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PENERAPAN ETNOBUDAYA DALAM PEMBELAJARAN UNTUK MENUMBUHKAN KARAKTER MAHASISWA

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Abstract

This research aims to examine the application of ethnocultural values in the language learning process as an effort to cultivate student character. The ethnoculture in question refers to the values of local wisdom derived from the culture of the local community, such as manners, mutual cooperation, tolerance, responsibility, and good manners. This research uses a qualitative approach with a case study method carried out on one of the campuses in West Sulawesi, especially on students of Al Asyariah Mandar University. Data was collected through observation, interviews, and documentation. The results of the study show that ethnocultural integration in learning is able to create a learning environment that is more contextual, meaningful, and relevant to student life. Cultural values instilled in subject matter and campus activities have proven to be effective in shaping student character, such as respect for differences, discipline, and the spirit of togetherness. In addition, the involvement of lecturers and local communities is an important factor in the success of the ethnocultural implementation. Thus, ethnoculture-based learning can be used as an alternative strategy in character education that is not only academically oriented, but also on the formation of personalities rooted in the nation's culture.

Keywords: *Etnobudaya; Pembelajaran; Karakter; Kearifan Lokal; Pendidikan..*

INTRODUCTION

Sutrisno (2020) in his research titled "Implementation of Local Wisdom in the Curriculum for Strengthening Character Education" states that integrating local values into the curriculum can strengthen students' character education through a contextual approach that aligns with their cultural background.

Andayani & Retnowati (2018) conducted a study on the use of local culture in Indonesian language learning and found that utilizing folk tales, proverbs, and local traditions can instill moral and social values more effectively than conventional approaches. Rahyono. (2019) Local Wisdom in Higher Education in Indonesia. This research shows that the preservation of local culture through higher education can be achieved by integrating these values into the teaching and learning process, student activities,

and community service. Emphasizing local culture also increases students' awareness of their identity and shapes a character that values the roots of the nation's culture. Pristiwanti Desi, (2024) To achieve learning objectives, there must be strength in facing competition; education must be a top priority. Independence and critical thinking skills are taught to all students.

Referring to the above study, it can be concluded that ethnocultural-based learning has a significant impact on the character development of students. However, the success of its implementation is highly influenced by curriculum support, lecturer competence, institutional involvement, and students' acceptance of the cultural values being taught. This research aims to explore in more depth how this process unfolds practically at Al Asyariah Mandar University, as well as to identify the key

factors determining its success. This research insight is based on the researcher's belief that education is not only aimed at developing academic intelligence but also at shaping resilient, honest, and well-rounded character in students according to cultural values through the concept of ethnoculture as the identity of society. In the context of Indonesia, which is multicultural, ethnoculture—namely, local wisdom values embedded in society—is a significant potential that can be integrated into the learning process; higher education institutions, such as universities, not only function to produce professional graduates but also serve as spaces for character building among the younger generation who uphold noble national values. Therefore, the application of ethnoculture in learning is a strategic effort to root and strengthen students' character so that they are not detached from their cultural identity amid globalization. The research questions are: How is the application of ethnocultural values in the learning process at Al Asyariah Mandar University? What ethnocultural values are implemented in the learning process? How does the application of ethnoculture contribute to character formation at Al Asyariah Mandar University? And what are the supporting and inhibiting factors in the implementation of ethnoculture-based learning at Al Asyariah Mandar University? Abbas, E. W. (2014) emphasizes the importance of character education as the core of moral and meaningful education. Damayanti, Deni, (2014) states that character education must be integrated into all subjects, campus activities, and students' daily lives.

Suyanto, (2010). *The Urgency of Character Education in Indonesia*. Character education cannot be separated from the local cultural context as the foundation of the nation's moral values. Ethnobrand and Local Wisdom. Koentjaraningrat (2009). Introduction to

Anthropology. Ethnobrand is the result of the creation, feeling, and intention of the community that is inherited from generation to generation, playing an important role in informal education. Geertz, C. (1973). *The Interpretation of Cultures*. Local culture has symbols and profound meanings in shaping the value system of society. Tilaar, H.A.R. (2004). Multiculturalism is a future challenge in the transformation of national education. Education must be oriented toward preserving local culture as the basis for forming national identity. Johnson, E. B. (2002). *Contextual Teaching and Learning: What It Is and Why It's Here to Stay*. Contextual learning involves students' environment and real experiences, including local culture. Rianto, (2009). *Development of Thematic Learning Models for Early Childhood TK/RA and Lower Elementary SD Classes*. Contextual learning can foster attitudes and character if connected with local cultural values. Sudarmiani, S., (2013). *Implementation of Local Wisdom in Curriculum to Strengthen Character Education*. Integrating local culture into the curriculum can holistically shape students' character. Hariyanti, Resti Dwina. How the YouTube show *Kisarasa* with the episode *Rijstafel Sisa Jejak Kolonialisme di Tanah Batavia* represents *Rijstafel* culinary culture, from visual elements, language, symbols, serving etiquette, to how the food is treated as part of cultural heritage.

