculum also demands cultural involvement in learning in schools with the aim that students can become a generation of character and are able to maintain and preserve culture as the foundation of the nation's character (Supiyati & Halqi, 2020). The values inherent in the character unite and crystallize in someone who has good character (Fitriasari et al., 2019).

Humans and culture are inseparable, and the proponents of culture are humans themselves. Even when humans die, the culture they have will be passed on to the next generation. According to Taylor, culture is all of the knowledge, attitudes, and patterns of behavior that are habits owned and inherited by members of a particular society (O'Neil, 2006). The inheritance of the culture of human beings does not always occur vertically or to their children and grandchildren but can also be horizontal; that is, one human being can learn culture from another human being (Shomad & Novita, 2022). In the concept of "heritage," the vision is vertical but limited to what is being transmitted, while in that of patrimoine, which has a more social meaning, the vision is horizontal in the sense that it can be of a much larger dimension and able to encompass more than just the simple inheritance (Vecco, 2010).

The concept of culture in a horizontal form is widely used because it has a very broad meaning and contains cultural values that can be applied in the social life of the community, including in the field of education. Education is an activity carried out by educators and philosophers to explain, harmonize, and change the educational process with cultural issues and conflicting elements in it (Syahputra et al, 2022). Cultural issues in Indonesia are very complex, and this is because Indonesia has cultural diversity. The diversity of society has the potential to cause group segmentation, structural divisions, weak consensus, frequent conflicts, forced

¹History Study Program, Nusa Cendana University, Indonesia. Email: taneomelky67@gmail.com

²Mathematics Study Program, Nusa Cendana University, Indonesia. Email: leksi_madu@staf.undana.ac.id

integration, and group dominance (Dijkstra et al., 2001). To address these issues, the government seeks to emphasize and eliminate practices that occur in society through the protection and enforcement of human rights in every sphere of human life by committing to Law Number 39 of 1999 concerning Human Rights. With the government's commitment, everyone is obliged to respect the complex customs in the society in which they live.

This very complex or diverse culture can foster children's mutual respect in their daily lives both at school and at home. The implementation of learning in schools with diverse cultural backgrounds is very helpful for students in this era. Where teachers are able to foster inclusion and awareness around multicultural education and take a culturally responsive approach to teaching that will benefit all students; in addition, teachers can create greater multicultural awareness and inclusion to not only help students with different backgrounds and needs to succeed but also encourage acceptance and help prepare students to thrive in a very diverse world. Educational institutes were developed to give people the skills and knowledge they would need in the world that encompasses an understanding of self, heritage, and environment, so local culture and heritage are, therefore, essential in any educational institute (Furco, 2010). The culture of a nation has an important role in efforts to improve the quality of education and has a good impact on the development of education and the progress of student learning (Widodo, 2019). Amid technological developments, the educational curriculum also demands cultural involvement in learning in schools with the aim that students can become a generation of character and are able to maintain and preserve culture as the foundation of the nation's character (Septiwiharti & Mutawakkil, 2023). The involvement of culture in this learning certainly has a reason why culture has noble values that are applied in learning. Cultural values are values that are agreed upon and embedded in a society, organizational scope, and community environment, which are rooted in certain habits, beliefs, symbols, and characteristics that can be distinguished from one another as a reference for behavior and responses to what that will happen or is happening (Mita et al., 2021). The values inherent in the behavior unite and crystallize in someone who has good character (Fitriasari et al., 2019).

Good character is supported by the local culture in which the person is in a region. Local culture or tradition is a form of basic community knowledge obtained through a life that is balanced with the surrounding natural conditions (Taneo & Madu, 2022). This balance with the surrounding nature has a significant impact on society, especially students. Where students will have basic knowledge related to learning based on the situation around them. One of the basic types of knowledge is the local culture. One form of local culture or heritage found in Indonesia is the Mbaru Niang in Wae Rebo. This Mbaru Niang not only has cultural value but more than that as a cultural heritage that is maintained and preserved. In addition, Mbaru Niang in Wae Rebo, Manggarai Regency, East Nusa Tenggara Province, has become one of the tourist attractions visited by many tourists, both domestic and foreign. Thus, the implementation of cultural values found in Mbaru Niang is familiar to students if applied to learning. Thus, the researcher is interested in conducting research by identifying cultural values in Mbaru Niang that can be applied in learning that can support the cultivation of character in learning as initiated by the government.

In this paper, we prioritize the identification of cultural values contained in the Mbaru Niang traditional house as a guide in the life of the Wae Rebo community, which can be applied in learning at school. Real experiences from the environment around students can have a relevant/responsive and sustainable impact on students who adopt a cultural approach to learning with an emphasis on focusing on and supporting student participation. Our research is rooted in critical theory, which offers the concept of cultural values in learning as part of the character-building of the nation's children. In exploring these cultural values, we want to promote goals related to equality and social justice in the implementation of learning based on local wisdom that exists in every region in Indonesia to shape the character of the nation's children, and learning is carried out contextually from the student environment.

2. Literature Review

2.1 Cultural Value as a Cultural Approach to Learning

Culture tends to refer to symbolic systems of beliefs, values, and shared understandings that render the world meaningful and intelligible for a particular group of people (Beldo, 2010). Culture is a set of beliefs, practices, and symbols that are learned and shared (Brown et al., 2020). The pattern of a culture, then, is not expressive of an essential set of relations between a people, place, and way of life but is a conjunctural and pliable articulation of those relations that derives its distinctive qualities from the creative, form-giving capacity of the people concerned (Tony, 2015). The culture learning approach focuses on the identification of behavioral skill deficits in newcomers and remedial action involving learning the social and behavioral skills of the new environment (Volet & Jones, 2012).

Culture has a meaningful value for a group of people in their lives. Students, as part of the community, participate in applying these cultural values in accordance with the prevailing cultural order. The values contained in the social life of students are very influential on the development of their character because the development of the child's personality will be determined by the environment where the child is located. The manifestation and activeness of various kinds of personalities are strongly influenced by various kinds of stimulation that come from the social and cultural environment (Misdiatun et al., 2019). The cultural dimensions of values reflect the basic issues or problems that societies confront to regulate their members' actions (Daniel et

al., 2013). Culture is collectively shared social knowledge and understanding that is reflected in values, beliefs, and habitual social norms within a group of individuals (Yang et al., 2006). Values are concepts or ideas which are connected to a certain culture and language (Macasaet et al., 2015).

2.2 Environment Impact on Relapse

Culture may be defined as a 'social heredity' transmitted from one generation to another generation with the accumulation of individual experiences or a mode of activities differentiating people of one society from another society (Ali et al., 2015). Cultural transmission is the process through which cultural elements, in the form of attitudes, values, beliefs, and behavioral scripts, are passed on and taught to individuals and groups (Taylor & Thoth, 2011). The transmission of cultural values that can be given to individuals will have an impact on the development of knowledge, attitudes, and behavior of these individuals. Students need to be given knowledge about the cultural values contained in a particular object. This object can lead students to understand a concept of material in learning and can appreciate the culture they learn. The results of research conducted by Umarova (2021) have shown that interactive classroom activities based on cultural strategies should be offered in the teaching process in order to enhance the cultural behavior of learners. In addition, the results of the research conducted by Thanasoulas (2001) provide the conclusion that apart from enhancing and enriching communicative competence, cultural competence can also lead to empathy and respect toward different cultures as well as promote objectivity and cultural perspicacity.

