

CHARACTER BUILDING: THE INSERTION OF LOCAL CULTURE VALUES IN TEACHING AND LEARNING

Hieronimus Canggung Darong^{a*)}, Yosefina Helenora Jem^{a)}, Erna Mena Niman^{a)}

^{a)} Universitas Katolik Indonesia Santu Paulus, Ruteng, Indonesia

^{*)}Corresponding Author: hieronimusdarong@gmail.com

Article history: received 20 August 2021; revised 29 August 2021; accepted 04 September 2021

Abstract. This study aims at revealing the values contained in penti ceremony of Manggraian, Flores, NTT the insertion of the values in question in teaching-learning process. Using ethnography approach, data were collected through interview and observation which were subsequently analyzed through some steps namely data reduction, data display and conclusion drawing. The results have shown that penti ceremony has religious, social, and ecological values which can be inserted by means of approach, method and technique of teaching as well as text-books used in teaching-learning process. As one of Indonesian local culture, penti has some values that can be of benefit to build students' good character and be a guidance, not only for local people but also for students to properly behave with others and nature.

Keywords: local culture; penti; values; insertion

I. INTRODUCTION

The problem of forest destruction really requires a wise effort or action. This effort is done to maintain the sustainability of the forest which is very necessary and crucial for the life of the next generation. One of the efforts is through the expression knowledge, values of local culture of certain community related to sustainable forest management. Local culture is generated from the interaction of humans or a group of people with their natural environment. All forms and values of indigenous peoples' local culture deserved to be preserved for future generations (Harvey [1]). As such, the local culture must be preserved from generation to generation.

Local wisdom is increasingly being recognized and considered important in relation to natural environmental management behavior. This is proven by the number of studies or research on local culture that have been carried out by researchers. Environmental preservation is manifested through local people's beliefs in the form of customs, rituals and norms that regulate community behavior in natural resource management. This local culture has a strategic role which is supported by the values of wisdom contained within it (Chazdon [2]; Cocks, Vetter, & Wiersum [3]; Rukeh & Agbozu [4]). Local community policies and traditional knowledge have an important role and contribute to sustainable governance strategies (Affandy [5]) and are of benefit to prevent damage of nature and forest ecosystems and trigger for the sustainability (Sen [6]).

The results of previous research show that the values contained in the local culture are very useful. Regardless of being extinct in this modern era, it is influential in the effort of maintaining and protecting the natural environment (Chennells [7]; Daes [8]; Iswandono, Zuhud, Ervival, Himat, Kosmaryandi, and Nandi [9]; Thondlana & Shackleton

[10]). This is supported by the results of other research which found that people's behavior in managing the natural environment is closely related to people's understanding of customary and philosophical provisions containing norms and rules of local culture which its existence is getting decrease. In this regard, it regulates their behavior with nature (Suparmini, Setyawati, Sumunar, and Ginting, Purwoko, Simanjuntak [11]; Siswadi, Taruna, and Purnaweni [12]). In line with the findings mentioned, the value of local culture is the foundation and source of community ethics in carrying out their interactions with nature (Thomas [13]; Pujiastuti & Sudarmin [14]; Hamzah, Suhartijom & Istomo [15]). Likely, (Bauto [16]; Borch, [17]; Ellison [18]; Mungmachon [19]; Tanui & Chepkuto [20]) have confirmed that local culture of a certain community has soft skills and ethical values that regulate behavior. Consequently, it leads individual and group responsibilities in managing the natural environment.

In general, the previous studies emphasized that each region has local wisdom that is upheld as a value. As such, it guides life and regulates the behavior of its people. The results of these studies have indicated a significant relationship between local culture and environmental conservation. The practices of local culture have contributed to saving and preserving the natural environment. Besides, regarding the existence of local wisdom, almost all previous researchers found that local cultural wisdom was almost extinct resulting from the advances of information and technology.

The results of these studies on local culture were only concerned with the social life of the community and their cosmic views of nature from a sociological, geographical, and communication perspectives. Studies on the local culture in relation to education perspective have rarely been carried out by researchers. The efforts and concepts of inculcating

customary values in the education process for the younger generation have not been examined yet.

Despite the fruitful findings of previous research studies, the sustainability of local cultural values for the next generation must be done through an educational process. This is very important to build a good and dignified character in the process of interaction with nature and others. Therefore, the researcher wants to examine the values contained in Indonesian local culture by focusing on Manggarain, Flores, East Nusa Tenggara culture that is *pent* ceremony. As such, the examination was oriented to the values contained in *Penti* and the integration of the values in question in teaching- learning process for the sake of building students' good character in the future life.

Local culture

Local wisdom is a system of knowledge, truth and community identity related to its existence in the society. This local knowledge is collected by the local community and has been verified and utilized by the local community following the local context as well. This is in accordance with the opinion of (Nasruddin [21]) saying that local wisdom known as local knowledge (indigenous or local knowledge), or local intelligence (local genius) is the basis of cultural identity (cultural identity). The local knowledge of the community is born from a learning process. It's existence is understood and interpreted as a value which enables them to fulfill the needs (Liliweri [21]; Welsh [22]). This knowledge does not appear suddenly, but through a social process and an interpretation regarding the future life.

