



Research Article

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The Power of Educational Values for Shaping the Character of University Students in the Disruption Era: Exploring Local Culture

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Abstract

The development of a strong character should be rooted in a high-quality educational process that incorporates the practical application of educational values within the learning. However, the educational potential embedded within Indonesian local culture has yet to be fully harnessed due to a dearth of understanding regarding the effective integration of cultural elements into the pedagogical framework. The current study utilized a concurrent embedded strategy to investigate the educational values contained in three local cultures Indonesia. The primary objective of this research was to examine how these values can serve as a fundamental basis for developing university students' character. This study also attempted to elucidate university students' and lecturers' comprehension of cultural elements. The primary data of this research pertained to the educational values embedded within three distinct cultural systems found in three Indonesian provinces. These data were acquired via interviews, observation, and documentation, and subsequently subjected to data reduction, data display, and conclusion drawing. Meanwhile, the secondary data were gathered via a survey to ascertain lecturers' and students' comprehension of the pedagogical significance of local culture. The current research unveiled that, spiritual educational values, honesty, courage and work ethic, as well as collaboration are the main values used in forming other derived characters in the culture of Siri', Randai, and Kemidi Rudat. The survey results indicated a deficiency in the students' and lecturers' comprehension of the educational principles embedded within the three cultural systems.

Keywords: Disruption era, Kemidi rudat, Local Culture, Randai, Siri'

1. Introduction

The age of disruption must be counterbalanced by the development of character education. Character education is regarded as a structured framework of principles and guidelines that influence the dynamic interplay between individuals, the broader community, and the entities responsible for their existence (Hidayati et al., 2020). Character education holds significant importance and is imperative for every individual to undergo. Character enables individuals to cultivate their cognitive processes, behavioral patterns, and actions, hence facilitating personal growth and the development of strong moral character. According to Jamaluddin et al. (2022), character influences an individual's propensity to engage in moral or immoral behavior. The enduring strength of a nation in confronting the diverse innovations and challenges of a globalized world will invariably rely on the foundation of character (Saihu et al., 2022). Therefore, character development in students requires a concerted effort through character education.

However, empirical research indicates that character education is currently unable to assist students in coping with the challenges of the disruption era. Since before the disruption era, university students in Indonesia have experienced a character (identity) crisis. The character crisis worsens annually. According to many studies, Indonesian students frequently exhibit negative behavior on social media and during online learning (Damayanti et al., 2023; Eva et al., 2021). Recent research has indicated that there exists a lack of respect among university students towards both their lecturers and their peers (Jamaluddin et al., 2023). Increased instances of brawls, bullying, extramarital sex, sexual harassment among fellow students, and score manipulation by students provided indirect evidence of the character crisis that arose during the era of disruption (Safaria & Suyono, 2020).

The primary catalyst for this crisis of identity stems from a deficiency in self-shame, shame towards others, and shame towards a higher power. The character crisis can also arise as a result of insufficient focus from educators on cultivating student character within the classroom, limited student understanding of societal values, inadequate parental involvement, and a deficiency in digital ethics, particularly in relation to technology usage (Pongsakdi et al., 2021). Although local wisdom values are proven to have an important role in character education, the Indonesian education system has not yet accommodated the integration of local cultural values (Arsih et al., 2021). According to Dewi et al. (2021), the increased accessibility to global information in the current era of disruption has resulted in a decline in students' awareness regarding the educational values contained in local culture. Thus, incorporating the educational values of local culture in the classroom is the most effective method for shaping university students' character in this age of disruption.

UNESCO places significant emphasis on the integration of educational ideals derived from local culture into learning. Numerous studies have been conducted in several countries, including the United States, South Africa, South Korea, Kazakhstan, Arabic, Turkey, Japan, Vietnam, China, and multiple regions of Indonesia, to investigate the incorporation of indigenous cultural educational principles into the educational system (Akib, 2016; Binh, 2012; Cureton, 2022; Hatchimonji et al., 2022). Ueangchokchai (2022), also assert that the educational values of local culture can influence the development of an individual's character. The educational values of local culture may contribute significantly to one's moral development. These values have also played a crucial role in education worldwide, including in Indonesia. Unfortunately, the educational values of Indonesian local culture such as *Siri'*, *Randai*, and *Kemidi Rudat*, have not been thoroughly explored.

