

Character Values of Go'et Manggarai: Ethnopedagogy Approach

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Abstract. Oral tradition is one of local wisdom that is rich with noble values and it is relevant to develop character of young generation within globalization era. This study aims to analyze the character values depicted in the *Go'et* Manggarai tradition; describe the ethnopedagogical approach to integrating these values into formal education; and identify the challenges and opportunities in implementing character building. This study applied qualitative descriptive approach by using interview, observation, and documentation study of oral tradition performed by Manggarai society as data collection technique. Result of study revealed that *Go'et* Manggarai tradition contains 18 national character values such as religious, honesty, tolerance, discipline, hardworking, creative, independent, democratic, curiosity, spirit of nationalism, love for the homeland, achievement appreciation, friendly, make peace, love to read, take care for the environment, care for society, responsibility. Ethnopedagogy can become a media in order to strengthen character building based on local wisdom. However, there are both challenges and opportunities in its implementation.

Keywords: character value, oral, tradition, ethnopedagogy.

1 Introduction

Character value is essential thing in building individual personality and public order. On individual scale, a good character such as honesty, responsibility, and empathy build a dignified personality. A person who has dignity values tend to face problem with positive attitude. In one hand, society with character values foundation will be more harmonious, respect each other, and be just. Character value not only become foundation for individual growth, but also become main pillar to build a civilized society. Because, character reflects particular way of thinking and behavior, and it also become a strong foundation within social life [1]

Several studies highlight character values crisis among Indonesian people and society, it is mostly the result of globalization and technology advancement [2], [3]. These crises appear as values of Pancasila is degraded, lost of national identity, and negative public trust toward government [4]. Social structure failure in preserving norms of society can be a

key factor in this crisis, [5]. To overcome this matter, the researchers encourage importance of character building, especially for younger generation, [4], [6]

Through character building, the attempt to overcome multidimensional crisis and rebuilding nation's mentality can be performed, [7], [8]. As institution who is responsible in building next generation, education is not merely focused on academic aspects, but it also focusses on moral and ethics building. Moreover, school environment also become a miniature of real society that allow student to practice the values directly.

Character building is actually not a new thing in Indonesia. Since 2011. Indonesian government already socialized implementation of learning model based on character toward elementary and high school institution, [9]. But, although the program was implemented, the result did not show a significant successfulness. Numbers of challenges such as lack of contextual approach, less implementation on field, and globalization effect become obstacle to make internalization of the character values.

In this context, the notion to bring back character building to be foundation of Indonesian education is resurfaced. As multi-ethnic nation who has enormous number of local wisdoms, Indonesia has more than enough cultures to support nation character building. Local traditions such as customs, folklore, and social practice contain cultural values which is relevant to grow character of young generation. By using ethnopedagogy, strengthening character building can be achieved through contextual learning approach based on local wisdom, [10], [11].

Ethnopedagogy is not a new idea in world of education. But the implementation is likely in cross with approach which is trying to standardize the cultural values, without consideration of multicultural and diversity ethnics who has each of their own unique customs spread all of Indonesia. This matter is not what ethnopedagogy approach try to achieve as an approach which is based on local custom, it will be irrelevant as the ideas taught do not fully reflect values of local society. Challenge of ethnopedagogy implementation is the lack of crystal-clear concept of it, [12]

An effective ethnopedagogy could be based on traditions and local wisdom that come from the concerned target, it will be more contextual for students. Values that come from local wisdom will be easier to be understood, received, and applied by student in their daily life. In contrast, implementation of cultural values that come from other ethnics, which is taught in their handbook, will tend to create ambiguity and forcing the standardization of other values. As result, student will feel difficult to comprehend a completely different cultures, even some of them think that the values are irrelevant toward their daily life.

This conflict can reduce learning effectivity and prevent internalisation of character values. That is why, it is important to ensure that ethnopedagogy will be implemented based on specific local values, thus it will make character building to be more contextual, and it also create deep impact for the students. This approach will strengthen their culture identity and it will nourish their pride toward each of their cultural heritage.

Manggarai is one of ethnic of Indonesia, it possesses enormous numbers of local wisdoms. Even to comprehend those local wisdoms, it would take a life-time. So, source of ethnopedagogy study that come from Manggarai society itself will be enough to fulfil learning demand, concerning with character values. One of source of the value comes from expression within Manggarai oral tradition namely *go'et*. *Go'et* is expressions, idioms, proverbs uttered in Manggarai language which is rich in depiction and values that become guidance for mankind to achieve life within better norms. These expressions provide model, guidance, and direction for people of Manggarai to live their life, [13]

Go'et in Manggarai language does only mean an expression, but it represents cultures that represent noble values. Among Manggarai tradition, *go'et* reflects collective view of society toward women as caretaker of family harmony, giver of life, and backbone of social warfare. There are many researchers that conducted study of values depicted in *go'et* entitled Analysis of Cultural Values and Local Wisdom in Manggarai Proverbs (Go'et): An Anthropological Study, [14] . Retorika Puisi Sastra Go'et Masyarakat Manggarai: Sebuah Kajian Retorika dan Puitika Lisan, [15]; Life Values of Manggarai People as Reflected in The Oral Tradition Go'et, [16]. These studies prove that there are numbers of values depicted within *go'et*. Notion of integration had been conducted in study by, [17] but it is limited to Catholic lesson, which is entitled Adaptation of Local Cultural Values in Education: A Study of the Use of Go'et in Catholic Religious Education.