Local wisdom has values that govern the behavior of the people (Dahlian [23]; Sumarmi & Amirudin[24]). As such, these values are in the form of local ideas that are embedded and followed by the community to protect and manage the life of the local society and the natural environment. In other words, local wisdom and the values contained therein have a relationship in environmental management. This relationship is manifested in the management of the local community environment which is practiced based on the experience and knowledge and trust of the local community. Local wisdom along with the values is all forms of knowledge and intelligence, belief, understanding or insight, customs or ethics as well as environmental management strategies that have been verified and are used to guide human behavior in maintaining ecological balance (Tanui & Chepkuto [20]).

Furthermore, the local community has adapted to the surrounding environment by deeply considering environmental conditions and developing adaptation patterns itself. Through the development of environmental wisdom which is manifested in the value of knowledge/ideas, customary norms, and cultural and rituals is beneficial for their life (Liliweri [21]). In this respect, all forms of local wisdom are lived, practiced, taught and passed down from generation to generation while considering the patterns of human behavior and conception of environment or place where they belong to. The realization of those in question are reflected in the form of symbolic values, aesthetic

values, educational values, knowledge systems and values (Thondlana [10]).

Studies on local culture have been carried out by many researchers. Environmental conservation is realized through local community beliefs in the form of language (words), rituals and norms that regulate community behavior in managing natural resources (Aruda and Krutkowski[25]; Chennells [7] ; Daes [8]; Halim [26]; Iswandono, Zuhud, Ervival, Himat, Kosmaryandi, and Nandi [9]; Suparmini, Setyawati, Sumunar [27]; Ginting, Purwoko, Simanjuntak [11]; Siswadi, Taruna, and Purnaweni [12]; Thondlana and Shackleton [10]). In line with the findings mentioned, the local culture has a strategic role that is supported by the values of wisdom both verbal and non-verbal contained within (Chazdon [2]; Cocks [3]; Rukeh & Agbozu [4]). Even though it has been eroded by the times, the values of local wisdom have an important role and contribute to the strategy of managing the natural environment in a sustainable manner (Barnett[28]) and have the potential to prevent damage to nature and natural ecosystems and trigger the sustainability (Aruda & Krutkowski[25]; Barnett [28]; Bauto [16]; Chennells [7]; Mungmachon [19]). This is supported by the results of other studies which found that people's behavior in managing the natural environment is closely related to people's understanding of customary provisions, philosophies and languages that contain norms, rules and prohibitions to regulate people's behavior with nature. Local wisdom has soft skills and ethical values that regulate behavior and has consequences for individual and group responsibilities in managing the natural environment (Tanui & Chepkuto [20]).

To a great extent, the progress reports in the field have viewed local culture along with its wisdom and values in the context of natural environment preservation. In this regard, those in question directly relate to the existence of local people and the effort of natural suitability. Yet, studies on local culture along with its values in education process are very little. The inclusion of education in this context is of benefit to see the opportunity of local culture's values and its wisdom to be inserted in teaching- learning process. As such, the insertion is not just concerned with the way but also the impact on students' character to behave with others and environment as highlighted by previous research studies.

Penti

The Manggarain community has many sacred and unique local cultures, one of which is *pent*. Lexically, the *pent* is rejuvenation conservation, peace (repentance/forgiveness) and thanksgiving. *Penti* is interpreted as a celebration of thanksgiving for the harvest as well as a sign of the start of the new working season, celebrated jointly by all villagers. It is celebrated every year at the beginning of the planting season or after the harvest season. In its celebration, *Penti* has norms that regulate the relationship between the creator and his creation (the earth and its living and non- living things).

Penti culture was born in the 16th century when people began to recognize the culture of sedentary farming. This culture is born from experiences/natural events that

threaten the safety of the community such as floods, droughts, death, illness, prolonged hunger, water shortages, agricultural crops failure and many more (Verheijen[29]; Sutam[30]). Based on this experience, the idea arises that there is a need for peace and respect for the creator and nature. It aims to achieve harmonious life between human and the nature and other unseen things. Peace and respect are carried out for the sake of consciousness and sense of togetherness as all belong to the creator (God).

Penti is a means of communication to the creator, the natural environment and fellow human beings regarding the the natural environment preservation. It is approved, accepted and inherited in Manggarai. As such, it has good values and philosophy which describes how the community builds a relationship with the creator, a harmonious relationship among villagers and the social environment, and a harmonious relationship with nature (Verheijen [29]). This is relevant to the results of Ngare's research (2014) which concludes that the *pent*i has a role as a traffic sign that gives a signal for action. It has a moral strength and is effective for all Manggarai people's behavior in terms of vertical and horizontal relation (the Creator, other humans and natural environment). These three things are an inseparable unit. Differently, *Penti* ceremony is carried out not only because it is a hereditary tradition, but is part of the foundation of cultural life and becomes a picture of the identity of the Manggarai community (Agus, Arjani, and Darmana [31]).