Siri' pertains to an individual's self-esteem, which facilitates their personal growth and development into a productive member of society (Jamaluddin et al., 2022). The *Buginese Siri'* is a cultural philosophy originating from Makassar, characterized by its abstract nature. Its ideals are experientially discernible and can be employed to cultivate one's character and refine cognitive processes. In addition to *Siri'*, Indonesia possesses several cultural aspects that can serve as educational foundations, such as *Randai Minangkabau*. *Randai Minangkabau* is a traditional

performance art form originating from West Sumatra, Indonesia. It holds significant cultural and educational value for the Minangkabau community, serving as a means of knowledge transmission and acquisition (Arsih et al., 2023; Hadijah, 2019). To date, *Randai* has served as a vehicle for acquiring knowledge on customs, history, culture, and domestic protocols in West Sumatra. Similar to *Randai*, the *Kemidi Rudat* traditional dance from Lombok, West Nusa Tenggara contains pedagogical values that can be used as a social life guide. This dance form encompasses educational principles that can serve as a moral compass for individuals in their social interactions (Tohri et al., 2022). As a counterbalance to modern cultural values, the people of West Nusa Tenggara hold these cultural performances in high regard. Although research demonstrates that these cultural values contribute significantly to the development of student character, little is known about how to effectively integrate them into the learning process.

Based on the above explanations, it is necessary to conduct a comprehensive exploration of the educational principles inherent in *Siri'*, *Randai*, and *Kemidi Rudat*. These educational values and principles can be used as a fundamental framework for cultivating student character. The present study examined the educational principles inherent in three distinct Indonesian local culture elements, which serve as the primary basis for cultivating student character. This study also elucidated the comprehension of local cultures among students and lecturers. The significance and timeliness of this study lie in the scarcity of existing research that examines the educational ideals associated with *Siri'*, *Randai*, and *Kemidi Rudat*.

2. Methodology

2.1 Type of the study

The current study employed a concurrent embedded strategy. A qualitative research method was used to elicit primary data of this study, which included the educational values and principles inherent in *Buginese Siri'* from Makassar, *Randai Minangkabau* from West Sumatra, and *Kemidi Rudat Sasak* from West Nusa Tenggara. Meanwhile, a quantitative method was utilized to obtain the secondary data of this study, which were lecturers' and students' comprehension of local culture.

2.2 Participants

A purposive sampling technique was utilized to select the research participants. To explore the educational values of the local value, we invited eight humanists and five educational practitioners who possessed expertise in *Siri'*, *Randai*, and *Kemidi Rudat*. The present study also involved three lecturers from the Biology Department of Universitas Negeri Makassar, three lecturers from the Biology Department of Universitas PGRI Sumatera Barat, three lecturers from the Biology Department of Universitas Pendidikan Mandalika, and fifty students who were selected randomly to represent each university.

2.3 Instrument

The educational values inherent in the three cultural elements were explored through semi-structured interviews. The interviews were conducted with a guideline developed based on three main indicators; [1] history and philosophy of the cultural element, [2] educational values inherent in the cultural element, [3] strategy for cultivating the educational values in students (character education). Meanwhile, data on the lecturers' and students' comprehension of local culture were obtained through a survey. The survey questionnaire was developed based on the indicators similar to those used in the interview guideline.

2.4 Data Collection

Data on the educational values inherent in the three cultural elements were gathered via interviews, observations, and documentation. The interviews were conducted to explore information on the local educational values from the experts and practitioners. The purpose of the observations was to gather data regarding cultural educational values through the examination of historical artefacts, and observations of supporting data regarding the way of life of Indonesian people in Australia, Korea, and Thailand. Documentation was conducted to acquire information pertaining to cultural heritage that encompasses educational importance. Furthermore, the researchers provided questionnaires to the lecturers and students in order to obtain insights into their understanding of the local culture.

2.5 Data Analysis

The interview, observation, and documentation data were analyzed using three stages of data analysis suggested by Miles & Huberman (1994), which consisted of data reduction, data display, and conclusion drawing/verification. To ensure the reliability of data interpretation, data validation was conducted through triangulation, which involved the integration of findings derived from interviews, observations, and documentation (Creswell, 2009). A descriptive analysis was performed to obtain the lecturers' and students' comprehension of the local culture. The measurement of the lecturers' and students' comprehension was denoted by the rubric modified from Suhaidir et al. (2018). The respondents' understanding of the local culture was categorized into very good (100-86), good (85-71), fair (70-55), and poor (less than 55).

3. Results and Discussion

3.1 Exploration of the *Siri'*, *Randai*, and *Kemidi Rudat* Cultural Values

3.1.1 History and Philosophy of the Culture

Indonesian culture encompasses distinctive educational principles. The cultural practices of *Siri'*, *Randai*, and *Kemidi Rudat* have a longstanding history dating back to the 12th century. These practices have evolved to serve as a framework for social conduct, a means of discerning between right and wrong, and a counterweight to contemporary cultural norms that may deviate from the ethical standards upheld in present-day society. As per cultural scholars, the act of disregarding one's own cultural values can be likened to a loss of personal identity.