Culturally sensitive teachers actively understand the different cultural backgrounds in their classrooms and function as learning facilitators who can adapt to each of these backgrounds. Building such a learning atmosphere not only demands a high level of cultural mastery but also requires a serious effort to get to know the background and culture of the students. The inclusion of cultural practice within the education curriculum can develop this sense of belonging; for some students, it will be the sense of familiarity that they respond to; for others, it will be the age-old human desire to know where they come from that will attract them and providing the opportunity for a student to know oneself and one's heritage will ensure that student develops a strong sense of identity, leading to greater self-confidence (Furco, 2010). The things that have been described are the basis of why culture-based learning is very important to be implemented in schools.

The cultural dimensions of values reflect the basic issues or problems that societies confront in regulating their members' actions (Daniel et al., 2013). Culture is collectively shared social knowledge and understanding that is reflected in values, beliefs, and habitual social norms within a group of individuals (Yang et al., 2006). These cultural values will form a certain concept within the individual in relation to their experience. Values are concepts or ideas that are connected to a certain culture and language (Macasaet et al., 2015). Culture has a meaningful value for a group of people in their lives. Students, as part of the community, participate in applying these cultural values in accordance with the prevailing cultural order. The values contained in the social life of students are very influential on the development of their character because the development of the child's personality will be determined by the environment in which the child is located.

The application of cultural values in learning has a positive impact on students, where students can maintain a sense of belonging and identity and strengthen community participation; cultural values also promote appreciation and understanding of history and cultural heritage. Cultural heritage is not only about old things but also about new things, practices, and new places that have cultural value to present generations. Teachers have an important role in adopting culture-based learning so that students have a sense of responsibility in respecting, developing, and maintaining the surrounding cultural environment and developing the cultural competencies and skills needed by students to interact with other people around them and instilling a sense of national pride and developing individual identity. as a nation in preserving cultural values that lead to a greater understanding of the fate of the nation in a global society and community of nations.

2.3 Culture-Based Learning

Culture-based learning as a learning environment and as a creative strategy for designing learning experiences incorporates culture into the learning process. Culture-based learning uses culture as an integral part of education as a means of exchanging ideas and developing knowledge. Culture-based learning uses culture as a medium for students to translate their observations into acquired forms and principles. Transformation is the key to creating meaning and developing knowledge. In transmitting or transforming culture in learning, we need to see what previous studies have identified. There are several studies that apply culture-based learning, where the results of the research conclude that the application of culture-based learning is very effective for improving student learning outcomes. Besides that, students can appreciate cultural differences in the social environment and have real experience in recognizing other people's cultures (Darong, 2022; Zuchdi & Nurhadi, 2019; Kowi, R., & Widyanihsih, 2017).

Djohar, as cited by Sintawati & Wulandari (2021), argues that culture-based education is education that is oriented towards the real-life environment, including the values of life that develop in society. This education provides the power to choose between foreign and local cultures, both inheritance (inculturation) and adoption (acculturation). The reason why education must be integrated with culture is that the internalization process takes place within students. Through learning at school, students experience the process of cultural internalization, where culture can become part of their social interaction. With culture-based education, various

potentials possessed by an area can develop, and children in an area can get to know the culture and values of their region (Nurlinda, 2019). Culturally relevant teaching provides students with ways to succeed in learning while maintaining their cultural integrity and competence (Sari & Murdiono, 2021).

Thus, it can be said that culture-based learning can be applied in schools as a form of empowering students' knowledge about the importance of maintaining and preserving cultural heritage and can be a source of learning in instilling cultural values that are in line with the nation's character values.

2.4 Cultural Values in East Nusa Tenggara

Indonesia is a country rich in culture; each province has its own cultural diversity. Culture is one of the things that is unique and has become a habit of the community that has been passed down from generation to generation. East Nusa Tenggara, one of the southernmost provinces in Indonesia, which is directly adjacent to two countries, namely the Democratic State of Timor Leste and the State of Australia, has 22 districts/cities; of course, each has a different culture and uniqueness.

The local culture of East Nusa Tenggara has educational values that can be transferred to learning activities at school. Culture-based learning can interact well so that students can respect their culture. If the concept of value given is in accordance with the concept of value received, there will be a very close relationship between culture and the environment towards learning in schools that is mutually reinforcing. If a given concept of subject matter is in accordance with the cultural values that students receive, there will be a very close interaction between culture and environment towards learning in schools that support each other in the development of student knowledge.

The house is one of the primary needs and a picture of social status for every human being; therefore, everyone will try to have a decent house, more specifically for everyone who is married. The house, for society, has a very important position in terms of culture and meaning; this is reinforced by the opinion that the house occupies a central position in the world order and social order in the culture of Timor (Masolo, 2002). A traditional house is a gathering place for a certain family or tribe in a certain community order. Trimurni et al. (2021) says the traditional house, as a form of distinctive architectural work that was established by the community, is a manifestation of the culture and community life system that was born and developed from the values that grew in the local community without being influenced by standard norms in the global architectural repertoire. Traditional houses are the most essential architectural experience that is in harmony with the people's culture, beliefs, environment, and lifestyles (Hosseini et al., 2016).

The Mbaru Niang traditional house, as one of the traditional houses in Wae Rebo, Manggarai Regency, has a very high cultural value and has been preserved to this day. Mbaru Niang comes from two words, namely Mbaru, which means house, and Niang, which means tall and round. So, Mbaru Niang means a conical house. Mbaru Niang, for the Wae Rebo community, is not only a place to live; Mbaru Niang is a part of themselves; every corner of Mbaru Niang has a special function, all of which have value and meaning (Wara et al., 2022). The characteristics of Mbaru Niang are found in its conical shape with a fused roof and body. The walls of the building are composed of a bamboo frame covered with a tangle of dry weeds and palm fibers to protect the occupants from the cold temperatures typical of the mountains. Apart from being conical in shape, Mbaru Niang also has a circular and terraced pattern of space with different spatial functions.

The uniqueness of the form of space used in building the Mbaru Niang traditional house can be a distinctive feature of its own. Why unique? Because Mbaru Niang is not only known by the people of Wae Rebo, but only by Manggarai, Mbaru Niang has become a tourist attraction. So, this is the advantage of this research. Based on this, this study aims to find out what concepts of cultural values are used by the Wae Rebo indigenous people in the activity of establishing the Mbaru Niang traditional house in the form of geometric shapes that can be adopted in learning at school. The success of researchers in conducting research activities with an ethnographic approach so that they can strengthen the development of character values learning curriculum in schools. The practical application of ethnography-based learning can be used as an effort to re-contextualize learning approaches that focus on culture-based learning.

2.5 Mbaru Niang

Indonesia is a country rich in culture; each province has its own cultural diversity. Culture is one of the things that is unique and has become a habit of the community that has been passed down from generation to generation. East Nusa Tenggara, one of the southernmost provinces in Indonesia, which is directly adjacent to two countries, namely the Democratic State of Timor Leste and the State of Australia, has 22 districts/cities; of course, each has a different culture and uniqueness.