Furthermore, Manggarain people cannot be separated from from the overall perspective that sees everything in a series of cosmos. In relation to the cosmos, the Manggarai community has a very intimate relationship with the universe. Implicitly, this means that if someone's relationship with the nature, it will disrupt other lives. The Manggarain have believed that the universe is the mother from whose life exists. Therefore, the choice to unite with nature is a call for everyone in their communal unity. The consequence of this choice is the respect and preservation of nature in harmony. This harmony between humans and nature is expressed in cultural ceremony of *Penti*.

By and large, *pent*i is a meaningful and valuable ancestral heritage for the Manggarain. As an ancestral heritage having a historical background, *pent*i has meanings and values that guide Manggarain behavior genetically or from generation to generation. *Penti* as a behavioral guidance regulates interpersonal relations between humans, humans and nature, and humans and the creator cosmologically.

II. RESEARCH METHODS

This study was descriptive qualitative utilizing an ethnographic approach. With respect to the first research question, the researchers revealed the natural environment value contained in language (words), action and things employed in the *pent*i ceremony. In this regard, data collection techniques were carried out by means of observation, interviews and documentation studies. The main data sources were 12 traditional- community leaders and audio-video records which are well-displayed in you tubes and greatly documented by the community leaders. Regarding the opportunities (the second research question), the researchers interviewed the teachers taken from various disciplines of senior high schools and examined the content of the text-books they have used. The interview was concerned with the challenges, opportunities, and expectation of teaching local values to the students. Meanwhile, the examination of the text-books was intentionally done to know the local values which have been possibly taught and subsequently provided some possibilities for the insertion in teaching-learning process.

In this study, researchers used several stages of data analysis. The stages in question followed the pattern of Miles and Huberman[32]) namely the data presentation stage, the reduction stage, making temporary conclusions and verification activities. First, the stage of presenting data (data display) was done by organizing data into a certain form. As such, data display was carried out for the sake of reading the data comprehensively. Second, data reduction was done by sorting unnecessary data. In this respect, the reduction was made to make the researcher easier in drawing temporary conclusions. The selected data were clarified and rewritten naturally. At the time of rewriting, the researcher conducted an interpretation or analysis related to the research questions. Domain and taxonomy analysis were carried out on all data which were relevant to the research questions. Meanwhile, irrelevant data were not used or excluded by the researchers. The third stage was conclusion/verification. This stage was carried out continuously throughout the research process. The researcher concluded the data, analyzed and gave meaning and then formed a provisional conclusion. The researchers checked and verified each finding that strengthened the final conclusions.

III. RESULTS AND DISCUSSION

Results

The following data delineate the natural environment values contained in *Penti* local culture and the insertion of such values in teaching-learning process.

Table 1. The natural environment values in *Penti*

Table 1 The values of penti

Stage	place	Ritual	Meaning	Value
<i>barong lodok</i>	centre of communal land	roaster slaughter and offerings of eggs and betel nut)	respecting to the "waiting spirit" of land cosmologically	religy, social and ecology
<i>barong wae</i>	springs	roaster slaughter and offerings of eggs and betel nut)	respecting to the "waiting spirit" of springs cosmologically	religy, social and ecology
<i>barong boa</i>	graveyard	roaster slaughter and offerings of eggs and betel nut)	respecting to the spirits of ancestors	religy, social and ecology
<i>barong compang</i>	communal altar	roaster slaughter and offerings of eggs and betel nut)	respecting to the "waiting spirit" of village cosmologically	religy, social and ecology nilai sosial
<i>tudak penti</i>	rumah gendang (traditional communal house)	- <i>wisi loce</i> (mat stretching) - <i>wewa</i> (greeting) - <i>tudak</i> (traditional, poetic, rhymed and rhymed lyrics) - <i>wajo ela</i> (pig slaughter) - <i>toto dan wali urat</i> (signing of acceptance of the offerings)	- Respecting others (participants) - respecting to the waiting spirits and ancestors	religy, social and ecology

Table 2. Integration of penti values in teaching-learning process

values	form	integration	action
religy	thanksgiving (harvest)	telling students to be grateful and be blessed	opening and closing prayer in teaching-learning process
	requesting blessing from the waiting spirit and ancestors		
social	cooperation (unity of villagers)	telling students the benefits of cooperativeness, togetherness	- teacher use method/technique involving students and peers actively such as cooperative learning (<i>student team achievement division</i> atau stad, jigsaw, tgt atau team game tournament) or group discussion - teacher gives constructive ideas in discussion following <i>irf (initiation, response dan feedback)</i>
	tolerance and respectfulness of villagers (social and economic status)	telling students the importance of tolerance as one nation no matter who they are	- teacher can do meaning negotiation thorough implicit and explicit feedback - Students respect others in discussion and always listen to their peers. besides, they should freely interact no matter the difference they have
	responsibility (person in charge of penti)	informing students to be always responsible following the capacity in we have	students learn independently (self-autonomous) teacher should be responsible for his/her duty in teaching (<i>more resourceable, innovative and knowledgeable</i>)
ecology	taking care the land and environment	giving an understanding to the students about the importance of natural environment in our life	- using contextual approach in teaching - doing outdoor class - keeping the classroom and school environment clean and tidy

With respect to the data in table, the values contained in penti are religy, social, and ecology. These values implicitly appears in every stage of penti ceremony governing local people to properly behave with others and environment. Besides, based on the interview with the participants, the values cover all people. As such, no social status and gender is excluded.