Buginese Siri' has been widely disseminated and equitably dispersed in the Buginese Makassar territories since the year 1500 (Jamaluddin et al., 2022). The term *Siri'* is commonly seen as a metaphorical representation of a wall of shame. When analyzed within the context of social institutions, *Siri'* can be regarded as a constituent of the old and indigenous culture that exemplifies the apex of the Buginese land's cultural development in Makassar. Remarkably, the term *Siri'* holds a greater degree of reverence and apprehension compared to the word "*haram*" (forbidden). As to the findings of *Siri'* culture specialists, the educational principles upheld by this particular culture are derived from the wisdom imparted by their forebears, encapsulated within a time-honored manuscript known as *Lontara* (Figure 1). These lessons served as the fundamental basis for the *Buginese* people's way of life across successive generations. In line with Mattulada (2015), the ancient *Lontara* manuscripts depict the beliefs, thoughts, speech, and conduct of past societies that can contribute to the cultivation of individuals with exemplary character traits.

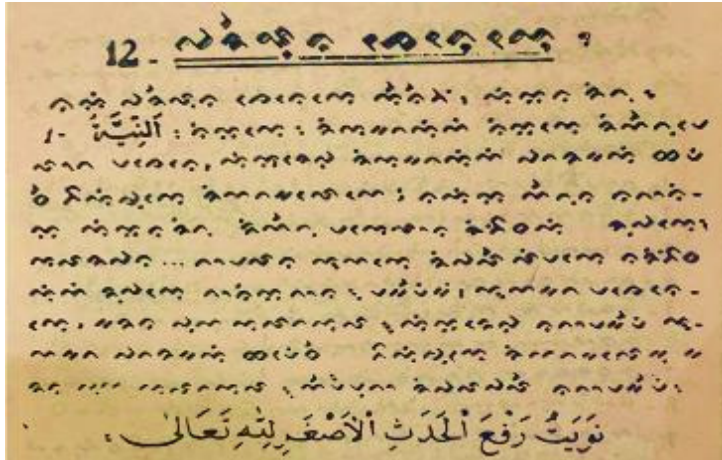


Figure 1. Lontara manuscript containing educational values.
Source: The Regional Library of South Sulawesi, Indonesia

Randai is a traditional performing arts genre that has its roots in West Sumatra, Indonesia, specifically among the Minangkabau community. *Randai* is an exceptional type of artistic expression that seamlessly integrates various components, including dance, drama, music, and physical engagement, into a cohesive and harmonious performance (Barkah, 2021). *Randai Minangkabau* is a traditional performing art form that showcases epic narratives and legends derived from the rich cultural heritage of the Minangkabau people. These captivating performances not only entertain but also convey valuable educational messages and moral lessons. *Randai* serves as an educational medium for the dissemination of *Minangkabau* cultural knowledge, achieved through the integration of artistic elements and core values. Furthermore, *Randai* serves both ritualistic and social purposes. Hence, it is frequently conducted during customary gatherings, wedding rituals, and significant milestones in the lives of the Minangkabau community. *Randai* exhibits similarities to a cultural manifestation indigenous to West Nusa Tenggara, known as *Kemidi Rudat*.

Kemidi Rudat is a traditional theater originating from the *Sasak* community residing on the island of Lombok, West Nusa Tenggara. *Kemidi Rudat* is a traditional art form that embodies Islamic principles, drawing influence from Arab (Turkish) culture. It is expressed through a combination of dance and preaching. *Kemidi Rudat* comprises symbols that include inherent meanings, which can be acquired and utilized as guiding principles for life as contains pedagogical teachings derived from past individuals (Figure 2), which have the potential to influence an individual's moral and ethical development. The *Kemidi Rudat* performance is made up of a range of movements and verbal expressions, each of which conveys significant meanings. *Kemidi Rudat* showcases a discussion that highlights the local knowledge values embedded in the *Sasak* community. This dialogue incorporates various aspects, including commitment, constancy, sincerity in upholding truth, kindness, beauty, and grandeur, all of which are rooted in spiritual faith. The educational values introduced by *Kemidi Rudat* possess a spiritual essence. The synthesis of spiritual harmony and cultural expression engenders the development of a comprehensive identity and personality, characterized by congruence with one's ideals and actions.



Figure 2. Ancient manuscripts of the Sasak tribe which contain educational values.
Source: Collection of a humanist from the Sasak tribe, Indonesia

3.1.2 The Educational Values Embedded in the Local Culture

According to the Indonesian Ministry of Education and Culture (2011), educational institutions must prioritize the enhancement of 18 core values in the process of learning. The aforementioned values encompass spirituality, a commitment to peace, an enthusiasm for reading, a sense of responsibility, honesty, tolerance, discipline, hardworking, creativity, independence, a democratic mindset, curiosity, a nationalistic spirit, love for one's homeland, concern for the environment, social responsibility, appreciation for accomplishments, and effective communication and friendliness. The acquisition of these principles is crucial for pupils through both formal and informal educational practices.

In a general sense, *Siri'*, *Randai*, and *Kemidi Rudat* carry four primary values that serve as the fundamental pillars in the historical progression of culture within the region, extending to the present era of disruption. The Indonesian Ministry of Education and Culture establishes these educational values as the foundation for cultivating human character. The subsequent sections delineate the four educational values contained in *Siri'*, *Randai*, and *Kemidi Rudat*.