The local culture of East Nusa Tenggara has educational values that can be transferred to learning activities at school. Culture-based learning can interact well so that students can appreciate their culture. One of the cultural aspects that can be applied to learning at school is Mbaru Niang in Wae Rebo, Manggarai Regency, East Nusa Tenggara Province. To reach the location of Mbaru Niang in Wae Rebo, tourists or visitors must have good physical condition because they have to walk for 4 - 5 hours. Wae Rebo itself only has 7 Mbaru Niang Houses, so the population is very limited. Of the number of Mbaru Niang, there is one main Mbaru Niang, or the parent of 6 other Mbaru Niang. So, those who often live in Mbaru Niang are only those in

the Main Mbaru Niang, while others come if there is a traditional event at the Wae Rebo location. The people of Wae Rebo also make their living as traditional farmers. The location of the farm is far from Wae Rebo. At the time of data collection, researchers only found two people guarding the Mbaru Niang, so researchers made these two people as samples based on the sampling criteria. This is one of the reasons why the researcher conducted this study and what values contained in Mbaru Niang can be implemented in school learning.

The house is one of the primary needs and a picture of social status for every human being; therefore, everyone will try to have a decent house, more specifically for everyone who is married. The house, for society, has a very important position in terms of culture and meaning; this is reinforced by the opinion that the house occupies a central position in the world order and social order in the culture of Timor (Masolo, 2002). A traditional house is a gathering place for a certain family or tribe in a certain community order. The traditional house, as a form of distinctive architectural work that was established by the community, is a manifestation of the culture and community life system that was born and developed from the values that grew in the local community without being influenced by standard norms in the global architectural repertoire (Trimurti, et al, 2021). Traditional houses are the most essential architectural experience that is in harmony with the people's culture, beliefs, environment, and lifestyles (Hosseini et al., 2016).

The Mbaru Niang house, as one of the traditional houses in Wae Rebo, Manggarai Regency, has a very high cultural value and has been preserved to this day. Mbaru Niang comes from two words, namely Mbaru, which means house, and Niang, which means tall and round. So, Mbaru Niang means a conical house. Mbaru Niang, for the Wae Rebo community, is not only a place to live; Mbaru Niang is a part of themselves; every corner of Mbaru Niang has a special function, all of which have value and meaning (Wara et al., 2022). The characteristics of Mbaru Niang are found in its conical shape with a fused roof and body. The walls of the building are composed of a bamboo frame covered with a tangle of dry weeds and palm fibers to protect the occupants from the cold temperatures typical of the mountains. Apart from being conical in shape, Mbaru Niang also has a circular and terraced pattern of space with different spatial functions. The middle pillar of the Mbaru Niang (Hiri Bangkok) functions as the main pillar or the center of the invitation-shaped Mbaru Niang and serves as a seat for the tribal chief and flanks the stairs to be able to go up to the next floor of the Mbaru Niang.

The uniqueness of the form of space used in building the Mbaru Niang traditional house can be a distinctive feature of its own. Why unique? Because Mbaru Niang is not only known by the people of Wae Rebo, or only Manggarai, but Mbaru Niang has become a tourist attraction. So, this is the advantage of this research. Based on this, this study aims to find out what concepts of cultural values are used by the Wae Rebo indigenous people in the activity of establishing the Mbaru Niang house in the form of geometric shapes that can be adopted in learning at school. The success of researchers in conducting research activities with an ethnographic approach so that they can strengthen the development of character values learning curriculum in schools. The practical application of ethnography-based learning can be used as an effort to re-contextualize learning approaches that focus on culture-based learning.

There are several previous studies related to Mbaru Niang which show that there are fundamental mathematical activities found in the Mbaru Niang Traditional House, including counting, measuring, locating, designing, and explaining activities (Hanim et al., 2019; Wara et al., 2022). The research conducted is somewhat different because previous researchers focused more on fundamental mathematical activities while our research focused more on identifying cultural values contained in the Mbaru Niang to be implemented in learning. In addition, the results of research by Sukmadinata & Alexon (2012) concluded that (1) students' appreciation of local culture increases if learning focuses on themes developed based on students' early cultural experiences; and (2) learning outcomes improve if teaching integrates culture. Hanim, et al., 2019, show that the STAD cooperative learning model based on Minangkabau culture was proven to be able to improve student economic learning achievement. The results of these researchers illustrate the importance of culture-based learning in schools where children can learn from real experiences that are around them through certain cultures in the environment where they live.

2.6 Learning in School

To start, it is necessary to pay attention to how the implementation of learning in schools. Epistemological learning in schools is based on the work or curriculum resources provided by the central government without further examining the real context in which students are located. Teachers as learners assume that learning in schools should be in accordance with the curriculum rules applied so that learning resources are adjusted to the curriculum. Geneva Gay (2002) uses culturally responsive teaching to help teachers and teacher preparation programs "respond" to the demands of multicultural education. To create a classroom atmosphere that accommodates culturally responsive teaching, teachers need to prepare a curriculum using their own cultural experiences first as a scaffold and then actively seek to widen their knowledge of their students' ethnic and cultural diversity (Geneva, 2002). In defining a curriculum, Denis Lawton (1978) states that it is the choice of a culture, and in this case, of a student culture, that emphasizes social responsibility and spiritual and moral values among other virtues in a context. Denis Lawton (1978) posits that it is a selection from a culture, and in this case, from student cultures, that emphasize social responsibility, and spiritual and moral values among other virtues in the Mbaru Niang traditional house context. Lawton's (1978) view is consistent with Ogawa's (1995) definition of science as a rational perception of reality. This definition accommodates both cultural

values and school learning perspectives. Gay (2013) observes four components of culturally responsive teaching that the educational researcher advocates. The first component is that teachers should adjust their attitudes and beliefs about students and communities of color.

Teachers should actively work to replace pathological and deficient views of students and their communities with positive ones. Secondly, teachers should be prepared to know that there are oppositions and resistance to culturally responsive teaching. Knowing these beforehand, teachers are prepared and are able to recognize, avoid or confront these differing views without distracting the work of offering culturally responsive curriculum and instruction. To this end, the third component, culturally responsive teaching, should center on the importance of cultural diversity in education. Finally, teachers' curricula should reflect the local and context settings of the students (Smith, Avraamidou, and Adams, 2022).

3. Research Methods

3.1 Types of Research

The type of research used in this research is qualitative research. Qualitative research is an approach to exploring and understanding the meaning individuals or groups ascribe to a social or human problem (Creswell, 2018). The method implemented in this study is a qualitative descriptive research method by ethnography approach. Ethnography is a strategy of inquiry in which the researcher studies an intact cultural group in a natural setting over a prolonged period of time by collecting primarily observational and interview data (Creswell, 2007b). The research process is flexible and typically evolves contextually in response to the lived realities encountered in the field setting (LeCompte & Schensul, 1999).

The reason why the researcher chose the descriptive research method by ethnography approach because the researcher wanted to describe in-depth detail aspects of the cultural values that exist in the culture of the Wae Rebo people, especially regarding Mbaru Niang (a roundhouse shaped like a cone) and its relation to learning.