In order to have data about the insertion of penti values in teaching-learning process, the researchers interviewed with some teachers taken from various disciplines. The result of interview regarding the insertion is displayed in the following table.

With respect to the data in table 2, the insertion of local culture (penti) in teaching- learning process can be done by considering the teacher's technique, method and approach of teaching. In students' side, the values in question can be realized by being self-autonomous, self-imaginative, and self-empowerment student. In the meantime, another aspect found from interview is that the content of text-books and the assessment process.

"As we find, there are some parts are acceptable. Yet, most of the parts, the students have problems in understanding the local culture contained in our text-books. The students are not familiar with the texts. We want our own local culture there. There is a need for us to localize and assess the students' manner, ethic, and conduct based on their own. If so, the assessment might be easier."

The participants claimed that they are satisfied with the text-books. As such, the local culture displayed in the text-books are not familiar with the students.

Discussion

Character building can be done by integrating local cultural values in the context of learning. Exploring and reintroducing local wisdom through learning is a crucial movement to the basis of its own regional cultural values. This is an effort to build national identity and as a filter tool to select negative external cultural influences. The values contained in the local wisdom of a certain indigenous community is a strategic function for the formation of

national character and identity that can be carried out in the learning process.

Each group or community has its own local wisdom. In principle, local wisdom aims to maintain unity, integrity, dignity and identity both as individuals and as a community group. Local wisdom is formed and made into a community's skills and character that must be implemented and obeyed as a guideline, rule or value. Local wisdom does not only play in the area of ritual dynamics, but also in ethics, norms and actions and behavior so that it becomes like an act of spiritual guidance in behaving and acting intimately in the context of everyday life as well as determining human civilization (Fraenkel [33], 1981; Harvey [1]). In other words, spirituality and intimacy are united in the existence of a certain community's local wisdom (Sutam[30]). This is also experienced by the Mano community. Their local wisdom is expressed in various rites and the intimacy of their citizens in carrying out penti.

Local wisdom is explicit knowledge that arises from a long period of time and has been inherited from its predecessors. The wisdom referred to has evolved with a local system that grows and develops together with the community and its environment along with global and contemporary context. The long evolutionary process does not diminish the values inherent in society. Local wisdom as a potential source of energy from the collective knowledge system of society to live together dynamically and peacefully in the struggles of global life which continues to erode and displace it. Therefore, local wisdom must be maintained and preserved properly. Efforts to preserve local wisdom can be done by integrating it in education, such as in learning activities. The learning process is not only concerned with theories and concepts (conceptual approach) but also must be authentic, contextual and take into account the wisdom of society. As such, the value of local wisdom becomes strong fortress to respond to the dynamics and currents of modernization without losing local norms and norms that have long been rooted and become a guide for life.

With respect to the data in this study, the values of Penti are religious values, social values and environmental conservation values (ecology). Such values can be integrated in the context learning. The religious value found in the penti ceremony is related to the belief local people that everything in the universe has a ruler, protector and owner. Humans are only given the task to manage and care for it. They are not able to manage it alone and must need the blessing and assistance of the owner of this universe. To get blessings, people must obey the restrictions which they believe will bring abundant results if they do well. Human helplessness in caring for nature is a form of resentment about mortality that is inherent in them. In addition, being grateful is implicitly stated in Penti. The indigenous peoples' gratitude is reflected in every stage of the penti ceremony which always places God, the spirits and the spirits of the ancestors as the givers of all the graces (harvests) they get in every season from nature. This affirms that whatever we get should be enjoyed and grateful for as a gift and blessing

from God, guidance and generosity from ancestral spirits assigned by Him to protect humans and nature.

In the context of teaching and learning, this can be conveyed to students that the universe and everything in it is a grateful creation of God. This gratitude is manifested in the behavior of starting and ending lessons by praying, teaching to care for and taking good care of oneself, respecting and maintaining the balance of life with nature as God's fellow creatures. Gratitude is also carried out by teaching good and sincere attitudes and behaviors to care for the universe from extinction, the natural environment at schools, and the home environment. In other words, whatever is planned regarding the effort to conserve nature must be based on His will which is manifested in provisions, norms, and rules that apply both in custom and in religion that regulates balance and harmony with humans and nature as His creation.

Apart from religious values, penti also has social values covering togetherness, tolerance, responsibility, and respectfulness. Penti ceremony reflects a cooperative attitude or togetherness among the local people. This can be seen from the preparation process until the completion of the event. All levels of society, from the eldest to children, men and women involved in all series of penti following their task and job descriptions. All the financial and material needs required for the penti event are supported by all village residents according to mutual agreement at the preparatory meeting.