3.1.2.1 Spirituality

Spirituality is the main educational value embodied by *Siri'*, *Randai*, and *Kemidi Rudat*. The *Buginese Siri'* originating from Makassar places significant emphasis on spiritual principles as the fundamental basis for shaping human character. The spiritual principles contained in *Siri'* predominantly pertain to the adherence and conviction in a higher power, sometimes referred to as the Creator. An ancient *Lontara* manuscript with the phrase "*Tarro telling lino, Telling Pesona ri massagalae*". This saying can be interpreted as expressing unwavering faith in one's deity, regardless of any adversities faced by the world. This statement suggests that the creator holds a position of utmost significance in relation to their creation. Both *Randai* and *Kemidi Rudat* also emphasize the significance of spirituality in shaping human character.

The ancient dances of *Randai* and *Kemidi Rudat* place spiritual values as the utmost importance in the lives of individuals within a civilized society. The assertion is made based on the premise that spiritual values are interconnected with an absolute and universal divine truth, hence influencing and being influenced by fundamental human rights, particularly in respect to one's connection with a higher power. The comprehensive characterization of the Minangkabau tribe is epitomized by a fundamental principle known as "*Ba Iman*". The spiritual ideals of "*Ba Iman*" on ancient manuscripts (Figure 3) have a significant influence in moulding the perspectives, attitudes, and behaviors of the Minangkabau community in their daily lives. The philosophy of "*Adat Basandi Syarak, Syarak Basandi*

Kitabullah” in Minangkabau culture highlights the importance of maintaining a harmonious relationship between customary practices and religious principles, with the latter being derived from the teachings of the Quran. This philosophical perspective exemplifies the harmonious coexistence of conventional and religious principles within the cultural framework of the Minangkabau community.

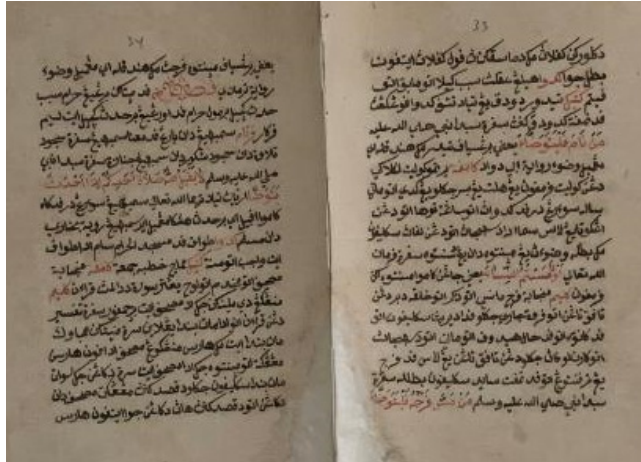


Figure 3. Ancient manuscripts of the Minang tribe which contain educational values.
Source: Collection of West Sumatra Provincial Museum, Indonesia

Randai provides the audience with a profound sense of meaning and purpose in life. By observing the *Randai* performance, which encompasses spiritual principles, spectators are afforded the opportunity to contemplate and introspect upon the moral and ethical ideals that they espouse in their own lives. In general, *Randai* can be seen as a spiritual form of expression that imparts teachings on the interconnectedness between humans and environment, the dynamics of human interaction with ancestral spirits, and the cultivation of significant moral and ethical principles in one’s existence. Art serves as a medium through which cultural expressions are conveyed, while also facilitating the exploration of spiritual encounters and fostering a more profound comprehension of the world and human existence (Nerosti, 2020).

Kemidi Rudat shares similar characteristics with *Randai*. *Kemidi Rudat* is considered to be one of the belief systems practiced by individuals belonging to the *Sasak* tribe. The cultural values embedded within *Kemidi Rudat*, namely “*maliq*” (shame) and “*merang*” (compassion), play a crucial role in bolstering the resilience of the *Sasak* community against the erosion of their human dignity. During *Kemidi Rudat* performances, the *Sasak* people express their reverence for Allah SWT (the Almighty) by invoking His name in their own language. This is exemplified through phrases like “*epe aik*” or “*nenek kaji sak kuase*,” which convey the belief that God is the ultimate owner of the earth and the sky. According to the beliefs held by the *Sasak* tribe, Allah SWT is regarded as a divine being with supreme authority, utmost sanctity, and absolute control over the celestial and terrestrial realms. Furthermore, Allah SWT is acknowledged as the creator of the cosmos and possesses exclusive dominion over the existence and cessation of human life.