3.2 Procedure

This study took place in Wae Rebo, Satar Lenda Village, West Satarmese District, Manggarai Regency, East Nusa Tenggara Province, Indonesia. This place was chosen as the research location because this place is a tourist area and has cultural values that are still preserved. In addition, this place only has seven cone-shaped buildings that symbolize the harmony between human beings, nature, and the Creator (God). The procedure of this research: (1) determine the informant (data source). In determining the informant must meet several criteria that have been set; (2) prepare interview guidelines that are used in the process of collecting data related to Mbaru Niang; (3) conduct the process of collecting data from informants through the interview and observation process. Then the researchers made notes from the results of interviews and observations; (4) tested the validity of the data by using triangulation techniques, namely researchers comparing data from observations or observations directly with data from interviews and comparing with data from documentation; (5) perform data analysis; (6) obtaining ethnographic findings in the culture of the Mbaru Niang, Wae Rebo traditional house; (7) designing learning tools based on ethnography in the Mbaru Niang traditional house as integration in learning. Summarizing the values contained in Mbaru Niang to be used as recommendations to teachers in implementing learning in schools.

3.3 Subjects

Subjects in this study are 1) the indigenous people of Wae Rebo living in Wae Rebo, 2) the subject concerned is able to explain, 3) has a broad understanding of the Mbaru Niang traditional house, and 4) is mature and physically and mentally healthy. Thus, the research subjects who meet these requirements are 2 people (1 male and 1 female). See Table 1.

Table 1: Research Subject

Subject	Gender	Age	Academic qualifications	Occupation
A	Male	72 years old	Primary school	Community Deputy Chief of Mbaru Niang
B	Female	76 years old	No school	Farmer at Wae Rebo Mbaru niang residents

Source: Research data (research subjects) that becomes information.

The chief of the Mbaru Niang traditional house, at the time of this research, was sick and not in Wae Rebo, so the researchers chose the Deputy Chief of the Tribe, where the deputy chief of this tribe is the sibling of the chief of the tribe researchers only chose these two people because they are direct descendants of the founders of the Mbaru Niang traditional house who know the origin and the process of establishing the Mbaru Niang traditional house.

3.4 Data Collected

The main instrument in this study was the researchers, with the support of supporting instruments in the form of interview guidelines, observation and documentation sheets, and field notes. The data collection technique in this study is a triangulation technique consisting of observations made by viewing, taking pictures and taking

videos, and recording the observations of Mbaru Niang, interviews were researchers conducted semi-structured interviews with the aim of obtaining data from sources related to the Mbaru Niang traditional house in the Wae Rebo community, and documentation Documentation is a way of collecting data by looking at it in existing documents. Documents can be in the form of writing, photos, and videos.

Miles & Huberman (1994) observe that the stages of data collection consist of three activities that occur simultaneously data reduction, data presentation, and conclusion drawing/verification. In this research, the researcher only focused on data reduction. The data collected based on reduction data proceed. first the process of selecting data; second, writing summaries; third, coding; fourth, making cluster; fifth, making partitions; and sixth, writing memos.

3.5 Data Analysis

According to Creswell (2009) discussion of the plan for analyzing the data might have several steps. Step 1, Organize and prepare the data for analysis. Researchers prepared the results of interviews, observations, field notes, and other documentation related to the cultural values of the Mbaru Niang traditional house, which can be transferred into learning at school. Step 2. Read through all the data. In this step, the researcher tries to re-read the entire data from the research conducted, whether the data has been declared complete in accordance with the research objectives or not. Step 3. Begin 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 is 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 Mbaru Niang culture 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. A final step in data analysis involves making an interpretation 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 relating to the Mbaru Niang cultural values that can be implemented in learning.

4. Research Result

4.1 Description of the Culture of the Mbaru Niang Traditional House of the Wae Rebo Community

Wae Rebo is a traditional village that has a unique culture. This research was conducted in the village of Wae Rebo, Manggarai. Wae Rebo is a traditional village located in the highlands of Manggarai. Mbaru Niang comes from two words, namely “Mbaru,” which means house, and “Niang,” which means cone-shaped. Thus, Mbaru Niang is a conical house. Furthermore, there are seven Mbaru Niang in Wae Rebo Village, one of which is a traditional house or in the local language called Mbaru Tembong/Mbaru gendang because, in this house, there are stored heirloom objects such as gongs, drums, and other objects used at the time of traditional ceremonies. While the other six Mbaru Niang are called Niang Gena (ordinary houses). The residents of Mbaru Gendang are representatives of each of the descendants of Wae Rebo's ancestors, totaling 8 families. Furthermore, 6 Niang Gena is inhabited by 6 to 7 families. In addition, Niang Gena is also used as a lodging house for guests and tourists visiting Wae Rebo.



Figure 1: Mbaru Niang traditional house and its name

Source: Researcher documentation during Mbaru Niang data collection in Wae Rebo, Manggarai Regency, East Nusa Tenggara, Indonesia

Wae Rebo traditional house has 9 main pillars, which means 9 months, a mother is pregnant with her child.

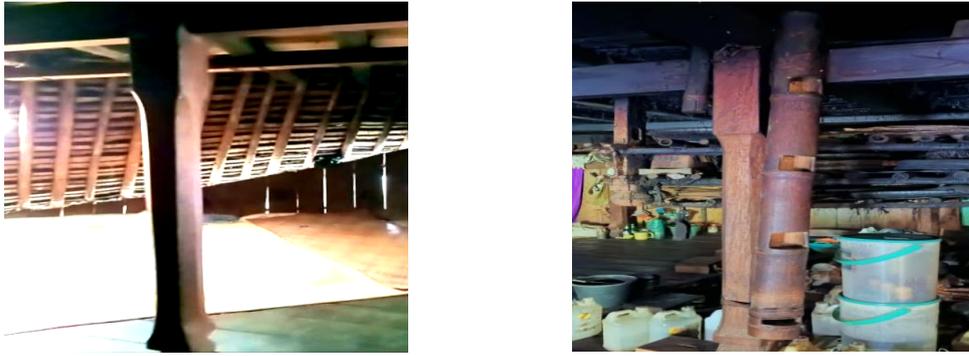


Figure 2: The pillars of the Mbaru Niang and Hiri Bangkok traditional houses (middle pillar)

Source: Researcher documentation during Mbaru Niang data collection in Wae Rebo, Manggarai Regency, East Nusa Tenggara, Indonesia

Mbaru Niang's foundation is composed of Hiri Haung (pillars under the house) using Worok wood (one of the hardwoods that grow in the forest around Wae Rebo).



Figure 3: Pole under Mbaru Niang

Source: Researcher documentation during Mbaru Niang data collection in Wae Rebo, Manggarai Regency, East Nusa Tenggara, Indonesia

Mbaru Niang has 5 levels in each house. The five levels have their own names and their respective functions. The first level is called Tenda, the second level is called Lobo, the third level is called Lentar, the fourth level is called Lempa Rae, and the fifth level is called Hekang Kode.