The cooperative attitude or togetherness contained in penti can be integrated in the context of teaching and learning. This can be instilled in students that caring for the natural environment is a shared responsibility and cannot be separated from the help of all related parties. Individual effort is not optimal in achieving results. Therefore, the presence of others is needed. With a togetherness, all environmental preservation efforts can run well. In a more concrete way, teacher ways in realizing the value of togetherness in the classroom is the application of cooperative learning methods such as jigsaw, think pair share, TGT (Team Game Tournament), STAD (Student Team Achievement Division) which involves other students in an effort understanding of learning topics. Group discussions might be also held where cooperation between individuals could be carried out. This is in line with the social constructivism approach initiated by Vygotsky which emphasizes that an individual learning experience is actually a result of interaction and experience of working with others.

Aside from togetherness, social values of Penti includes sense of tolerance and respectfulness between villagers. The former is reflected in the attitude of the villagers in responding to differences of opinion when holding penti preparation meetings. Before reaching a final decision, all opinions are respected regardless of what clan, big or small, someone belongs to. An attitude of tolerance is also shown by respecting the participation of the local people giving financial support, more or less, following the stipulated provisions. In other words, the penti cultural event accommodates all social differences and inequalities and is restored in a spirit of brotherhood for the sake of a village

integrity. Meanwhile, regarding the later, Penti as a thanksgiving cultural event contains mutual respect. The choice locations in conducting this local cultural event such as *lodok* (communal land), *ulu wae* (spring) and *compang* (altar) is the symbol of villagers integrity and authority and the expression of mutual respect as fellow creatures of God. The local people believe the spirits functioning as guardians and protectors exist in these places. As such, they must be respected in such a way that they could run their duties and special assignments by God according to their respective areas.

In the context of learning teaching, the tolerance attitude can be shown by respecting the opinions of others during group discussions. Each student may express his opinion and it is an obligation for other students to listen to it. In responding to students' responses to the questions asked, the teacher must also respect them. When students give wrong responses, the teacher can negotiate the meaning (meaning negotiation) by providing feedback either by recast, repetition, or directly correcting mistakes while considering close and continuous interpersonal relationships.

In the meantime, the real action in implementing the two values mentioned above is the attitude of students and teachers in the learning process. When the teacher explains the learning material, students must listen and in turn have to respond, comment on the material that has been taught. This also happens to the responses given by fellow students where other students must listen carefully so that they can give a constructive response. Harmonious class interaction patterns such as I-R-F (Initiation, response, and Feedback) are a manifestation of mutual respect without ignoring propositions (commodity exchanges) and meaning negotiations during the interactions. Besides, the difference in ability and social domain is an opportunity to complement and share as a form of appreciation for someone as an individual (Kiselica and Maben [34]). This is very evident in activities in group discussions where there must be a difference of opinion with each other. Respecting the opinion of friends is a form of mutual respect both with friends and with the teacher regardless of ethnicity, religion, race and social class.

Social values also includes sense of responsibility. The social roles and duties inherent in local people in the penti cultural ceremony differ from one another. Some have the capacity as village and clan leaders, government representatives, religions and other capacities according to their position on the committee. During the penti process, they carried out their duties with full responsibility so that the event runs smoothly. As such, this value illustrates that all villagers who have been trusted to take care of the smooth running of penti are aware of their own existence and abilities as a moral responsibility.

The real action in the classroom about the responsibility value is the exemplification of the assignments of teachers and students. As a teacher, he must carry out his duties and functions properly. He must teach, guide his students with an awareness that their students are the next generation and the nation's assets that continuously maintain

and preserve their duties in the future. The value of a teacher's responsibility is also carried out by a teacher's efforts to continue working and learning to find something new (more resourceful, innovative and knowledgeable) of their knowledge. For students, this value realization is carried out by self-learning and self-regulated learning without relying totally on the teacher. As such, the students' responsibility will make a meaningful-independent learning.

The third value of penti is Ecology. In principle, the ecological value of the penti is implicitly stated in every stage of its ceremony. As such, such value performed in every action done such as keeping the lands, spring clean, and planting trees. Apart from that, symbols conveying meaning of preserving the nature were used. Both are reinforced by the philosophy of Penti itself, which means rejuvenation for a natural sustainability.

In the context of learning and building students' character, ecological values can be integrated by arousing students' awareness of the importance of conservation and efforts to sustain nature. This can be done with the approach, methods and settings of learning (outdoor class) and the use of contextual material so that it is beneficial for students' thinking and awareness of the importance of nature. Students are also invited to take real action in terms of maintaining the cleanliness of the classroom and a beautiful school environment. Picking up scattered trash, cleaning classrooms, caring for the school yards are positive behaviors that can be done during learning activities at school. In fact, students can be invited to carry out reforestation activities despite the context and on a small scale such as planting flowers and trees in the school environment.

The integration of penti cultural values can also be done in the development of teaching materials or textbooks (Chu [35]; Lucas & Passe, [36]). As such, the textbooks should be made in such a way that they should be based on local culture values (Ahmed & Narcy-combes, [37]). Likely, the textbooks must have a cultural aspect and should not neglect its users. They are developed following the needs of the students where they live and are integrated in learning process covering artifacts, knowledge (knowledge) and behavior (Banks[38]; Bauto [16]; Khalis & Mustaffa[39]).