Ethnopedagogy issue, actually, is not a completely new notion, ethnopedagogy learning based model had been successfully commenced at some regions of Indonesia. For example, at province of Bali, ethnopedagogy become foundation at every institution of education. Some of the study is entitled, *Ngaasin* as Character Education: An Ethnopedagogical Study, [18]; *Lontar* Taru Premana Legacy of Bali's Local Genius Ethnopedagogical Study, (Dharma & Jayawangsa, 2020); Ethnopedagogy-based Biology Learning in Improving Science Literacy and Learner Character, (Subrata & Rai, 2023).

Since 2011. Indonesian government already socialized implementation of character building. But, although the program was implemented, the result did not show a significant successfulness. In this context, the notion to bring back character building to be foundation of Indonesian education is resurfaced. But the implementation is likely in cross with approach which is trying to standardize the cultural values, without consideration of multicultural and diversity ethnics who has each of their own unique customs spread all of Indonesia. Manggarai is one of ethnic of Indonesia, it possesses enormous numbers of local wisdoms. Even to comprehend those local wisdoms, it would take a life-time. So, source of ethnopedagogy study that come from Manggarai society itself will be enough to fulfil learning demand, concerning with character values. The objectives of this study are to describe the character values depicted in the Go'et Manggarai tradition, explore the implementation of the ethnopedagogy approach to integrate the Go'et Manggarai tradition into formal education, and identify the challenges and opportunities in utilizing this approach for character building.

According to background of study above, research questions in this study are, as follow: how are character values depicted in *Go'et* Manggarai tradition?; How does ethnopedagogy approach can be implemented to integrate *Go'et* Manggarai tradition toward formal education?; and What are the challenges and opportunities in implementing ethnopedagogy approach based on *Go'et* Manggarai tradition for character building?

2 Method

This study is qualitative research with descriptive approach. The study aims to reveal and describe character values depicted in *Go'et* Manggarai tradition and it tries to reveal whether ethnopedagogy approach can be implemented toward character building. Data of study are character values of *Go'et* Manggarai tradition, also view of society concerning the tradition relevance in character building.

Participants

Primary source of study: local elders, local education practitioner at Manggarai, and society who are involved in *Go'et* tradition. Secondary source of data are Literature, document, and previous study concerning *Go'et* Manggarai tradition, character building, and ethnopedagogy.

Data Collection and Analysis

Data collection technique used in-depth interview, performed toward local elders, teacher, and society to reveal character values depicted in *Go'et* and also their view about its implementation toward education; participative observation, researcher directly involved in *Go'et* tradition to comprehend the context and depicted values. Documentation study, analyzing cultural documents, local literature, and book concerning *Go'et* tradition and character building. Data analysis applied content analysis which consist of steps as follow, data reduction: identify relevant data with character values and ethnopedagogy; categorization: grouping data according to theme, such as character values, education relevance and implementation potential. Interpretation: interpreting data in accordance with objectives of study which are to understand relevance of *Go'et* Manggarai tradition with character building; triangulation: using numbers of data sources (interview, observation, and documentation) in order to validate findings.

3 Findings

Go'et Manggarai has 18 character values which is in line with character values set by government. Here are character values depicted in *Go'et* Manggarai tradition.

Table 1. (18 Character Values)

Character value	<i>Go'et</i>	Translation
Religious	<i>Mori jari dedek, tanan wa awangn eta, pukul parn agu kolep, ulun le wain lau</i>	God as creator of what's on earth and sky, God creator of life of mankind and all creatures of universe
Honesty	<i>Ngong ata lombong lala, kali weki run lombong muku</i>	Being Hypocrite, accusing other as guilty but does not concern of their own mistakes
	<i>Tu'ung le mu'u, toe le nai</i>	The uttered words do not match with what's in their heart.
	<i>Neka tuka laing toni</i>	Do not substitute stomach with backbone
Tolerance	<i>Tong tilu porong mata</i>	Listen with ears, see with eyes
Discipline	<i>Neka olong kode one lobo, naka pado manuk one potang</i>	Do not precede monkeys at trees, do not precede chicken at pen
Hardworking	<i>Cimang neho rimang cama rimang rana, kimpur neho kiwung cama kiwung lopo</i>	Strong and sturdy like stick of <i>ijuk</i> that come from <i>enau</i> tree which grow well.
	<i>Kantis ati, racang rak, cengka</i>	Honing heart and lungs