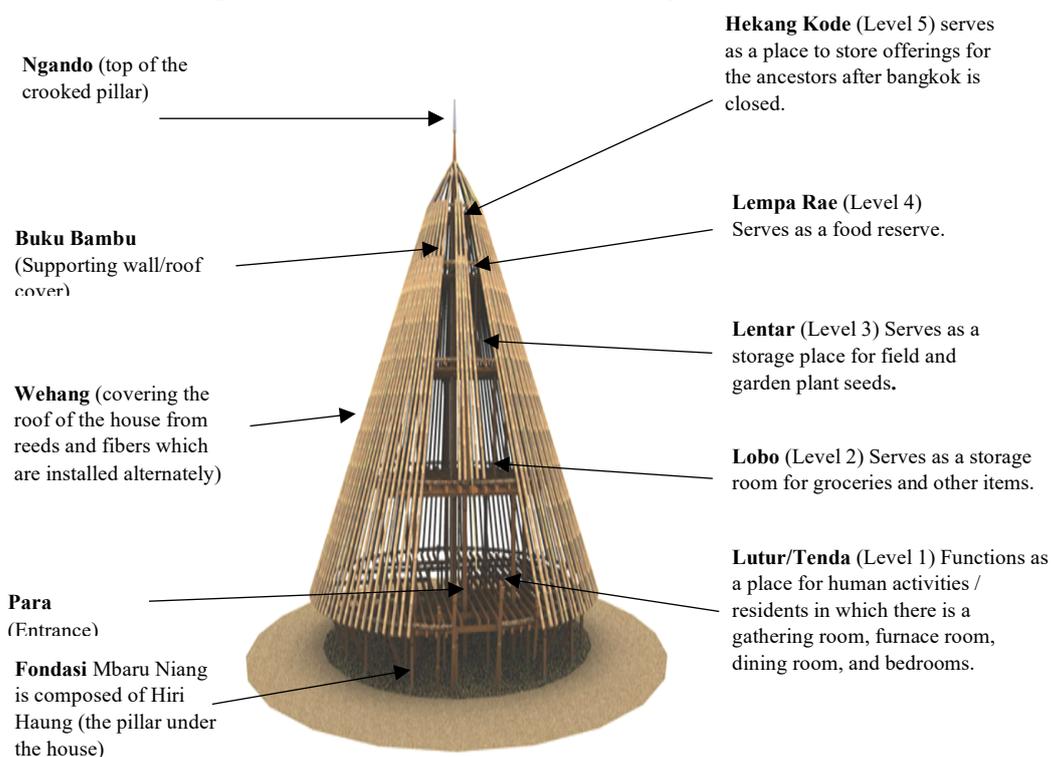


Figure 4: Three-dimensional model of Mbaru Niang.

Source: General view of the village before reconstruction, Preservation of the Mbaru Niang, Wae Rebo Village, Flores Island, Indonesia (Khan, 2013).

Lutur/Tenda (first level) functions as a place for daily activities such as eating, cooking, receiving guests, sleeping, and so on. This floor is divided into two parts, namely Molang and Lutur. Molang is a private area or place for household activities, such as cooking and resting. In this area, there are booths (rooms) where people rest and stoves for cooking. While Lutur (public area) is a place for guests to be active and rest. The division of the area (Molang and Lutur) on the first floor shows mutual respect between local residents and immigrants. Lobo (second level) functions as a place to store food ingredients and various items of daily necessities for the residents of the house, such as corn, rice, and others. Lentar (third level) serves as a place to store seeds, such as corn, beans, and rice. Lempa Rae (fourth level) serves as a place to store food reserves in the event of crop failure or drought. Hekang Kode (fifth level) serves as a place to store Langkar (square-shaped woven bamboo to store offerings to ancestors).

4.2 Mbaru Niang Establishment Technique

The Mbaru Niang development process does not have specific guidelines on how to build Mbaru Niang, but the Wae Rebo community saw how their parents built the Mbaru Tembong/Mbaru gendang (drum house). To build a traditional house in Mbaru Niang through several stages. First, collect materials such as trees or weeds, bamboo, wood, rattan rope, and others. The process of collecting this material takes two to three years. The stage of collecting this material begins with a traditional ritual which is meant as a greeting or prayer, asking for guidance from the ancestors and God so that the process of collecting this material does not have problems and all work activities are carried out by residents and the people of Wae Rebo. After the materials are collected, then a traditional ritual is made as a form of gratitude to the ancestors, and God that the work carried out during the material collection process did not have any problems so that the building materials were ready at the place where Mbaru Niang was to be built. Second, build/establish the Mbaru Niang traditional house. At this stage, it takes 1 week (7 days). In the process of building the Mbaru Niang traditional house, all tribal members took part and actively worked hand in hand so that the work could be completed on time. The process of building this traditional house begins and ends with traditional rituals. This ritual is a form of thanksgiving to God and ancestors for the Mbaru Niang traditional house that has been built. Third, the stage of entering the Mbaru Niang traditional house. At this stage, the Wae Rebo tribal community performs traditional rituals to enter the Mbaru Niang traditional house that has been established. This ceremony is to ask God through the ancestors of the Wae Rebo Tribe so that the residents of Mbaru Niang are given blessings in the form of results, health, and a good and decent life.



Figure 5: Mbaru Niang Development Process

Source: Researcher documentation during Mbaru Niang data collection in Ruteng, Manggarai Regency, East Nusa Tenggara, Indonesia

4.3 Mbaru Niang's Cultural Values

The Mbaru Niang traditional house has the form and stages of work. From the stages of making and the shape of the Mbaru Niang traditional house, there are several cultural values contained in it. These values include. First, religious values. Where the Wae Rebo community, in establishing the Mbaru Niang traditional house, always performs traditional rituals as a form of gratitude to God as the creator of the universe. Second, the value of mutual cooperation. The people of Wae Rebo, in building or establishing traditional houses, work together to help each other as a community and have a high sense of kinship. Third, the value of discipline. The people of Wae Rebo, in building the Mbaru Niang traditional house, have high discipline. This can be seen in the process of collecting building materials, as well as when erecting according to the agreed time. Fourth is harmony in relationships. The shape of the pedestal of the Mbaru Niang traditional house (circular). This circle has the meaning of togetherness, harmony, and kinship in maintaining and preserving the culture that has been

passed down from generation to generation in Wae Rebo. Fifth, work hard. The Wae Rebo community, in their efforts to build the Mbaru Niang traditional house together and work hard, from collecting materials to making and entering the traditional house, have a strong commitment and will to realize what they aspire to. This has become its own value in community life. Sixth, Democratic. The Mbaru Niang that was built has functions and benefits for the residents and their groups. This can be seen from one of the functions of the knee/tent in the Mbaru Niang traditional house, which is used for deliberation or discussion to produce an agreement before carrying out an activity for the common good. Seventh, a sense of nationalism. One of Ngando's functions is to tie the Indonesian National flag. This illustrates that the people of Wae Rebo have a high sense of nationalism towards their love for the nation and state. Eighth, care for the environment. The people of Wae Rebo have a love for the surrounding natural environment. This is reflected when building the Mbaru Niang traditional house; before cutting wood, rattan, or anything else, traditional rituals are carried out to ask God for permission, as the creator of the universe, to cut the wood and other materials needed to build the Mbaru Niang traditional house. Ninth, communicative. The people of Wae Rebo, in the building, communicate with each other to prepare a work plan, provide tools and materials, and during the construction process so that there are no misunderstandings in building the Mbaru Niang traditional house. This illustrates how important it is to communicate with each other in social life. Tenth, Responsibility. In establishing the Mbaru Niang traditional house, the Wae Rebo community divides the task of collecting building materials and other tasks. This task is carried out with full responsibility and without any reason not to do it. These are the cultural values contained in the traditional house of Mbaru Niang, Wae Rebo.