RESEARCH METHODS

This research uses a descriptive qualitative approach with a case study method because it focuses on an in-depth understanding of the process, meaning, and impact of implementing ethnocultural values in learning on the development of student character. This study does not aim to measure but to explore in depth the context, practices, and perceptions of the actors involved. Higher education, especially at Al Asyariah Mandar University, West Sulawesi.

The population and sample in this study are all students and lecturers at Al Asyariah Mandar University, particularly those involved in learning activities that integrate local cultural values (ethnobiodiversity), as well as related parties such as faculty administrators and local community/cultural figures.

The samples used are determined through purposive sampling, which involves intentionally selecting based on specific criteria. The informants planned are active students (10–15 people) from various study programs who have taken courses or participated in learning activities with local cultural content. Additionally, faculty members (5–7 people) who integrate ethnocultural values into the learning process. Faculty or program leaders (1–2 people) who understand policies related to character development and curricula based on local wisdom.

Meanwhile, the data collection techniques and instrument development include in-depth interviews, used to explore informants' perceptions, experiences, and views on the implementation of ethnocultural values in learning. The interviews are conducted semi-structured with open-ended question guides. Observation involves directly observing the learning process and campus activities that contain local cultural values (such as community service programs based on culture, class discussions, student arts and culture activities). Observations are carried out using structured observation sheets and field notes. Document study involves collecting supporting documents such as semester lesson plans (RPS), syllabi, textbooks, campus activity records, photos, and campus policies related to character strengthening or the preservation of local culture.

The data analysis technique in this study is using the Miles and Huberman (1984) model, which consists of three main stages: Data Reduction, which involves selecting, simplifying, and focusing raw data obtained from the field based on the research focus; Data Display, which presents data in the form of descriptive narratives, matrices, or thematic diagrams to facilitate drawing conclusions; and

Conclusion Drawing and Verification, which involves interpreting the meaning of the data, answering the research questions, and cross-verifying with source triangulation (students, lecturers, documents).

RESEARCH RESULTS

UNASMAN is a higher education institution based on Islamic values and the local Mandar culture, located in West Sulawesi. The campus has a vision to develop graduates who are characterful, professional, and competitive, with attention to local aspects and cultural wisdom. From documentation and interviews, it is known that the university is committed to preserving local cultural values through various academic and non-academic activities. The findings of this research are:

Integration of Ethno-Cultural Values in Classroom Learning. Based on interviews with lecturers from the Faculty of Government and Educational Sciences, specifically from the Indonesian language study program, data shows that some lecturers have integrated Mandar cultural values into their teaching materials.

The results of the interviews conducted in this study are;

Interview with a Lecturer

Do you know the values of Mandar ethnoculture?

Answer

"Yes

Creating more contextual and meaningful learning. As students who may become educators in the future, I feel responsible for supporting cultural preservation through education. How do students respond to the implementation of local cultural values?

Answer: I, as a student, give a positive and constructive response to the implementation of local cultural values in learning. They feel more connected to the material, motivated to learn, and increasingly appreciate their own culture. However, it is important for lecturers or educators to present these values in a contextual, relevant, and critical manner; so

that they remain aligned with the dynamics of the times and the current needs of students. As students, what challenges do you face in applying ethnocultural values in learning? Answer: As students, challenges in applying ethnocultural values in learning include a lack of deep understanding of local culture, limited relevant learning resources, and a lack of support or interest from the surrounding environment. Additionally, there are challenges in integrating local culture with modern academic material to keep it relevant and not outdated. Is there a role for traditional students in supporting character education through culture? Answer: Yes, traditional students play an important role in supporting character education through culture, such as by setting an example in applying customary values, preserving local traditions, and integrating cultural values like mutual cooperation, respect for elders, and honesty in campus life and the community. They can also serve as a bridge between formal education and local wisdom.

DISCUSSION

How are the applications of ethnocultural values in the learning process at Al Asyariah Mandar University? The application of ethnocultural values in the learning process at Al Asyariah Mandar University is an educational strategy that not only aims to transfer knowledge, but also forms student character rooted in the local values of the Mandar community. Lecturers at Unasman have begun to integrate elements of local culture such as the values of *siriq* (self-esteem and solidarity), (wisdom), and (honesty) into classroom teaching methods and discussions. These values are introduced through case studies, folklore, and contextual approaches in the learning process, so that students can understand the material not only academically, but also morally and culturally. The implementation of ethnocultural values is also seen in community service activities and student organizations, where students are invited to

interact directly with the local community to revive constructive socio-cultural practices. This strengthens students' adaptive abilities, sense of empathy, and social responsibility. However, this implementation still faces several challenges, such as the limited number of locally-based learning resources and the uneven understanding of lecturers on ethnopedagogic approaches. Therefore, special training for educators is needed as well as the systematic development of a local culture-based curriculum. Overall, the application of ethnocultural values at Unasman makes a positive contribution to creating a meaningful and culturally relevant learning process, as well as playing an important role in the formation of student characters with integrity, culture, and responsibility.

What ethnocultural values are applied in the learning process?