From the explanation above, there are several things that need to be emphasized. First, the value of local cultural is a value that binds the community and must be properly maintained. Local values must be the main foundation and in sustainable preservation in this globalization era (Rukeh & Agbozu [4], Safril [40]). This is in line with the development of awareness of 21st century and is a crucial theme in the world culture conservation strategy (Cecchinia & Toffle, [41]; Nasibulina[42] Christophersb & Rooney, [43]) Its existence greatly determines the cultivation of social, cultural, religious values and efforts to conserve the natural environment (Cocks [3]; Sen [6]).

Second, the local wisdom values can be introduced and instilled through education. Education along with its goals and competencies for each subject can be integrated with the local wisdom values existing in certain community. In this respect, the integration should be done in such a way

that learning objectives can be easily achieved. Indirectly, these efforts will maintain local wisdom and can continually hold by future generation.

Furthermore, the integration in education, especially in the learning process, is an effective medium to be systematically designed and evaluated. The existence and sustainability of the values of local wisdom can be studied, assessed and implemented properly in a dynamic social life and continue to be oriented in terms of truth and shared knowledge. Therefore, the integration and development of learning models and teaching materials based on local culture is a central issue that needs to concern in education.

Third, the integration of cultural values can support character education. The values contained in the local culture such as in penti are of benefit to guide students' behavior in the context of self-control and as a part of community. The students can lead their own life following the traditional conception which is already rooted in their society. In spite of the fact that the conception is abstract and a product of the past, it is still guidance for them to act in every dynamic of human development. Besides, local values are policies that is practiced through local knowledge and ideas strengthening character in responding to the global changes.

To a great extent, local cultural values should be in learning activities. Teachers who directly involve in teaching- learning process must be a good facilitator for the internalization of such values. As such, local values are the bases and spirits of educating and shape students' personalities (Istiqomah[44]; Sudarmin, [14]) When this is done, the character of students will be formed and the existence of local wisdom which has great values can be well- preserved.

To add on, teaching- learning activities must reflect the context. Aside from, the physical, social conditions of the environment, the context in question is the adjustment of norm, values, and conception of the society where the students belong to. They are regarded as learning resources providing authenticity and local values of students. As such, the values can be used as a reference for the development of teaching materials, approaches, methods, techniques and learning activities. Teachers and students will be helped because they are guided in the realm of authentic and contextual learning. This is in line with the opinion of (Sugirin, Sudartini, Suciati, & Nurhayati[45]; Sugandi[46]; Ubol & Henschke [47]) saying that the values of local wisdom will help teachers in facilitating the process of understanding and shaping the character and students' behavior. Thus, Penti in this study has great values reflecting the physical, social, religious and cultural life of the Manggarai people. The values can be referred as context of teaching-learning activities which ultimately build students' characters.

IV. CONCLUSION

Empirically, this study contributes some useful insights toward previous findings regarding the importance

of local culture in preserving the nature and behaving socially. Local people, particularly Manggarain people have preserved their nature and manage their social life by standing on the local values which have been deeply rooted in their life. Meanwhile, theoretically, this study is beneficial for teaching-learning process. The local values can be inserted, utilizing particular approach, method, technique of teaching and the employment of textbooks in which the values can be highlighted. More importantly, the values of local culture such as in Manggarain penti ceremony is really helpful in building students' good character. However, this study suffered from some limitations. In terms of respondent, this research dealt with communal leaders. As such, it might be better to have youth's opinion about the values of penti local culture. They are very potential respondents regarding the preservation of the values in question for the next generation ahead. In addition, the object was solely taken from one region. Due to the fact that every regions in Manggarai has their own liturgy of conducting penti, further research might more interesting to cover them all. Meanwhile, in terms of assessment and teaching learning process, this study was concerned with the teacher perspectives on local values. Future research can deal with the product. As such, research and development design might be probably utilized to create a product of local-based assessment which then can be helpful for teachers in teaching-learning process, particularly, in assessing their students.

REFERENCES

- [1] Harvey, R. D. 2015. Landscape and Heritage: Trajectories and Consequences. *Landscape Research*. 40(8), 911-924
- [2] Chazdon, R. L., Brancalion, P. H. S., Lamb, D., Laestadius, L., Calmon, M., & Kumar, C. 2017. Policy-driven Knowledge Agenda for Global Forest and Landscape restoration. *Conserv. Lett.* 10, 10, 125–132. <https://doi.org/https://doi.org/10.1111/conl.12220>
- [3] Cocks, M., Vetter, S., & Wiersum, K. F. 2017. From universal to local: perspectives on cultural landscape heritage in South Africa. *International Journal of Heritage Studies*, 24(1), 1–19. <https://doi.org/10.1080/13527258.2017.1362573>
- [4] Rukeh, A. R. I., & Agbozu, I.E. 2017. Traditional Beliefs and Conservation of Natural Resources. *International Journal of Biodiversity and Conservation*, 7, 426–432.
- [5] Affandy D & Wulandari P.2012. An Exploration local wisdom priority in public budgeting process of local government case study in east java. *International.J.Eco.res.* 2012v315, 61-76
- [6] Sen, U. K. 2018. Assessing the Social, Ecological and Economic Impact On Conservation Activities Within Human-Modified Landscapes: a Case Study In Jhargram District Of West Bengal, India.