4.4 Implementation of Cultural Values in Learning in Schools

Structural Model

Hasil penelitian ini menunjukkan adanya nilai-nilai budaya yang terkandung dalam rumah adat Mbaru Niang. Nilai-nilai ini dapat diimplementasikan dalam pembelajaran di sekolah yang dapat menanamkan nilai karakter pada peserta didik. The results of this study show that there are cultural values contained in the Mbaru Niang traditional house. These values can be implemented in school learning that can instill character values in students.

Table 2: The main values that will be implemented in learning in schools through the culture of the Mbaru Niang traditional house.

No	Character values	Cultural Value of Mbaru Niang Traditional House	Indicator
1	Religious	1) A traditional ritual is a form of thanksgiving and asking God for permission so that all the work carried out from the beginning to the end of establishing the Mbaru Niang can run according to the predetermined plan. 2) The shape of the pedestal of the <i>Mbaru Niang</i> traditional house (circular). This circle has the meaning of togetherness, harmony, and kinship in maintaining and preserving the culture that has been passed down from generation to generation in Wae Rebo.	1) Reflecting obedient attitudes and behavior towards the religion and beliefs they hold. 2) Establish good relations with others in social life.
2	Mutual Cooperation	1) The people of Wae Rebo, in building or establishing traditional houses, work together to help each other as a community and have a high sense of kinship. 2) The <i>Mbaru Niang</i> that was built has functions and benefits for the residents and their groups. This can be seen from one of the functions of the knee/tent in the <i>Mbaru Niang</i> traditional house, which is used for deliberation or discussion to produce an agreement before carrying out an activity for the common good. 3) The people of Wae Rebo, in the building, communicate with each other to prepare a work plan provide tools and materials and during the construction process so that there are no misunderstandings in building the <i>Mbaru Niang</i> traditional house.	1) Reflecting the attitude and action of appreciating the spirit of cooperation and working hand in hand in overcoming all problems. 2) Prioritizing deliberation and consensus and respecting differences of opinion. 3) Have an attitude of empathy, vulnerability, and solidarity.
3	Nationalist	1) The people of Wae Rebo, in building the <i>Mbaru Niang</i> traditional house, have high discipline. 2) One of <i>Ngando's</i> functions is to tie the Indonesian National flag. This illustrates that the people of Wae Rebo have a high sense of nationalism towards their love for the nation and state.	1) Putting the public interest above personal interest or self-interest 2) Love the homeland 3) Willing to sacrifice

		3) The people of Wae Rebo have a love for the surrounding natural environment. This is reflected when building the <i>Mbaru Niang</i> traditional house; before cutting wood, rattan, or anything else, traditional rituals are carried out to ask God for permission, as the creator of the universe, to cut the wood and other materials needed to build the <i>Mbaru Niang</i> traditional house.	4) Obey the applicable law 5) Protecting the environment.
4	Independent	The Wae Rebo community, in their efforts to build the <i>Mbaru Niang</i> traditional house together and work hard from collecting materials to making and entering the traditional house, have a strong commitment and will to realize what they aspire to	Work hard and not depend on others in achieving the dreams that are dreamed of.
5	Integrity	In establishing the <i>Mbaru Niang</i> traditional house, the Wae Rebo community divides the task of collecting building materials and other tasks. This task is carried out with full responsibility and without any reason not to do it. These are the cultural values contained in the traditional house of <i>Mbaru Niang</i> , Wae Rebo.	Showing the attitude of responsibility, honesty, example, justice, commitment, and love for the truth.

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

Character values that exist in the traditional house of Mbaru Niang can be applied in learning in schools in accordance with the level of education, so that students, as early as possible, have obtained character education that can foster a sense of nationalist, cooperation, dignity, and moral integrity for the progress of the nation and state.

5. Discussions

The results of the research that have been presented show that there are cultural values in the Mbaru Niang traditional house that can be implemented in learning in schools for the development of children's character. Based on the results of data collection through interviews, observation, and documentation techniques, it is obtained an overview of the efforts to implement character education through the culture that exists around students. Integrating cultural values and national character into each subject aims to make students aware of the importance of these values and internalize these values into the daily behavior of students, both inside and outside the classroom (Suriadi & Mursidin, 2019). The development of cultural values into learning for each subject is listed in the syllabus and Learning Implementation Plan. Efforts to develop character education have been explicitly mandated in the Law of the Republic of Indonesia Number 20 of 2003, Chapter II, Article 3, concerning the National Education System, namely, national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation, aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Hidayati et al., 2020).

Mbaru Niang, as one of the cultural heritages of the Wae Rebo community, which is well known to the world, can be used as an example of learning at school related to the cultural values contained in it. The values contained in the Mbaru Niang traditional house include religious values, mutual cooperation, nationalism, independence, and integrity. These values are as mandated in Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education, Article 3, which reads, "Pancasila Student Profile is implemented by applying Pancasila values in character education, especially including religious values, honesty, tolerance, discipline, work hard, independent creativity, democracy, curiosity, national spirit, love for the homeland, respect for achievement, communicative, love peace, love to read, care for the environment, care for social, and be responsible."

Implementation of learning in schools as a form of respect for the local wisdom that is in the environment around students. Local wisdom-based education is education that teaches students always to be attached to the concrete situations they face (Pamenang, 2021). The integration of varied cultures and perspectives strengthens the need for diversity (Goodloe & Ardley, 2021) in school. Culture-Based Learning is a strategy for creating learning environments and designing learning experiences that integrate culture as part of the learning process. Culture-based learning is based on the recognition of culture as a fundamental (fundamental and important) part of education, an expression and communication of an idea, and the development of knowledge (Unesco, 2020). In the implementation of culture-based learning, students can transform the results of their observations through culture into creative forms and principles about the surrounding environment. With culture-based learning, students do not just imitate or obtain information conveyed by the teacher, but students create a meaningful learning atmosphere, understand what is learned, and know the meaning of the information received. Integration of cultural values can provide a quality learning/teaching experience but is often interpreted and implemented in the wrong way if the delivery is not appropriate or not in accordance with actual conditions.

The results of this study provide good input for improving the curriculum in schools so that teachers can carry out learning in the classroom by instilling cultural values in the students' environment as part of the process of forming children's character. The Mbaru Niang traditional house provides many benefits for learning; in addition to the cultural values contained in it, Mbaru Niang is also a world heritage that has been recognized for its existence. In 2012, Mbaru Niang was awarded the UNESCO Asia Pacific Awards for Cultural Heritage Conservation. The award is given to efforts to preserve cultural heritage in the form of buildings that are more than fifty years old in the Asia Pacific region. Mbaru Niang received the Award of Excellence, which is the highest award. In addition, Mbaru Niang was also nominated in the top 20 for the 2013 Aga Khan Award for Architecture (Khan, 2013).

6. Conclusion

The findings of this study are that there are cultural values in the Mbaru Niang traditional house that can be implemented in learning at school. These values include religious, mutual cooperation, nationalist, independent, and integrity. Character formation for students is needed from an early age so that the character values of students as the nation's successors can grow well in themselves. Education in our country is currently experiencing problems related to character cultivation, where students, especially at the age of teenagers, are very vulnerable to a crisis of character values within themselves. With the findings of this study, teachers can implement the values contained in this Mbaru Niang traditional house into learning.