Siri’ Randai, and *Kemidi Rudat* all have the common objective of imparting unwavering adherence to truth among their respective adherents, hence ensuring its enduring stability regardless of future circumstances. Hence, classroom activities need to incorporate habitual spiritual practices, such as engaging in prayer and expressing gratitude for the magnificence of the Divine Being. According to Tan & Ibrahim (2017), the incorporation of spiritual values in education is not only crucial, but also mandatory, as it facilitates the cultivation of holistic dimensions within the process

of individual development. The exclusion of the spiritual dimension in education, which primarily emphasizes intellectual and technical aspects, might have a detrimental effect on students' sense of identity. Spiritual mastery can bolster the growth and refinement of one's character, emotional faculties, and cognitive capacities, so fostering mental fortitude and overall psychological wellness among pupils.

3.1.2.2 Honesty

The Buginese people from Makassar consider honesty as a fundamental principle in establishing and maintaining connections with other individuals and the broader global community. Based on the findings of an interview conducted with a humanist, it has been observed that the Buginese community believes that individuals who exhibit honesty are loved by the Creator and are also respected by their fellow human beings. In the context of *Siri'*, honesty is regarded as a fundamental and revered principle that serves as a protective barrier against malevolent forces. Consequently, the erosion of an individual's moral principles, including honesty, leads to the subsequent deterioration of their chastity as well (Hanur & Arisal, 2018). The Buginese ancient texts, dating back several centuries, documented teachings on the value of honesty. These texts included *pappaseng* (the teachings). One such *pappaseng* stated, "*Dua uwala sappoe, Unggannae panasa sibawa nabeloe kanuku,*" which may be translated as "two things that humans use as protective barriers in life, *putik nangka* and *nabelo kuku.*" *Putik nangka* is metaphorically associated with the concept of honesty, whereas the term "*nabelo kuku*" is metaphorically associated with purity. The aforementioned pedagogical approach can also be observed in the practices of *Randai* and *Kemidi Rudat*.

Randai conveys messages on the virtue of honesty. The *Minangkabau* culture recognizes honesty as "*juo,*" which in Minang word means "straight" in actions and words. The *Minangkabau* community places a strong emphasis on honesty as it serves as a fundamental cornerstone for fostering positive interpersonal connections, whether they be between people or between an individual and the broader community. Individuals who are regarded as "*juo*" or honest are likely to be esteemed and perceived as possessing robust integrity. It is imperative to comprehend that the significance of honesty as portrayed in *Randai* extends beyond the realm of performance, encompassing everyday activities and behavior as well. In *Minangkabau* culture, individuals are culturally obligated to maintain a high level of consistency and adherence to societal norms in both their verbal expressions and behavioral conduct.

In the same way, *Kemidi Rudat* imparts lessons about ethical conduct and honesty. The *Sasak* community has the belief that the attainment of honesty is a fundamental ideal. Honesty serves as a fundamental principle in the lives of the *Sasak* community. As per the perspective of a *Sasak* humanist, the life philosophy of the *Sasak* tribe is inherently intertwined with the semantic significance of the term "*Sasak Lombok*", which is derived from the phrase "*Sa'sa' Lomboq*" which can be translated as *sa`* meaning one and *lomboq`* meaning straight. The term "*Sa'sa' Lomboq*" refers to the "straightness" characteristic of a conduct or behavior. The *Lombok Sasak* people are known for their commitment to moral rectitude and integrity.

In Indonesian culture, honesty is seen as a means of upholding equilibrium and coherence across diverse domains of existence (Ningsih et al., 2021). Within the realm of education, the instruction pertaining to the significance of honesty and integrity assumes a fundamental role in the cultivation of robust student character. Through character education that incorporates local culture, it is hoped that the younger generation will appreciate honesty as the basis for building strong relationships, both in the personal and social spheres.

3.1.2.3 Courage and Work Ethics

The *Siri'*, *Randai*, and *Kemidi Rudat* emphasize the importance of courage and strong work ethics in human's life. These educational principles are exemplified by the chivalrous demeanor exhibited by

the ancestral tribesmen. The allegory “*Kualleanna Tallanga, Na Toalia*” is discovered within an ancient Lontara text. This phrase conveys the idea that once a ship’s sails have expanded and embarked on a journey, it should not retreat to the safety of the shore, even if it encounters difficulties or fails to reach its destination. The statement illustrates the mindset of a Buginese individual who exhibits a lack of trepidation when confronted with various tasks, regardless of their level of complexity or simplicity. Therefore, the attainment of success in the learning process is also contingent upon the possession of two crucial attributes: confidence and a diligent approach to work, commonly referred to as “*tongeng*.” Furthermore, the Makassar Buginese community has long embraced the virtue of exhibiting bravery when confronted with challenging as well as straightforward situations, thereby demonstrating their resolute decision-making ability (Mattulada, 2015).