		<i>lemas</i> <i>Na'a ngger wa rak, na'a ngger eta</i> <i>lemas</i>	Daring action to get what have been expected
		<i>Lalong bakok du lakon, lalong</i> <i>rombeng te kolen</i>	The chicken was white when it left, it comes back with full of color.
		<i>Neka ngonde holes, neka mejeng</i> <i>hese</i>	Don't be lazy to flip your body, do not be lazy to get up
Creative		<i>Neka Ca pujut kali nuk, ca dako</i> <i>kali anor</i>	Mind must not be limited
Independent		<i>Neka pa salang wanag neka</i> <i>cenggo salang leo</i>	All attempts must be adjusted on course
		<i>Lalong bakok du lakon, lalong</i> <i>rombeng te kolen</i>	The chicken was white when it left, it comes back with full of color.
		<i>Toe ma cakal ngasang kawe</i> <i>nggalas, toe ma dapon ngasang</i> <i>kawe molor.</i>	Find no obstacles while finding welfare, everything is permitted while finding truth
Democratic		<i>Muku ca pu'u neka woleng curup,</i> <i>teu ca ambung neka woleng jaong</i>	Bananas come from same tree must not have different statement, sugarcane from one plantation must not have different opinion
		<i>Padir wai, rentu sai, reje lelung</i>	Sitting cross-legged, narrowing head, let us discuss
Spirit of nationalism		<i>Nai ca anggik, tuka ca lelung</i>	One heart, one stomach
		<i>Asam ndusuk tana ru konem lalen</i> <i>tana sale</i>	Even though our nation was full of <i>senggani</i> plant, and other land was full of <i>kerbang</i> trees
		<i>Eme wakak betong asa, manga</i> <i>waken nipu tae</i>	If the main group of bamboo trees fall apart, the bamboo shoot will continue to grow
		<i>Ulun le wain lau, ngalorn awo</i> <i>waen sale</i>	From upstream to estuary/environment of larger village
Love for Homeland		<i>Neka hemong kuni atu kalo</i>	Do not forget your hometown
		<i>Serong dise empo mbate dise ame</i> <i>Ca natas bate labar, ca uma bate</i> <i>duat, ca mbaru bate kaeng, ca wae</i> <i>teku</i>	Ancestral heritage, father's heritage One playground, one plantation for work, one home, one source of water
Achievement appreciation		<i>Uwa haeng wulang, langkas haeng</i> <i>ntala</i>	As high as moon and as high as sky
		<i>Saung bembang ngger eta, wake</i> <i>celer ngger wa</i>	Leaves grow dense upward, root goes deep downward
Friendship		<i>Curup hae ubu, neho luju mu'u</i> <i>cepa hae reba cama neho emas</i> <i>lema</i>	Have a good friendship and speak with polite
		<i>Neka pocu wa'u, neka jogot hae</i> <i>golo</i>	Do not defame clan/sub clan's name and those from same village
Love peace		<i>Neka Purak mukang wajo kampong</i>	Do not attack village face to face

	<i>Neka sesa mu' u eta, kali ngamong kin tuka wa</i>	Do not say good things when you are still in anger with other
	<i>Neka mas agu hae ata, neka nggaut agu hae mbaru</i>	Do not be hostile with other
Love to read	<i>Don lako, don ita</i>	Many roads, many views
Take care of environment	<i>Neka tapa satar, neka poka puar</i>	Do not burn field, do not cut off trees at forest
	<i>Kembus wae teku, mboas wae woang</i>	Abundant amount of water source
	<i>Lebo kala poong, wua raci weri</i>	Betel field are dense, the nuts are coming out
	<i>Tewar wua, wecak wela</i>	Abundant fruits and seeds with presence of water
Caring society	<i>Neka conga bail jaga poka bokak, neka tengguk bail jaga kepu tengu</i>	Do not be too looking up, your neck will be slashed, do not be too bow down, your nape can be cut.
	<i>Neka tinang reme ita, neka na'a reme manga.</i>	Do not save of what have been seen, do not hide if you have it
Responsibility	<i>Sama lewang nger peang, sama po'e nger one.</i>	Reject bad things and accept good things together.

4 Discussions and Conclusion

Character values depicted in Manggarai *Go'et* tradition

Curriculum Center of Research and Development Bureau of National Education Ministry entitled *Pedoman Pelaksanaan Pendidikan Karakter* (2011), had identified 18-character values development that is the result of empirical study conducted by Curriculum Center within source of religion, Pancasila, culture, and objective of education on national scale. The values are religious, honesty, tolerance, discipline, hardworking, creative, independent, democratic, curiosity, spirit of nationalism, love for the homeland, achievement appreciation, friendly, make peace, love to read, take care for the environment, care for society, responsibility, [21] [22]

These characters were taken from religion, Pancasila, culture, and objective of education on national scale, [23] if it was taken from Pancasila, we need to consider that Pancasila comes from Indonesia cultural values itself. Pancasila represents Indonesia cultural values which have been developed for centuries, [24]. Manggarai as one of ethnics with rich oral traditions also has character values that can be applied into learning process

Religious character value, is values that come from religion, belief, and spirituality, that create connection between God and mankind, one man to another, and to the environment according to moral principals and religious ethic. Here is expression of *go'et* Manggarai tradition that represent their belief toward God

Mori jari dedek, tanan wa awangn eta, pukul parn agu kolep, ulun le wain lau God as creator of what's on earth and sky, God creator of life of mankind and all creatures of universe

Based on expression of this oral tradition, it describes that Manggarai people have strong faith toward the greatness of God as creator and absolute ruler of all form of life. They

believe that God becomes main source for what's on earth, sky, and universe, including life of mankind, other creatures, and the whole universe. Such belief represents high tribute toward power of divine who are not only create many things but also maintain harmony of life. From Manggarai people point of view, relationship with God becomes center of their living, which is reflected into nature and mankind appreciation as part of creation of God.

Honesty character value is moral quality that reflect conformity between uttering, acting, and conscience of somebody. Being honest means to say, act, and think through good way, without covering the truth or manipulating facts for personal interest. This value become foundation in building trust, integrity, and harmony relation toward other people. Here are *go'et* Manggarai oral traditions that teach us about honesty.