References

- Ali, S., Kazemian, B., & Mahar, I. (2015). The Importance of Culture in Second and Foreign Language Learning. *Dinamika Ilmu*, 15(1), 1-10. <https://doi.org/10.21093/di.v15i1.99>
- Beldo, Les. (2010). Concept of Culture. In *21st Century Anthropology: A Reference Handbook*, 144-152. Thousand Oaks, CA: SAGE Publications, Inc.
- Brown, N., McIlwraith, T., & González, L.T. (2020). *Perspectives: An Open Introduction To Cultural Anthropology* (2nd ed.). American Anthropological Association 2300 Clarendon Blvd, Suite 1301 Arlington, VA 22201.
- Creswell, J. W. (2009). *Research Design: Qualitative, Quantitative, And Mix Methods Approaches* (3rd ed.). London: SAGE Publications.
- Creswell, J. W., & Plano Clark, V. L. (2007). *Designing and conducting mixed methods research*. Thousand Oaks, CA: Sage.
- Creswell, J.W., & Creswell, J.D. (2018). *Research Design: Qualitative and Quantitative Approaches* (5th ed). London: SAGE Publications.
- Daniel E, Towfigh N.H., & Knafo A. (2013). School Values Across Three Cultures: A Typology and Interrelations. *SAGE Open Journal*, 3(2), 1-16. <https://doi.org/10.1177/2158244013482469>
- Darong, H. C. (2022). Local-Culture-Based Materials in Online Cooperative Learning: Improving Reading Achievement in Indonesian Context. *Journal of Innovation in Educational and Cultural Research*, 3(3), 361-372. <https://doi.org/10.46843/jiecr.v3i3.113>
- Dijkstra, S., Geuijen, K., & de Ruijter, A. (2001). Multiculturalism and Social Integration in Europe. *International Political Science Review / Revue Internationale de Science Politique*, 22(1), 55–83.
- Fitriasari, S., Masyitoh, I.S., & Baeihaqi. (2019). The Role of Pancasila Education Teachers and Citizenship in Strengthening Character. *Advances in Social Science, Education and Humanities Research*, 418, 2nd Annual Civic Education Conference. <https://www.atlantis-press.com/article/125937460.pdf>
- Furco. (2010). Integrated Studies Enhances Motivation, Problem-Solving Skill, And Deeper Understanding Of Connections Across Subjects. *Teamo*. Retrieved from: <http://www.teamone.international/the-importance-of-culture-in-education/#>
- Gay, G. (2002). Preparing for culturally responsive teaching. *Journal of Teacher Education*, 53(2), 106–116. <https://doi.org/10.1177/0022487102053002003>
- Gay, G. (2013). Teaching to and through cultural diversity. *Curriculum Inquiry*, 43(1), 48–70. <https://doi.org/10.1111/curi.12002>
- Goodloe, A.R.W. & Ardley, J.N. (2021). Social Justice: A Missing Link in a Literary Review of Successful Strategies Utilized by Principals for Retaining African American Teachers. *Journal of Culture and Values in Education*, 4(2), 105-119. <https://doi.org/10.46303/jcve.2021.9>
- Hanim, M.F., Makur, A.P., Raga, P., & Pantaleon, K.F. (2019). Mathematical Learning By Utilizing *Loce*, Manggarai Traditional Mats. *International Seminar on Applied Mathematics and Mathematics Education, IOP Conf. Series: Journal of Physics: Conf. Series 1315*. <https://doi.org/10.1088/1742-6596/1315/1/012035>
- Hidayati, N. A., Waluyo, H. J., Winarni, R., & Suyitno. (2020). Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students. *International Journal of Instruction*, 13(2), 179-198. <https://doi.org/10.29333/iji.2020.13213a>
- Hosseini, E., Mursib, G., & Raja Shahminan, R. N. (2016). Implementation of Traditional Malay Design Values in Contemporary Malay Houses. *International Journal of Built Environment and Sustainability*, 3(2), 93-101. <https://doi.org/10.11113/ijbes.v3.n2.125>