Likewise, the virtues of bravery are also evident in the traditional performing arts of *Randai* and *Kemidi Rudat*. During the performances of *Randai* and *Kemidi Rudat*, the dancers are required to exhibit audacity in modulating their vocal projection, adapting it to the context, and expressing important content. Courage significantly facilitates the process of developing a strong work ethic. Hardwork is a fundamental work ethic that individuals are expected to uphold. Through diligent effort and perseverance, an individual has the potential to receive blessings from a higher power. For an extended period, the *Sasak* tribe has consistently demonstrated courageous and kind dispositions. The term “*wanen*” is used to describe the *Sasak* people active engagement in safeguarding and preserving their cultural legacy, such as dance, music, and traditional rites, especially during the disruption era.

It is necessary for students to exhibit courage when confronted with learning obstacles, as well as to engage in personal growth and strive to reach their utmost capabilities. Furthermore, courage can yield favorable outcomes for pupils, particularly in conquering apprehension and unease, advocating for a stance, engaging in public speaking, confronting acceptance and rejection, adapting to change, demonstrating dedication towards objectives, and readying themselves for forthcoming endeavors. Students that possess a strong character and perseverance are more likely to thrive in the future. Hence, a mindset of courage and strong work ethics should be cultivated in students, particularly in light of the obstacles encountered in the era of disruption.

3.1.2.4 Collaboration

Collaboration implies solidarity. One valuable lesson of collaboration that may be derived from *Buginese Siri*’ is the concept of collective unity in undertaking various tasks (*abbulosibatang*). The term “*Abbulosibatang*” is elucidated implicitly in *Lontara* manuscripts, wherein it is stated that collaboration can only transpire when individuals incorporate the four guiding principles; “*sigunakannge*” (the act of mutually reminding one another), “*sipakatau*” (the humanization of individuals), “*sipatokkong*” (the provision of assistance without abandonment), and “*sipakalebbe*” (the glorification of humanity).

Buginese Siri’ strongly suggests that the application of “*abulosibatang*” in daily life can effectively prevent undesirable occurrences at school, such as bullying, intolerance, and various forms of violence. The concept of shame is crucial to the understanding and analysis of human acts and verbal expressions. According to the Buginese tribe of Makassar, the cultivation of *Siri*’ ideals within individuals is believed to enhance their wisdom in navigating the complexities of existence.

Randai offers valuable insights into the effective collaboration (*bakarajosamo*) required to successfully accomplish shared objectives. This concept is also intricately linked to other collaborative principles, including mutual respect, mutual aid, and mutual support. *Bakarajosamo* can be regarded as a suitable approach for fostering harmonious and robust interpersonal connections within a given societal context. This cultural value is indicative of the profound principles of solidarity and unity. *Bakarajosamo* facilitates the collaboration of individuals or groups, enabling them to collectively work towards a more favorable outcome. The collaborative process is

characterized by the mutual recognition and appreciation of each participant's specialized knowledge and responsibilities, ultimately generating a cohesive and unified approach. "Bakarajosamo" in character education is of utmost importance, as this cultural principal imparts to the younger generation an appreciation for the essentiality of collaboration, cooperation, and mutual complementation. Through collaborative efforts, students have the opportunity to cultivate a collective consciousness, surmount disparities, and attain shared objectives within a broader societal context (Lien, N, T et al., 2021)

In addition, *Kemidi Rudat* entails a collaborative effort between dancers and musicians. The collaborative values, such as cooperation, coordination, and harmony observed in *Kemidi Rudat* can be effectively used within the classroom setting to cultivate student' aptitude for collaborative teamwork, mutual assistance, and the establishment of a cohesive group dynamic. According to *Sasak* humanist, collaboration inside *Kemidi Rudat* has the potential to foster the development of the performers' character. The character values encompassed in this context are as follows: "dana dharma" (generosity), "bau asaq bau bateq" (mutual giving and receiving), "tresna" (compassion), "rema" (mutual cooperation), "raqi" (tolerance), "tao" (wisdom), and "bareng mongkel" (shared destiny). The formation of these ideals might be attributed to the performers' aim to deliver a sincere and aesthetically pleasing performance to the audience.

Through *Siri'*, *Randai*, and *Kemidi Rudat*, students can learn spirituality, honesty, courage, a strong work ethic, and collaboration. These qualities have the potential to generate many other character values, including tolerance, discipline, responsibility, inventiveness, national pride, respect for accomplishment, sociability, and concern for the welfare of others. These results are in line with the behavior implemented well by Indonesian citizens who received education and worked in Australia, Korea and Thailand.. The aforementioned assertion is substantiated by the outcomes of interviews conducted with the cultural experts and educational practitioners. These individuals expressed that fostering the growth of spirituality, honesty, courage, a strong work ethic, and teamwork among students can facilitate the cultivation of other character values.

3.1.3 The Strategy for Cultivating Cultural-Educational Values in Students

The results of the interviews, observations, and documentation suggest that cultural values need to be integrated into the classroom because these values can help students develop moral and strong ethics. The incorporation of cultural principles into the learning process can also serve as a means to safeguard Indonesian cultural heritage amidst the prevailing era of disruption.