<i>Ngong ata lombong lala, kali weki run lombong muku</i>	Being hypocrite, accusing other as guilty but does not concern of their own mistakes
<i>Tu'ung le mu'u, toe le nai</i>	The uttered words do not match with what's in their heart.
<i>Neka tuka laing toni</i>	Do not substitute stomach with backbone

These Manggarai language expression represent honesty noble value which is strongly preserved by its society. For example, the expression of "*Ngong ata lombong lala, kali weki run lombong muku* " literally means accusing other as guilty but does not concern of their own mistakes" it teaches us the importance of being honest while taking responsibility of our own mistake without blaming other person. Meanwhile, the expression says *Tu'ung le mu'u, toe le nai* ", it means that there is no harmony between what we say and what's in our heart. Affirming that honesty does not only verbally, but also it must be in accordance with sincere intention. Next, expression of "*Neka tuka laing toni*, it means that we must not substitute stomach with back bone, it teaches us that saying contradictive or different from truth.

Based on the expressions, it is revealed that Manggarai people uphold value of honesty as moral foundation that maintain social relationship harmony. Honesty does not always seen as individual trait, it also become guidance in living among society that involve responsibility, sincere, and truth loyalty. It concluded that noble values of honesty had become part of integral tradition and daily lives of Manggarai people.

Character value of tolerance is attitude and behavior that reflects appreciation, acceptance, and respect toward difference in belief, point of view, customs, or other people habits. Tolerance becomes one of important value in building harmony among diversities, both at personal or social level. Here is *go'et* Manggarai tradition that teach us about tolerance

<i>Tong tilu porong mata</i>	Listen with ears, see with eyes
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"*Tong tilu porong mata*" expression in Manggarai language that means "Listen with ears, see with eyes" teaches us about the importance of accountability and concern in living social life. Listen with ears, depicts that we need to be concern and understand of noise or opinion around us. Meanwhile, seeing with eyes, it remains us to take care, sensitive with what's around us, and we must not be apathetic with different or needs of other people. This expression reflects a strong tolerance value, it is to respect diversity and build harmony relationship by understanding each other and taking care of each other.

Discipline character refers to ability to be able to manage themselves well, follow rules, and obey schedule or procedure that had been created before. It also covers self-control while facing obstacles or temptation that can disturb goals or duties that had been planned before.

Neka along kode one lobo, naka pado Do not precede monkeys at trees, do not
manuk one potang precede chicken at pen

Expression of "Neka along kode one lobo, naka pado manuk one potang" which means "Do not precede monkeys at trees, do not precede chicken at pen" it can be depicted that human must be more discipline and earlier in starting their morning routine compared to animals. Animals like monkey and chicken roam to find food in time, while human, that been blessed with conciseness and ability, should perform more diligent to start their morning routine earlier, in order to earn better outcome.

Hardworking character value is manner that reflects dedication, diligent, and maximum effort in achieving goals or finishing duty. This value affirms the importance of persistent and commitment to continue giving the best although the obstacles and challenges lie ahead. Here are *go 'et* Manggarai traditions that teach us about hardworking.

Cimang neho rimang cama rimang rana, Strong and sturdy like stick of *ijuk* that come
kimpur neho kiwung cama kiwung lopo from *enau* tree which grow well.
Kantis ati, racang rak, cengka lemas Honing heart and lungs
Na'a ngger wa rak, na'a ngger eta lemas Daring action to get what have been expected
Lalong bakok du lakon, lalong rombeng te kolen The chicken was white when it left, it comes back with full of color.
Neka ngonde holes, neka mejeng hese Don't be lazy to flip your body, do not be lazy to get up

"*Cimang neho rimang cama rimang rana, kimpur neho kiwung cama kiwung lopo*" this expression shows strength and resilience of somebody that is depicted into *Ijuk* stick taken from *Enau* trees that grows dense. It depicts that hardworking requires strength both physical and mental aspect, in order to face obstacles. Expression of "*Kantis ati, racang rak, cengka lemas*" based on symbolic view, it teaches us to hone heart, lungs, and self-resilience. It is trying to tell us about the importance to be more resilience, more intelligent, and stronger while facing challenges. "*Na'a ngger wa rak, na'a ngger eta lemas*" this expression teaches us about bravery to continue fighting until we come to the goals. It means that hardworking must be followed with strong will and bravery while facing difficulties to get what we deserve. "*Lalong bakok du lakon, lalong rombeng te kolen*" literally means that a white chicken depicts person when they first left home and goes back with full of colors that tells us about transformation through hardworking. A person who applies hardworking ethic will bring back with satisfied outcomes. "*Neka ngonde holes, neka mejeng hese*", it means that we must be lazy to move and work. Such expression tells us that hardworking requires active movement and diligent in doing something

Creative character value refers to ability to think and act in unique way to produce new ideas, innovative solution, and different approach to overcome problem. A person with creative value will be able to take different perspective and he/she is not limited to conventional point of views

Neka Ca pujut kali nuk, ca dako kali anor Mind must not be limited

Independent character value is personal ability and attitude to perform responsibility, taking initiation, and finishing duties without relying to other people. This character reflects self-confident, independency in decision making, and ability to overcome challenge by themselves. Here are *go'et* Manggarai traditions that teach us about being independent.