- International Journal of Conservation Science, 9(2), April-June, 319-336
- [7] Chennells, R. 2013. Traditional Knowledge and Benefit Sharing after the Nagoya protocol: Three Cases from South Africa. *Law, Environmental and Development Journal*, 9(2), 165–183.
- [8] Daes, A. 2001. Indigenous Peoples and Their Relations to Land. Final Working Paper, Commission on Human Rights, E/CN.4/Sub.2/2001/21
- [9] Iswandono, E., Zuhud, Ervival. A.M., Hikmat Ag., Kosmaryandi, Nandi, W, dan Lukas. R.2016. Traditional land practice and forest conservation: Case study of the Manggarai tribe In Ruteng Mountains, Indonesia. *International Journal of Indonesian Society and Culture*.8 (2), 257-266. Doi:10.15294/komunitas.v8i2.4945.
- [10] Thondlana.G, Vedeld.P, A., & S., S. 2012. Natural Resource Use, Income and Dependence among San and Mier Communities Bordering Kgaladi Transfrontier Park, Southern Kalahari, South Africa. *International Journal of Sustainable Development & World Ecology*, 19(5), 13504509. <https://doi.org/http://dx.doi.org/10.1080/13504509.2012.708909>
- [11] Ginting, K. B., Purwoko, A., Simanjuntak, J. 2015. Kearifan Lokal Dalam Pengelolaan Hutan di Desa Serdang Kecamatan Barusjahe, Kabupaten karo. *Peronema. Sci. J.* 4, 186-199
- [12] Siswandi, Taruna. T & Purnaweni, H. 2011. Kearifan Lokal dalam Melestarikan Mata Air (Studi Kasus di Desa Purwogondo, Kecamatan Boja, Kabupaten Kendal). *Jurnal Ilmu Lingkungan*. 9(20), 63-68.
- [13] Thomas, F. 2016. Educational Value in Pela Tradition (Ethnographic Study Ambonese). *International Knowledge Sharing Platform*. 6(6), 122-133
- [14] Pujiastuti, S.E. & Sudarmin, 2013. Scientific knowledge based culture and local wisdom in karimunjawa for growing soft skills conservation. *International Journal of Science and Research (IJSR)*. (Online):2319-7064.
- [15] Hamzah, Suhartijo, Istomo. 2015. Efektivitas Kelembagaan Lokal dalam Pengelolaan Sumber Daya Hutan pada Masyarakat Nagari Simanau Kabupaten Solok. *Risal. Kebijakan. Pertan. Dan Lingkungan*, 2(2), 117-128.
- [16] Bauto, L. M. 2013. Socio-Cultural Values as Community Local Wisdom Katoba Muna in The Development of Learning Materials. *Historia*, 14(2), 195–218.
- [17] Borch, A. 2018. Culture as commons: theoretical challenges and empirical evidence from occupied cultural spaces in Italy. *Cultural Trends*, 27(1), 33–45. <https://doi.org/10.1080/09548963.2018.1415410>
- [18] Ellison, 2017. Trees, forests and water: Cool insights for a hot. *International Journal Global Environmental Change*.43, 51-61
- [19] Mungmachon, R. 2012. Knowledge and Local Wisdom: Community Treasure. *International Journal of Humanities and Social Science*, 2(13), 174–181.
- [20] Tanui, J. G., & Chepkuto, P. K. 2015. Community Involvement and Perceptions on Local Use and Utilization Practices for Sustainable Forest Management in the Nandi Hills Forests, Kenya. *J. Educ: Pract*, 6, 194–201.
- [21] Liliweri, A. (n.d.). 2014. *Pengantar Studi Kebudayaan*. Bandung: Nusamedia.
- [22] Welsh, J. (2018). Three sump concepts: an exhortation to critical social scientists. *Culture, Theory and Critique*, 59(1), 1–19. <https://doi.org/10.1080/14735784.2017.1403939>
- [23] Dahlian. 2015. Local Wisdom in Built Environment in Globalization Era. *International Journal of Education and Research*, 3(6), 157–166.
- [24] Sumarmi, & Amirudin. 2014. *Pengelolaan Lingkungan Berbasis Budaya Lokal*. Malang: Aditya Media Publishing.
- [25] Aruda, G. M. & Krutkowski, S. 2017. Arctic governance, indigenous knowledge, science and technology in times of climate change self - realization, recognition, representativeness. *Journal of Enterprising Communities: People and Places in the Global Economy*, 4(514–528).
- [26] Halim, A. 2015. Cultural Capital to Establish Spirit Nationalism Study of Values Local Dayak Communities Border Region in Sub Jagoi Babang, Bengkayang Regency, West Kalimantan Province. *International Knowledge Sharing Platform*, 5 (20). 9-15
- [27] Suparmini, Setyawati, S., Sumunar, Dyah, R. S. 2013. Pelestarian Lingkungan Masyarakat Baduy Berbasis Kearifan Lokal. *Jurnal Penelitian Humaniora*, 18,(1), 8-22.
- [28] Barnett, J. T. 2017. Thinking ecologically with Judith Butler Thinking ecologically with Judith Butler. *Culture, Theory and Critique*, 59(1), 1–20. <https://doi.org/10.1080/14735784.2017.1392881>
- [29] Verheijen J.A. J. 1991. Manggarai dan Wujud Tertinggi. LIPI.RUL
- [30] Sutam, I. 2016. Makalah Seminar Ekologi dan Pertobatan Ekologi dalam Budaya Manggarai. Unpublished Paper
- [31] Agus A. Y., Arjani, N.L., & Darmana, I. K. 2018. Ritual Pentil Pada Masyarakat Desa Ndehes, Kecamatan Wae Ri'i, Kabupaten Manggarai, Flores, Nusa Tenggara Timur. *Jurnal Humanis, Fakultas Ilmu Budaya Unud*, 22(1), 166-173. Doi: 10.24843/JH.2018.V22.i01.p26
- [32] Miles, M. B. & Huberman, A. M. 1994. *Qualitative Data Analysis*. Beverly Hills: Sage Publications.
- [33] Fraenkel, J. R. 1989. *How to Teach About Values: An Analytik Approach*. Enlewood Cliffs, New Jersey: Prentice Hall, Inc.
- [34] Kiselica, M.S., & Maben, P. 2010. Do Multicultural Education and Diversity Appreciation Training Reduce Prejudice Among Counseling Trainees? *Journal of Mental Health Counseling*, 21 (3), 240-255.
- [35] Chu, Y. 2017. Twenty Years of Social Studies