Incorporating educational principles from local culture into the curriculum presents a viable and promising future. These principles can be included into instructional models and tools, whether they are utilized in online or offline settings. Therefore, character education has the potential to be implemented in a cyclical and ongoing manner. Integrating cultural values into the evaluation process can serve as a catalyst for pupils to develop an awareness and appreciation of their own cultural heritage. For example, Biology instills in students a sense of appreciation for the intricate processes of life by providing insights into the origins of life. According to Intem et al. (2021), when the educational values of the local culture implemented in the classroom, students can become more aware of the importance of character in pursuing their educational goals. It has been proven that the ethno-science learning approach can create significant transformations in students (Erkisheva et al., 2014).

According to Kristjánsson (2020), if the educational process does not effectively include cultural values, students may selectively embrace or reject certain cultural conceptions acquired through their learning experiences. Students must acquire a comprehensive understanding of cultural values and local wisdom in order to effectively incorporate them into their everyday experiences. Furthermore, given the contemporary period characterized by significant disruptions, it is imperative for the educational process to incorporate teachings on culture-based digital ethics and the conscientious utilization of technology (Nithitwaraphakun, 2020).

3.2 Lecturers' and Students' Comprehension of Local Culture

Cultural understanding of the lecturers and students from the three universities involved was evaluated using a survey questionnaire. Figures 4, 5, and 6 depict the survey results.

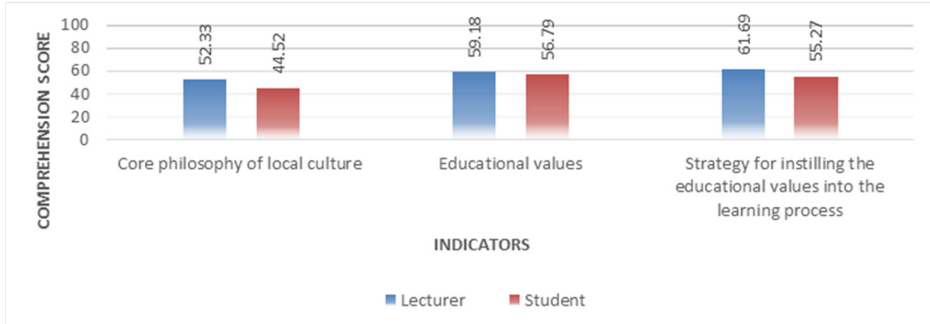


Figure 4. The Cultural Understanding of the Lecturer and Students from Univ. Negeri Makassar

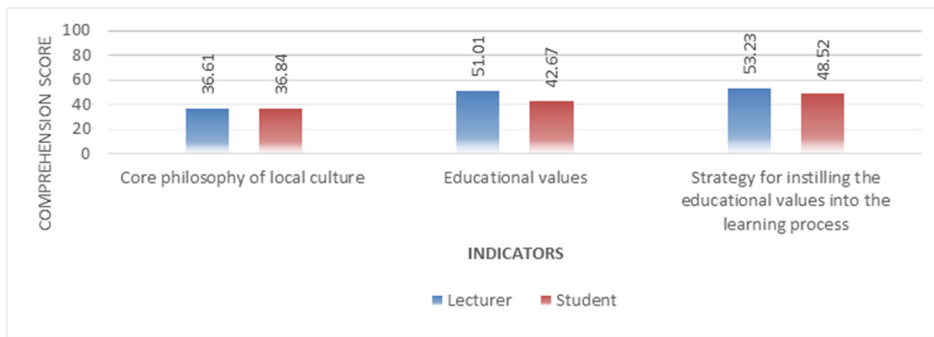


Figure 5. The Cultural Understanding of the Lecturer and Students from Univ. PGRI Sumatera Barat

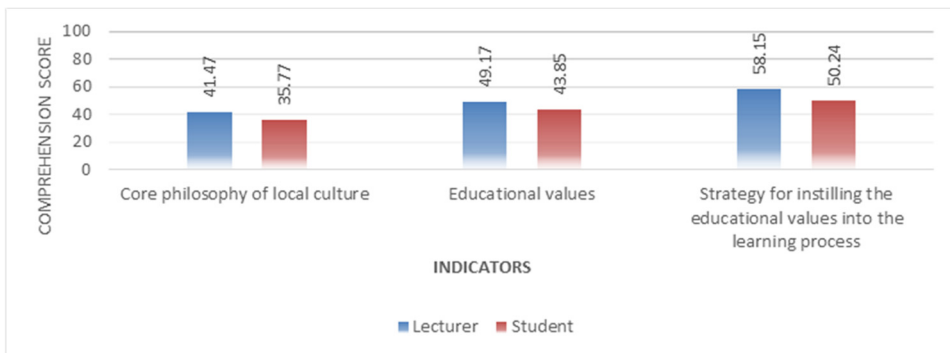


Figure 6. The Cultural Understanding of the Lecturer and Students from Univ. Pendidikan Mandalika

Figure 4, 5, and 6 show that the lecturer and students from Universitas Negeri Makassar indicated the

highest cultural understanding compared to the two other groups. Meanwhile, respondents from Universitas PGRI Sumatera Barat and Universitas Pendidikan Mandalika demonstrated similar understanding of the local culture significance in character education. In general, respondents scored the highest on the indicator “strategy for instilling the educational values of local culture into the learning process”, followed by an understanding of the educational values of local culture, and an understanding of the core philosophy of local culture (Figure 7).