Neka pa salang wanag neka cenggo salang leo All attempts must be adjusted on course

Toe ma cakal ngasang kawe nggalas, toe ma dopon ngasang kawe molor. Find no obstacles while finding welfare, everything is permitted while finding truth

"Neka Ca pujut kali nuk, ca dako kali anor" expression in Manggarai language has meaning that mind must not be limited. This expression is tailored with creative character value, that allow individu to think outside conventional limitation, must not be afraid to explore new ideas, and able to adapt on various situations. With limitless mind, a person can face challenge with inovative ways and find new opportunities that is not found before. These Manggarai language expressions represent independent character value that prioritize effort, objective, and resilience in achieving successfulness. "*Neka pa salang wanag neka cenggo salang leo*" literally means All attempts must be adjusted on course. This expression affirms the importance of having fixed course and focus in every actions, moreover it refers to someone who commence hardworking to grasp their dreams. It teaches us about independent in planning and implementing effort in consistent way without relying to other people. "*Toe ma cakal ngasang kawe nggalas, toe ma dopon ngasang kawe molor*" translates to Find no obstacles while finding welfare, everything is permitted while finding truth. This expression describes resilience and diligent of someone while facing challenge. Independents is represented in not giving up in finding welfare and truth, without relying to outside condition or other people support.

Democratic character value is attitude and behaviour to respect equality, justice, and freedom of speech, and guarding rights and duties of every individu in social life. Such character reflects accountability in accepting diversity, ability to work in group, and being committed to prinsip of democracy. Here are *go'et* Manggarai traditions that teach us about democracy.

Muku ca pu'u neka woleng curup, teu ca ambung neka woleng jaong Bananas come from same tree must not have different statement, sugarcane from one plantation must not have different opinion

Padir wai, rentu sai, reje lelung Sitting cross-legged, narrowing head, let us discuss

The expression of Manggarai language depicts value of democracy that prioritize unity, deliberation, and consensus through social life. "*Muku ca pu'u neka woleng curup, teu ca ambung neka woleng jaong*" literally says Bananas come from same tree must not have different statement, sugarcane from one plantation must not have different opinion. This expression tells us about the importance of diversity in freedom of speech but it must be unified on consensus outcome, especially when we live in community. This manner represents principal of democratic which result in consensus and forming together to earn goals. "*Padir*

wai, rentu sai, reje le leng" expression literally means Sitting cross-legged, narrowing head, let us discuss. This expression describes value of discussion that become main core of democracy. By sitting together to discuss something, every person is allowed to deliver their opinion openly, respecting other statements, and find a just consensus through dialogue.

Spirit of nationalism value is attitude and behaviour that reflect compassion, pride, and responsibility toward nation and state. This character involves commitment in order to maintain unity, national integrity, and actively contributing to development of nation.

<i>Nai ca anggik, tuka ca le leng</i>	One heart, one stomach
<i>Asam ndusuk tana ru konem lalen tana sale</i>	Even though our nation was full of <i>senggani</i> plant, and other land was full of <i>kerbang</i> trees
<i>Eme wakak betong asa, manga waken nipu tae</i>	If the main group of bamboo trees fall apart, the bamboo shoot will continue to grow
<i>Ulun le wain lau, ngalorn awo waen sale</i>	From upstream to estuary/environment of larger village

These expression uttered in Manggarai language reflect character value of spirits of nationalism, especially in context of togetherness, love for homeland, and commitment in guiding national integrity. "*Nai ca anggik, tuka ca le leng*" literally means One heart, one stomach. This expression affirms the importance of unity in social life, that also become main core of spirit of nationalism. To live in a nation, a strong unity allows all elements of society to work together in order to achieve collective goals, crossing clan diversity, religion, or culture. Go'et of "*Asam ndusuk tana ru konem lalen tana sale*", it literally means Even though our nation was full of *senggani* plant, and other land was full of *kerbang* trees. This expression describe strong love to nation. Although, our own nation may not be perfect or has limitation, people of Manggarai were taught to love and proud of their country, as spirit of nationalism teaches us to respect and build our nation no matter the condition.

Go'et of "*Eme wakak betong asa, manga waken nipu tae*", it literally means If the main group of bamboo trees fall apart, the bamboo shoot will continue to grow. It reflects continuity and responsibility across generation in preserving national heritage. Spirit of nationalism involves inheriting cultural values to the next generation in order to continue the fight and building nation. Go,et of "*Ulun le wain lau, ngalorn awo waen sale*", it literally means From upstream to estuary/environment of larger village. Such expression teaches us the importance of maintaining unity starting from smaller scale (village) to larger one (nation). In context of nationalism, this manner reflects collective responsibility to maintain unity from all corner of the nation, without taking perspective of different regions.

Character value of love for homeland is feeling of compassion, proud, and responsibility toward the place where someone was born and live. Love for homeland includes attitude of respect, preserve, and build nation with maximum effort for collective welfare. This becomes an important aspect as it is foundation of unity and nation integrity

<i>Neka hemong kuni atu kalo</i>	Do not forget your hometown
<i>Serong dise empo mbate dise ame</i>	Ancestral heritage, father's heritage
<i>Ca natas bate labar, ca uma bate duat, ca mbaru bate kaeng, ca wae tekau</i>	One playground, one plantation for work, one home, one source of water

These expressions teach us that love for homeland do not merely expressed with patriotism on national scale, but also the act of preserving local values in community level

also considered as love for homeland. Expression of "*Neka hemong kuni atu kalo*", which means Do not forget your hometown. Such expression reminds us about loving and taking care of your hometown as root of person's identity. Manggarai people are taught to always remember their homeland, even when they are working far away. This value reflects love for homeland through confession toward importance of cultural values and local's identity in building nation. Expression of "*Serong dise empo mbate dise ame*", which means Ancestral heritage, father's heritage. This expression affirms in respecting values, traditions, and ancestral teaching as part of culture identity. In love for homeland context, respecting ancestral heritage means to preserve cultures and local values as part of national heritage that need to be preserved and inherit to the next generation. Expression of "*Ca natas bate labar, ca uma bate duat, ca mbaru bate kaeng, ca wae teku*", which literally means One playground, one plantation for work, one home, one source of water. This expression represents togetherness and harmony in social life. In context of love for homeland, this reflects the importance of maintaining solidarity, unity, and sense of belonging toward homeland that become place to live together.