- Textbook Content Analysis : Still “Decidedly Disappointing”? *The Social Studies*, 108(6), 229–241. <https://doi.org/10.1080/00377996.2017.1360240>
- [36] Lucas, A. G., & Passe, J. 2016. Are Social Studies Methods Textbooks Preparing Teachers to Support Students with Disabilities in Social Studies Classrooms? *The Journal of Social Studies Research*, 41(2). <https://doi.org/10.1016/j.jssr.2016.06.003>
- [37] Ahmed, F., & Narcy-combes, M. F. 2011. An Analysis of Textbooks from a Cultural Point of View. *Tesol Journal*, 5(December), 21–37.
- [38] Banks, J. A. 1996. The Canon Debate, Knowledge Construction, and Multicultural Education. In J. A. Banks (Ed.), *Multicultural Education, Transformative Knowledge, and Action: Historical and Contemporary Perspectives* (pp. 3 – 29). New York, NY: Teachers College Press.
- [39] Khalis, F. M., & Mustaffa, N. 2017. Cultural Inspirations towards Malaysian Animation Character Design. *Malaysian Journal of Communication*, 33(1), 487–501.
- [40] Safril, M. 2011. Strategi Meningkatkan Daya Tahan Budaya Lokal dalam Menghadapi Arus Globalisasi. *Jurnal Unair*, 24 (4), 302-308
- [41] Cecchinia, T.R., Toffle, M.E. 2014. Cultural Integration in the Contemporary World: Using the Cultural Identikit. *Procedia - Social and Behavioral Sciences* 159,732 – 737
- [42] Nasibulina, A. 2015. Education for Sustainable Development and Environmental Ethics. Worldwide trends in the development of education and academic research, *Procedia - Social and Behavioral Sciences*, June, 1077 – 1082.
- [43] Egan, Maguirea, R., Christophersb, L., Rooney, B. 2017. Developing Creativity in Higher Education for 21st Century Learners: A Protocol for a Scoping Review. *International Journal of Educational Research* 82, January 21 –27.
- [44] Istiqomah, E. 2014. Employees Local Wisdom In Performance of KM. Mook Manaar Bulant Floating Health Center Mahakam River West Kutai District, East Kalimantan, Indonesia. *International Journal of Academic Research*. 6(3), Doi: 10.7813/2075-4124.2014/6-3/A.1
- [45] Sugirin, Sudartini, S., Suciati, & Nurhayati, L. 2011. A Study on Cultural Integration in the English Textbooks for Junior High Schools. *Litera*, 10(2), 235–246.
- [46] Sugandi, D. 2013. “Environmental Education and Community Participation: The Importance of Conservation Lessons in Teaching and Learning for Environmental Conservation Efforts in the Region of Sagara Anakan. *SOSIOHUMANIKA: Jurnal Pendidikan Sains Sosial dan Kemanusiaan*, 6(2), 183-196
- [47] Ubol, A. R., Henschke, J. A. 2015. Cultural Learning Processes through Local Wisdom: A Case Study on Adult and Lifelong Learning in Thailand. *International Journal of Adult Vocational Education and Technology (IJAVET)*, 6(2), 41-60.