- Khan, A. (2013). *Preservation of the Mbaru Niang, Wae Rebo Village, Flores Island, Indonesia*. <https://the.akdn/en/search?value=Preservation+of+the+Mbaru+Niang&page=1>
- Kowi, R., & Widyandisih, T. (2017). Indonesian Learning Culture Based On Android. *IJNMT (International Journal of New Media Technology)*, 4(1), 1-16. <https://doi.org/10.31937/ijnmt.v4i1.532>
- Lawton, D. (1978). *Theory and practice of curriculum studies*. Routledge and Kegan Paul
- LeCompte, M. D., & Schensul, J. J. (1999). *Designing and conducting ethnographic research*. Walnut Creek, CA: AltaMira
- Macasaet, Grace Minerva Q., & Teodoro M. Maranan. (2015). Cultural Values in Selected Southeast Asian Countries As Reflected in Representative Short Stories: Comparative Study. *International Journal of Sciences*, 4(10), 58-141. <https://doi.org/10.18483/ijSci.631>
- Masolo, D.A. (2002). Community, Identity and The Cultural Space. In *Rue Descartes*, 2(36), 19-51. <https://www.cairn.info/revue-rue-descartes-2002-2-page-19.htm>
- Miles, Mathew B., dan A. Michael Huberman. (1994). *An Expanded Sourcebook: Qualitative Data Analysis*. London: Sage Publications.
- Misdiatun, Suyahmo, & Suwito, E.P. (2019). Implementation of Local Function Value Nggahi Rawi Pahu in Public Junior School 3 Sanggar Bima, Nusa Tenggara Barat District. *Journal of Educational Social Studies* 8 (1), 53 – 59. <https://doi.org/10.15294/jess.v8i1.31233>
- Mita, P. D., Haris, M., Muhamad, S., & Isnanto. (2021). Development Of Social Science Teaching Materials Based On Cultural Value On The Architecture Of Gorontalo Traditional House (Bantayo Po Boide) In Elementary School In Class IV SDN 2 Telaga Gorontalo District. *International Journal of Innovations in Engineering Research and Technology*, 8(05), 295–305. <https://doi.org/10.17605/OSF.IO/JT7UZ>
- Nurlinda. (2019). Principal Management: How to Implemented Local Culture-Based Education at Madrasah Aliyah Negeri Luwu Timur, Kab. Luwu Timur. *Kontigensi: Scientific Journal of Management*, 7 (2), 118 - 130. <https://jurnal.dim-unpas.web.id/index.php/JIMK/article/download/141/173>
- O’Neil, D. (2006). What is Culture? Retrieved from: https://www.palomar.edu/anthro/culture/culture_1.htm
- Ogawa, M. (1995). Science Education in Aa Multiscience Perspectives. *Science Education*, 79(5), 583–593. <https://doi.org/10.1002/sce.3730790507>.
- Pamenang, F.D.N. (2021). Local Wisdom Learning As An Effort To Increase Cultural Knowledge: Students’ Perception As Prospective Teachers. *International Journal of Indonesian Education and Teaching*, 5(1), 93-101. <https://doi.org/10.24071/ijiet.v5i1.3050>
- Peraturan Presiden Republik Indonesia. (2017). Number 87 concerning Strengthening Character Education. Available on : https://setkab.go.id/wp-content/uploads/2017/09/Perpres_Nomor_87_Tahun_2017.pdf
- Sari, D.R., & Murdiono, M. (2021). Culture-Based Education Improves National Insight. *ISTED, July 17-18, Purwokerto, Indonesia*. Retrieved from: <https://eudl.eu/pdf/10.4108/eai.17-7-2021.2312379>
- Septiwiharti, D., & Mutawakkil, M. (2023). Character education development model for children based on sintuvu local wisdom in Binangga Village, Marawola sub-district, Sigi regency. *Research, Society and Development*, 12(2), e10212235783. <https://doi.org/10.33448/rsd-v12i2.35783>
- Shomad, A., & Novita, F.A. (2022). Mass Circumcision Culture Viewed From Education. *International Journal of Education Scholars*, 3(3), 105-113.
- Sintawati, F., & Wulandari, R. A. (2021). The Implementation of Culture-Based Education In English Language Learning At Sdn Salembaran 3 Tangerang. *Journal of Education and English Language Teaching*, 1 (1), 33-37.
- Smith, T., Avraamidou, L., and Adams, J.D. (2022). Culturally relevant/responsive and sustaining pedagogies in science education: theoretical perspectives and curriculum implications. *Cultural Studies of Science Education*, 17(1), 637–660. <https://doi.org/10.1007/s11422-021-10082-4>
- Sukmadinanta, N.S., & Axelson. (2012). The Development Of Culture-Based Integrated Learning Model To Improve Students’ Appreciation On Local Culture (The Study Of Elementary School Social Study Subject). *International Journal of Education*, 6(2), 129-142. <https://doi.org/10.17509/ije.v6i2.5298>
- Supiyati, S., & Halqi, M. (2020). Ethnomathematic Of Sasaknese As A Mathematic Learning Source. *Journal of Physics: Conference Series 1539: IOP Publishing* <https://doi.org/10.1088/1742-6596/1539>
- Suriadi, & Musrisdin. (2019). Internalization of Cultural Values in Schools Early Steps in Building Nation Characters. *Proceedings of 1st Workshop on Environmental Science, Society, and Technology, WESTECH 2018, December 8th*. Retrieved from: <https://eudl.eu/doi/10.4108/eai.8-12-2018.2283966>
- Syahputra, D., Firman, & Ahmad, R. (2022). Study Of Literature On Concepts Of Culture And Education. *Journal Literasi Nusantara*, 2 (1a). <https://doi.org/10.21107/literasinusantara.v2n1.303>
- Taneo, M. & Madu, A. (2022). Implementation of the Tradition of Tying Corn in Learning. *Journal of Culture and Values in Education*, 5(2), 99-113. <https://doi.org/10.46303/jcve.2022.22>
- Taylor, M. J., Thoth, C.A. (2011). Cultural Transmission. In Goldstein, S., Naglieri, J.A. (eds), *Encyclopedia of Child Behavior and Development*. Springer, Boston, MA. https://doi.org/10.1007/978-0-387-79061-9_755
- Thanasoulas, D. (2001). The importance of teaching culture in the foreign language classroom. Retrieved from: http://radicalpedagogy.icaap.org/content/issue3_3/7-thanasoulas.html (Accessed 22 March 2023)
- Tony Bennett. (2015). Cultural Studies and the Culture Concept. *Cultural Studies*, 29(4), 546-568. <https://doi.org/10.1080/09502386.2014.1000605>

- Trimurni, F., Sitepu, Y., & Ginting, S. (2021). Portraits Of Services And Institutional Dilemma Of Village Maternity Post (Polindes) In Indonesian Traditional And Transitional Villages. *International Journal of Modern Trends in Social Sciences*, 4(15), 54-70. <https://doi.org/10.35631/IJMTSS.415005>
- Umarova, M. (2021). The Role of Culture in The Learning Environment. *Frontline Social Sciences And History Journal*, 1(8), 90-99. <https://doi.org/10.37547/social-fsshj-01-08-14>
- UNESCO (2020). Culture & Education: A Strategic Investment for Inclusive and Sustainable Development. Retrieved from: <https://www.unesco.org/en/articles/cutting-edge-culture-education-strategic-investment-inclusive-and-sustainable-development>
- Vecco, M. (2010). A definition of cultural heritage: From the tangible to the intangible. *Journal of Cultural Heritage*, 11(3), 321–324. <https://doi.org/10.1016/j.culher.2010.01.006>.
- Volet, S.E. and Jones, C. (2012). Cultural Transitions in Higher Education: Individual Adaptation, Transformation, and Engagement. *Advances in Motivation and Achievement*, 17(2), 241-284. [http://dx.doi.org/10.1108/S0749-7423\(2012\)0000017012](http://dx.doi.org/10.1108/S0749-7423(2012)0000017012)
- Wara, S. D., Aleksius, M., Zacharias, A.K.W.S., Priscianus, L.J. (2022). Ethnomathematics at the Traditional House of Mbaru Niang Wae Rebo, Manggarai. *International Conference on Education, Humanities, Health, and Agriculture (ICEHHA) 2022, October 21-22, Ruteng, Indonesia*. Retrieved from: <https://eudl.eu/pdf/10.4108/eai.21-10-2022.2329709>
- Widodo, H. (2019). The Role of School Culture in Holistic Education Development in Muhammadiyah Elementary School, Sleman, Yogyakarta. *Journal of Dinamika Ilmu*, 19(2), 265-285. <http://doi.org/10.21093/di.v19i1.1742>
- Yang, B., Wang, Y., & Drewry, A.W. (2006). *Exploring the Effects of Cultural Values and Beliefs on Cross-Cultural Training*. University of Minnesota Press. p.210-217. Retrieved from: <https://files.eric.ed.gov/fulltext/ED492668.pdf>.
- Zuchdi, D., & Nurhadi, N. (2019). Culture-Based Teaching and Learning for Indonesian As a Foreign Language In Yogyakarta. *Jurnal Cakrawala Pendidikan*, 38(3), 465-476. <https://doi.org/10.21831/cp.v38i3.26297>

About The Author



Dr. Malkisedek Taneo, M. Si, was born in Mnelete on April 02, 1967, and currently lives in Kupang City. Completed Primary Education at Oekamusa in 1981, State Junior High School 2 Soe in 1984, Senior High School at Soe Christian Recognized Private in 1987, Undergraduate at the History Education Study Program, Faculty of Teacher Training and Education, Nusa Cendana University, Kupang, 1992. Master's degree at the Postgraduate Social Sciences Study Program of Airlangga University and completed Doctoral Education in the Learning Technology Study Program State University of Malang in 2016. Active in research, but the most interesting is cultural research that can be implemented in learning as a strengthener of students' character.



Aleksius Madu, S.Pd, M.Pd., was born in Kopalando, East Manggarai Regency, East Nusa Tenggara Province, on December 15, 1978. Completed Primary education in 1992, junior high education in 1995, and senior high education in 1998. Completed Undergraduate at mathematics education study program at Nusa Cendana University in 2005. Completed a Master's degree in Mathematics Education Study Program at Yogyakarta State University in 2013. In 2013 - Now working as a lecturer at the Mathematics Education Study Program, Nusa Cendana University, Kupang. active in researching and writing, the most popular are cultural, mathematical, and educational research that are directly related to learning.