Character value of achievement appreciation is behavior to respect, appreciate, and giving recognition toward struggles, outcomes, and achievements earned by somebody, both in private, social, or professional scope. This value pushes someone to give appreciation toward hard work, dedication, and ability possessed by others

<i>Uwa haeng wulang, langkas haeng ntala</i>	As high as moon and as high as sky
<i>Saung bembang ngger eta, wake celer ngger wa</i>	Leaves grow dense upward, root goes deep downward

Expression of "*Uwa haeng wulang, langkas haeng ntala*", which means as high as moon and as high as sky. This expression represents great achievement, something which is earned through hard work, dedication, and determination. To appreciate achievement means giving appreciation to others who are able to grasp their "sky", both for great or small achievement. In this context, Manggarai people show us about the importance of celebrating achievement as proof of hardworking that had been done. Expression of "*Saung bembang ngger eta, wake celer ngger wa*", which literally means Leaves grow dense upward, root goes deep downward. This expression symbolizes balance between growth (provided achievement) and strong foundation (values and principles that support our effort). Concerning with achievement appreciation, people of Manggarai reassure us that appreciation does not only given toward the outcomes, but also during the process and foundations that support the outcomes.

Character value of friendship is an attitude that reflect close relationship, sincere, and supporting each other between individual that is based on mutual trust, respect, and compassion. This value affirms importance of maintaining healthy relationship, maintain mutual trust, and create harmony environment in daily life.

<i>Curup hae ubu, neho luju mu'u cepa hae reba cama neho emas lema</i>	Have a good friendship and speak with polite
<i>Neka pocu wa'u, neka jogot hae golo</i>	Do not defame clan/sub clan's name and those from same village

Expression of "*Curup hae ubu, neho luju mu'u cepa hae reba cama neho emas lema*", means Have a good friendship and speak with polite. This expression teaches us about the importance of interaction with friend or others. We must maintain good behavior and

speak with dignity. In friendship, manners become key role to maintain strong supporting each other relationship. Respecting others verbally and in action become foundation in maintaining harmony in friendship. Expression of "*Neka pocu wa'u, neka jogot hae golo*", means Do not defame clan/sub clan's name and those from same village. In friendship, taking care of reputation is very important aspect. The expression reminds us that to not spread hoax rumors or speak ill of others in same community. In friendship context, guarding honor of friend, family, or community is actual representation of loyalty and respect towards maintained relationship. Thus, a sincere friendship will always be followed by mutual trust and mutual respect.

Character value of love peace is behavior that represents desire to create harmony, avoid violence, and resolving conflict using ways full of understanding and tolerance. This value includes respect toward diversity and struggle to keep peace relationship between individual or community.

<i>Neka Purak mukang wajo kampong</i>	Do not attack village face to face
<i>Neka sesa mu'u eta, kali ngamong kin tuka wa</i>	Do not say good things when you are still in anger with other
<i>Neka mas agu hae ata, neka nggaut agu hae mbaru</i>	Do not be hostile with other

Expression of "*Neka Purak mukang wajo kampong*", literally means Do not attack village face to face. This value tells us not to initiate conflict and getting involved into open conflict and harassing peace among society. In love peace context, this means that the importance to maintain attitude and behavior not to start unrest, both verbally or in action. Expression of "*Neka sesa mu'u eta, kali ngamong kin tuka wa*", means Do not say good things when you are still in anger with other. This value teaches not to pretend to be fine while you are still angry, hate, or be hostile to another person. This is such in form of insincere that can harass peace. Expression of "*Neka mas agu hae ata, neka nggaut agu hae mbaru*" means Do not be hostile with other. This message advices us not to start or continue hostility to others. This is an invitation to build harmony and prioritize peace. In love peace context, this expression tells us about importance of avoiding hostility and choose peaceful ways instead in resolving conflicts.

Character value of love to read is a habit of someone to be fond of and sparing time to read numerous kinds of useful books. This value includes push increase knowledge, insight, and skills through reading, it could be in form of book, article, magazine, or other source of information

<i>Don lako, don ita</i>	Many roads, many views
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Although expression of "Don lako, don ita" which means "Many roads, many views" indirectly reflects meaning in reading, but there is such deep relevance in context of education and self-development. Meaning of this expression still able to be connected toward love to read value, it is like journey and experience that broaden our perspectives of life, reading also allow us to find opportunities for deeper knowledge and understanding numbers of perspectives. Through reading, we can access new many "ways" that increase our insight

Character value of taking care of environment is awareness and concern toward nature sustainability and local environment, also the actual action to preserve and sustain it. This value includes several aspects, such as taking care of natural resource, reducing negative

impact for environment, also support policy or action in order to increase living quality here on earth.