(1) *Siwali Parriq*, Lecturer of Social Sciences and Indonesian Language Education related the concept of mutual cooperation (*Siwaliparriq*) in the material of village community development. Students are given group project tasks based on local community collaboration. (2) *Siriq* In Mandar cultural lectures, *the value of siriq* is used to explain the importance of integrity, while *taweq* is an example in forming students' social empathy for social character. (3) Student Social Responsibility In community service tasks (KKN), students are asked to identify locally-based social problems and implement solutions by taking into account local customary and cultural values. (4) *Sipaingarang* Care for each other and remind each other in kindness, in a wise and dignified way. This value is very relevant in the world of education because it supports the formation of student character that is ethical, responsible, and respectful, as well as strengthening a healthy and inclusive academic culture. (5) *Mekkedzaq* is a Mandar ethnocultural concept that emphasizes the importance of

politeness, ethics, respect for norms, and manners in life. In the world of education, this value is an important foundation for forming students who are knowledgeable and moral, not only intellectually intelligent but also morally and culturally characterized. The application of this value in academic spaces is very important to create a learning atmosphere that is dignified, respectful, and reflects the identity of the local culture

How does the contribution of implementing ethnocultural values in learning impact the character development of students at Al Asyariah Mandar University? The application of ethnocultural values in the learning process at Al Asyariah Mandar University provides a significant contribution to shaping students' character. Through an ethnopedagogic approach grounded in the local Mandar cultural values, learning is not only focused on mastering academic material but also directed toward strengthening moral, social, and spiritual values inherent in the local community's life. These results align with the research by Sutrisno (2020). Internalization of Local Cultural Values Ethnocultural values are integrated into the curriculum through a contextual approach.

For example, in courses such as Civic Education or Religious Education, students are encouraged to analyze social issues using Mandar cultural values as a basis for reflection and attitude formation. This process shapes students' thinking to be more reflective and character-driven because they learn to assess issues not only logically but also ethically and culturally. (2) Contextual and Participatory Learning, The teaching methods at Unasman are also directed toward a participatory approach that invites students to dialogue, discuss, and express opinions based on local cultural experiences.

Students are not just recipients of knowledge but also part of a cultural community that

possesses noble values. This trains social skills, confidence, and ethical communication abilities. Activities such as field studies, community service programs, and cultural seminars serve as practical means to revive these values within students' academic and social lives. (3) Increased Awareness of Cultural Identity By recognizing and internalizing Mandar cultural values, Unasman students develop greater awareness of their identity and environment.

This is important in the context of globalization, where students are expected to maintain local character despite living amidst modernization and technological advances. Values like sipakatau, sipakalebbi, and sipaingarang, for example, strengthen academic and interpersonal ethics among students. (4) Holistic Student Character Formation The observations and interviews in the study show that students involved in ethnocultural-based learning processes demonstrate improvements in character aspects.

Overall, the implementation of ethnocultural values in the learning process at Al Asyariah Mandar University makes a tangible contribution to shaping students' characters who are not only intellectually intelligent but also ethical, culturally aware, and socially sensitive. This strategy becomes a model of local-based character education that is relevant to be applied in other higher education institutions with their respective cultural contexts. This is supported by Rianto's (2009) opinion. What are the supporting and inhibiting factors in the implementation of ethnocultural-based learning at Al Asyariah Mandar University

Obstacles:

Lack of guiding documents and standardization of ethnocultural practices, so there are not always official curricula, syllabi, and teaching guidelines specifically regulating how to

incorporate Mandar culture or other ethnic cultures into higher education learning materials.

(2) Limitations in the competence of lecturers/instructors, where lecturers may lack educational background or experience in local/ethnocultural culture or methods of teaching culture. There is a lack of specialized training/in-service training on local cultural pedagogy.

(3) Time and curriculum workload, because the curriculum material is already dense; adding elements of local culture can be seen as an additional burden, making it difficult to insert without cutting other material.

(4) Some members of the academic community (lecturers and students) may be less aware of the importance of culture-based learning or less interested. Students from outside the region or with different cultural backgrounds may find the local culture less relevant, making it potentially monotonous for them.

Thank You Note

A thank you note is conveyed to the academic community, lecturers, and students as informants, because this research cannot be separated from the support, assistance, and prayers from various parties who have contributed, both directly and indirectly.

CONCLUSION

The implementation of ethnocultural values in the learning process has proven effective in shaping students' character, particularly in terms of responsibility, tolerance, appreciation of local wisdom, and strengthening cultural identity. Integrating local cultural values into teaching materials, instructional methods, and campus activities can create a more contextual, humanistic learning environment rooted in the noble values of society. This shows that cultural preservation is not only relevant in social

contexts but also makes a tangible contribution to character education in higher education.

RECOMMENDATION

Practical suggestions include consistently integrating local ethnocultural values into the curriculum, teaching methods, and student activities as a strategy for character development based on local wisdom. For theoretical development, it is necessary to develop a more systematic educational framework for character building based on ethnoculture, combining pedagogical approaches with local cultural values so that it can be adopted by other universities with different cultural contexts. For future research, it is recommended to conduct further studies using quantitative or mixed-method approaches to measure the concrete influence of ethnocultural implementation on specific aspects of character, such as integrity, responsibility, or students' social concern.

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