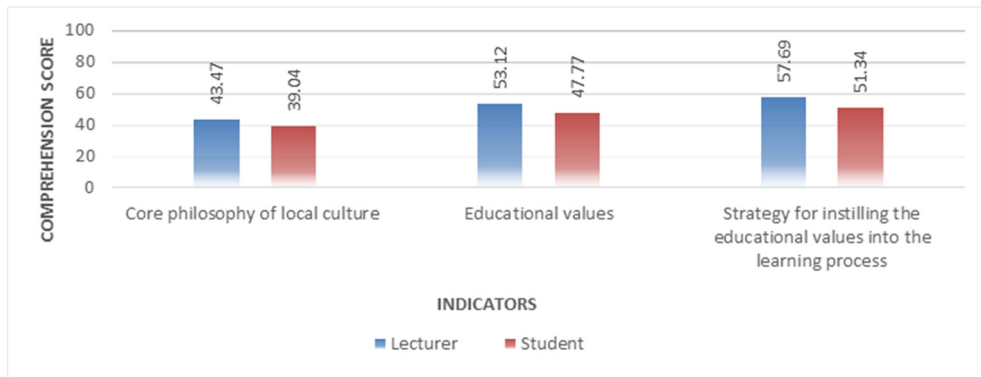


Figure 7. The Cultural Understanding of all Respondents

There is a lack of comprehensive knowledge on local culture among lecturers and students. Based on the insights provided by experts in *Siri'*, *Randai*, and *Kemidi Rudat*, it can be said that the limited cultural awareness among Indonesians can be attributed to factors such as the pervasive influence of global cultures, the prevalence of modern lifestyles, the process of globalization and homogenization, as well as a notable absence of a distinct cultural identity. These findings demonstrate that the incorporation of cultural aspects with educational values into the learning process will encounter numerous obstacles. In fact, ethnopedagogy within character education has the potential to yield favorable outcomes in terms of the overall school climate, as well as the moral and behavioral development of both students and educators (Intem et al., 2021). The cultivation of good character and quality can be enhanced by the deliberate refinement of one's ideals and adherence to appropriate principles (Lin et al., 2022).

Past studies suggest that integrating local cultural values into classroom activities can support the development of students' cognitive abilities. An individual's intelligence can be greatly improved through culture-based learning (Khan et al., 2017). Hence, educational institutions at the primary, secondary and tertiary levels must implement a learning process that is rooted in cultural contexts. The cultivation of educational cultural values can foster a perpetual drive among students to consistently strive for excellence. The spirit of accomplishment serves as the primary cornerstone for learners to attain maximum growth (Bahri et al., 2023; Palennari, 2016). A comprehension of culture is a fundamental framework for individuals when navigating the challenges and opportunities presented by the disruption era.

4. Conclusion and Recommendation

Siri', *Randai*, and *Kemidi Rudat* are native Indonesian cultures that play an important role in social life, and have been a way of life for the Buginese, Minang and Sasak tribes in Indonesia for hundreds of years. *Siri'*, *Randai*, and *Kemidi Rudat* contain educational values, including spirituality, honesty, a strong work ethic, and cooperation. These educational values become the basis for the formation of other derived characters, such as discipline, responsibility, tolerance, and various other characters.

Nevertheless, there exists a disparity between the depth of educational values embedded into Indonesian culture and the corresponding level of comprehension among its populace. It was evident that lecturers and students at the three universities showed a limited comprehension of local culture. The level of understanding of lecturers and students regarding core philosophy of local culture (43.47 and 39.04), educational values (53.12 and 47.77), and strategies for instilling the educational values of local culture into the learning process (57.69 and 51.34) was relatively low, despite the fact that educational values can greatly influence the development of a person's character.

Hence, the integration of cultural educational values into learning models, tools, and other related components of learning, has paramount significance in fostering the character development of students in secondary and tertiary education. Incorporating educational principles derived from the *Siri'*, *Randai*, and *Kemidi Rudat* cultures into the pedagogical framework might serve as a mechanism to filter out negative cultural influences and help preserve cultural values against the erosive effects of time, particularly in the disruptive era. In addition to the aforementioned, this study also proposes the necessity of conducting additional research to explore educational principles derived from other Indonesian cultures that can be effectively employed in the cultivation of an individual's character within the realm of education.

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