<i>Neka tapa satar, neka poka puar</i>	Do not burn field, do not cut off trees at forest
<i>Kembus wae teku, mboas wae woang</i>	Abundant amount of water source
<i>Lebo kala poong, wua raci weri</i>	Betel field are dense, the nuts are coming out
<i>Tewar wua, wecak wela</i>	Abundant fruits and seeds with presence of water

Although those expression not explicitly stated about value of taking care of environment, they describe strong relationship between nature sustainability and human welfare. Expression of "*Neka tapa satar, neka poka puar*", reminds us to maintain nature sustainability by not damaging forest and field, which is source for many forms of life. "*Kembus wae teku, mboas wae woang*" describes importance of water source for life, that must be preserved to be used by next generation. These expressions also show us about abundant natural resources, such as "*Lebo kala poong, wua raci weri*", that describe a well growth plant depends on balanced ecosystem, including enough water availability. "*Tewar wua, wecak wela*" describe importance of water as main element in plantation successfulness and sustainability of life.

Value of caring society is behavior and action of somebody to show attention toward other people welfare and try to help others in any situations, both in individual or society context. The value includes empathy, mutual respect, and desire to help others through actions which is helpful for them

<i>Neka conga bail jaga poka bokak, neka tengguk bail jaga kepu tengu</i>	Do not be too looking up, your neck will be slashed, do not be too bow down, your nape can be cut.
<i>Neka tinang reme ita, neka na'a reme manga.</i>	Do not save of what have been seen, do not hide if you have it

Expression of "*Neka conga bail jaga poka bokak, neka tengguk bail jaga kepu tengu*" which literally means Do not be too looking up, your neck will be slashed, do not be too bow down, your nape can be cut. This expression tells us not to overact or too extreme for everything. Being too arrogant will make human to be cocky and people will eventually be left you socially. Meanwhile, being too humble will make us hurt and humiliated. Balance is the key in action, both for social relationship or in general. Expression of "*Neka tinang reme ita, neka na'a reme manga*", Do not save of what have been seen, do not hide if you have it. The expression teaches about the importance of accountability and honesty. If we have something that can help others, we are reminded to not holding ourselves to provide it to others. Do not be stingy, and do not hide assistance or kindness that can be given to other people. Character value of responsibility refers to active role action in fulfilling duties and obligation that had been given, both to ourselves, family, society, or country. In social context, responsibility value covers ability to bear collective burden ensuring that every decision will contribute to collective interest

<i>Sama lewang nger peang, sama po'e nger one.</i>	Reject bad things and accept good things together.
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Expression of "*Sama lewang nger peang, sama po'e nger one*" in Manggarai language can be concluded as invitation to unify in responding bad and good things. When good things happen, we must welcome it together, and when bad things happen, we must collectively reject them. This teaches us about value of responsibility in social life. In this context, the expression can be meant as collective responsibility to maintain positive social life.

According to these findings, it can be concluded that *go'et* Manggarai completely has 18-character values that had been set by government. This represents that Manggarai is rich of values. Then, why are we hesitant to integrate it into formal education, even though not as main model, but it can be still implemented as support.

Strategy to integrate *Go'et* tradition values into formal education

In order to integrate *go'et* tradition values (oral tradition) into formal education is important step to blend local wisdom with education curriculum. Integrating local wisdom into language and literature learning can foster character development and cultural preservation [25]. The preservation of oral traditions, such as Teda, can be achieved through curricular activities in language and literature classes, as well as extracurricular programs that include cultural elements [26]. Incorporating local wisdom values, like those found in kalosara, into history lessons can enhance character education and make learning more meaningful, [27]. Oral traditions, including traditional expressions, folk poetry, folklore, and folk songs, can be developed as teaching materials for social studies, following a three-stage process of analysis, design and development, and implementation [28]. Here are several statements of strategies that can be used to integrate *go'et* values into formal education:

1. Compiling curriculum based on local values: curriculum education can be rearranged to insert *go'et* tradition values that represent important characters such as religious, honesty, hardworking, tolerance, and nationalism. For example, during Bahasa Indonesia subject or other subjects, teacher could use *go'et* into daily life situation that will make students easier to understand and implement those values.
2. *Go'et* implementation into Social Skills Learning: *Go'et* can be used to introduce social skill and communication during formal education. Students can be requested to discuss meaning or message depicted in *Go'et* in group, which also teaches us to work together, mutual respect, and manage different opinion. This process can also increase ability of critical thinking of students in analyzing and connecting values depicted in *Go'et* within recent social situation.
3. Thematic learning with contextual approach: thematic learning approach that integrate language subject with cultural values can be implemented. For example, "Love for Homeland" theme can be linked into *Go'et* that teaches us about solidarity, mutual cooperation, and togetherness among Manggarai society. So, students do not merely learn the theory, but also comprehend those values in their own cultural context.
4. Implementation into Character Building: *Go'et* can be applied as a tool to deliver character building. Every *Go'et* possessed moral values or ethic that can be linked into students' character building. In each learning section, students will be requested to measure their own behavior based on values depicted in *Go'et* and reveal it of how those values can be implemented into daily live at school and community.

5. Interdisciplinary approach: to integrate Go'et not only at language subject, but also into other subject such as history, Civic education, and art. For example, during history subject, students can learn about local wisdom reflected in Go'et that already shaped Manggarai people. In Art subject, students can be taught to express Go'et values in the form of art like drama or art performance.
6. Local community involvement: inviting traditional figure or elders of Manggarai to share stories and go'et into learning activities can provide direct experience for students to feel those values. This also helps revitalization of go'et tradition that continue to shrink in this era
7. Using Technology to spread Go'et: using digital media like video or learning application to spread Go'et toward young generation, so it will be easier for them to access the traditional values. For example, creating short videos or podcast that tell us about Go'et values can be an interesting alternative for learning process.

With strategies mentioned above, values that is depicted in Go'et tradition can be easier to understand and implement into formal education, so the young generation will not only learn about academic knowledge, but also internalize cultural values which is noble for their life.

Challenge and Opportunity in implementing ethnopedagogy approach based on Go'et

Some region that have been successful in integrating ethnopedagogy into formal education, such as Bali by using Tri Hita Karana approach in education, or other region with local wisdom approach, show that ethnopedagogy does not only bring benefit in preserving local wisdom, but also to develop character values required in modern era, [12], [18], [19]. But, it still arguably difficult for challenges in implementing ethnopedagogy approach in many regions, including Manggarai, although other region has successfully implemented it. The doubts often come from several factors as follow:

1. Perception of conformity with national curriculum, one of main reason of why do we doubt to integrate Go'et into formal education through ethnopedagogy approach is the perception that these local values do not fully intent toward national curriculum that focuses on academic standard and learning material that had been determined before. Ethnopedagogy approach requires adaptation and adjustment, which is considered as disturbance toward curriculum implementation that been exist before.
2. Lack of understanding and support from related parties. Sometimes, the teachers, stake holders, and even parents might not fully understand the importance to integrate traditional values like Go'et into formal education. It is result of lack of knowledge about Go'et potential to build character of young generation. In many places, more attention is given into technical skill learning and academic knowledge than character building based on local wisdom.
3. Value shifting and modernization, modernization process occurred in many regions, including Manggarai, often make people feel that those traditional values are not relevant anymore within current development. This will lead to assumption that education which based on traditional values like go'et is not suitable with industrial demands and technology advancement. But, in other regions who are successfully integrate ethnopedagogy, they become more successful to show us that education based on local wisdom exactly enrich students' learning experience and support holistic character building.

4. Concern about education universality, there is concern that integrating local values can result in fragmentation and disharmonious between education in some regions. Some people might have opinion that teaching local values will make worse inequality in national education system which is expected to provide same opportunity for all students. But the proof coming from regions that have been successfully implement ethnopedagogy shows that this approach will enrich students' learning experience and develop pride toward local wisdom without degrading overall education quality.
5. Lack of resource and facility: sometimes, schools in some places might have no enough resource or facility to teach Go'et or other tradition values effectively. This includes textbooks availability, training for teacher, and other tool to help integrating ethnopedagogy in class. To overcome this problem, there must be infestation development of appropriate teaching materials and appropriate training for educators.
6. Concern about process of culture transition: many people are concerned if education based on traditional values are taught at school, it will lead to culture and identity exile which is not appropriate toward social development and globalization. They are afraid that students with local cultural values are considered left behind in global world context that become more modern and interconnected. Whereas, ethnopedagogy approach that has been successfully implemented in other region can create competitive superiority in education, as it will produce students who are in tailored with their culture and more self-confident

Some of these challenges can be seen as reflection, but some solutions are fine if it was viewed as opportunity in order to achieve objectives of students' character building.

1. Affirming the understanding of ethnopedagogy benefit: commencing seminar, workshop, or training for teacher and stakeholder about importance of integrating local values into education. This includes demonstration of how ethnopedagogy can enrich student's character, and provide samples from some regions that has been successfully integrate local values into formal education.
2. Community involvement in learning process: involving local community and traditional figure in compiling learning material based on local wisdoms. This will also create sense of belonging for society toward education process of their children, it also enrich students' learning experience within broader cultural perspectives.
3. Compiling education module based on local wisdom: Conducting module or textbook that blend Go'et values with other subject such as character building, history, and Bahasa Indonesia. This book can be important reference for teachers in delivering traditional values by not degrading standard of national curriculum.
4. Resource and facility improvement: provide logistic support and training for schools in remote area in order to be able to access learning material based on local wisdom and provide them with tools required for felivering the material effectively.

5 Conclusion

According to result and discussion of study, Go'et Manggarai has 18 character values which is in line with character values set by government. Such of value of responsibility, care for environment, love for homeland, achievment appreciation, etc. These values has big opportunity to be integrated into formal education as part of students' character building. Go'et Manggarai teaches about wisdom and principle of life whihc is very

relevant with today's challenges, it can also enrich students' character building within local culture perspective. Although Go'et values are very relevant with character building, there are some challenges in integrating these values into formal education, such as incompatibility with national curriculum, lack of importance of local values in education, and concern about fragmentation or inequality in education. Moreover, lack of support from many parties like teacher, stakeholder, and parent. Also, limited resource at school become other obstacle in implementing ethnopedagogy approach. In order to overcome concern and challenge of ethnopedagogy implementation, it requires more inclusive and collaborative approach. Counsel about importance of traditional values in education, community involvement in compiling learning material, and providing module based on local wisdom are very important. Moreover, there should be improvement in facility and resource for school to support this ethnopedagogy integrity.

This study is limited to analysis of Go'et Manggarai values in formal education without measuring direct impact toward change of behaviour from students. Whereas, setting of study also limited to certain region of manggarai and it does not cover other local wisdom that can enrich understanding of cultural values that had been existed. For future research, it is suggested to broaden the study by covering more regions at Manggarai and from different community, also it is suggested to measure direct impact of Go'et integration values toward students' character. Future reserach also need to develop textbook based on local wisdom and evaluate implementation of ethnopedagogy within national curriculum context.

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