



## PENDIDIKAN BUDAYA LOKAL DI MANGGARAI

Fransiska Widyawati<sup>1</sup>, Yohanes S. Lon<sup>2</sup>

Universitas Katolik Indonesia Santu Paulus Ruteng  
[fwidyawati10@gmail.com](mailto:fwidyawati10@gmail.com), [yohservatiusboylon@gmail.com](mailto:yohservatiusboylon@gmail.com)

### Abstrak

Keunikan setiap budaya tidak diragukan lagi merupakan aset bagi bangsa. Namun, globalisasi telah membuat budaya global yang kuat mendominasi dan melemahkan budaya lokal. Kajian ini penting untuk menjaga dan memperkuat budaya lokal seperti budaya Manggarai. Riset ini menemukan bahwa 1) Pendidikan budaya sangat kodrat bagi manusia sehingga kodrat manusia hanya dapat diungkapkan melalui pendidikan dan kebudayaan. 2) Pendidikan budaya lokal membangun sikap, pengetahuan, dan keterampilan agar peserta didik mengenal dan mencintai lingkungan fisik, sosial, budaya, dan spiritual daerahnya. 3) Pendidikan budaya lokal memberikan kontribusi yang sangat positif bagi pelestarian dan pengembangan kearifan lokal, dan akan bermanfaat bagi pembangunan nasional dan peradaban global. 4) Pendidikan budaya lokal harus mengikuti perkembangan dan kompetensi peserta didik serta harus luwes dalam jenis, bentuk, dan susunannya. Penelitian ini merekomendasikan kerjasama dan keterlibatan pihak-pihak seperti pemerintah, lembaga pendidikan, dan masyarakat untuk mensukseskan pendidikan budaya lokal di Manggarai. Terutama direkomendasikan kepada pemerintah daerah untuk memberikan dukungan hukum, politik, dan penganggaran.

**Kata Kunci:** Budaya; Lokal; Manggarai; Pendidikan

## LOCAL CULTURE EDUCATION IN MANGGARAI

### Abstract

*The uniqueness of each culture is undoubtedly an asset to the nation. However, globalization has made strong global culture dominate and weaken the local cultures. This study is essential for maintaining and strengthening local cultures such as Manggaraian culture. It argues that 1) Cultural education is so natural to man that human nature can only be revealed through education and culture. 2) Local cultural education builds attitudes, knowledge, and skills so that students know and love their area's physical, social, cultural, and spiritual environment. 3) Local cultural education contributes very positively to the preservation and development of local wisdom, and it will be helpful for national development and global civilization. 4) Local cultural education must follow students' development and comprehensible competence and must be flexible in type, form, and arrangement. This study recommends the cooperation and involvement of parties such as the government, the educational institute, and the community to succeed in the local cultural education in Manggarai. It is especially recommended for the local government to provide legal, political, and financial support.*

**Keywords:** Culture; Education; Manggarai; Local

## INTRODUCTION

Indonesia has a diversity of ethnicities, religions, races, and groups. Each tribe, religion, or group has its own culture and develops it according to geographical conditions, ecosystems, forms of livelihood, and the experience of interaction with other cultures. Furthermore, the diversity of geographical environments, ecosystems, livelihoods, and has enriched Indonesia's cultural diversity. Thus, the hunter-gatherer social environment encourages the creation of a hunter culture. The fishing environment produces a fisherman culture. The farmer's environment creates a cultured agricultural society. From Sabang to Merauke, hundreds of cultures; have become beautiful mosaics that decorate and beautify the Republic of Indonesia (NKRI). This diversity makes Indonesia a multicultural country.

Cultural diversity is undoubtedly an asset to the wealth of the Indonesian nation. Cultural diversity often gives birth to economic diversity, social diversity, artistic diversity, and diversity of values and social interactions. Cultural diversity contributes to the beauty of Indonesia and becomes a potential tourist attraction and a source of inspiration for innovation in creative industries in various fields. Cultural diversity enriches creations in music, fashion, film, and crafts. This diversity has been an attraction or lure that brings foreign tourists to Indonesia (Antara & Yogantari, 2018). Cultural diversity also enriches Indonesian national culture and fosters the spirit of true brotherhood without discrimination. In addition, this diversity is a source of knowledge for both residents and world scientists.

Since the beginning of Indonesian independence, the founding fathers have respected and interpreted the significance of regional (local) cultures to the nation's life positively. The existence of regional cultures contributes significantly to

the formation of national identity. The existence of regional culture gives meaning to the image of the Indonesian nation in the eyes of the world. For such reasons, the founding fathers legally protected regional culture by explicitly mentioning it in Article 36, Chapter XV of the 1945 Constitution. In the elucidation of Article 36, it says: In the regions possessing languages of their own, which are well preserved by the people (such as Javanese, Sundanese, Madurese and other languages), those languages will be respected and preserved by the state. These languages are also part of the living Indonesian culture. The state respects and protects local culture as part of Indonesian culture when the culture is lived and preserved by the local community.

However, in the era of globalization and digital technology, the existence of local culture was experiencing shocks and threatened with extinction due to globalization and modernization. The advantage and superiority of global culture or modern culture from outside often make many young people in local communities more interested in global and modern culture or culture from outside. Many young Indonesians forget their own culture and do not care about its existence and sustainability. Such a situation will become even more dangerous because of the government's lack of attention to preserving local culture. Irmania (2021) notes that the threat of foreign culture to local culture is evident in the younger generation, who are no longer interested in batik heritage, galago performances, bamboo angklung, kulintang, Dayak arts and many other cultural heritages. They slowly forget their identity as Indonesians so that their national identity is eroded and replaced by a global identity (Azima, Yayang and Dewi, 2021; Ruli, et.all, 2020).

Various studies show that the extinction of local culture occurs because the people do not have a sense

of pride in their own culture when encountering a more assertive foreign culture. Studies by Perwira (2011) and Riski Adi (2011) found that much younger generations were no longer interested in their cultural heritage. Most of them were more interested in foreign cultural products. They have even forgotten their identity as Indonesians because of globalization. Globalization has eroded the sense of nationalism of the younger generation. Globalization can override feelings of national solidarity that were previously guaranteed by law (Azima, Yayang and Dewi, 2021).

In the context of Indonesia, national identity as a nation is essential for the life and unity of the nation. The loss of cultural pride from a community is certainly very vulnerable to the sustainability and survival of a nation. Therefore, a cultural community needs to be sensitive to the threat of globalization. Here the cultural community needs to be sensitive to the threats and vulnerabilities caused by globalization. This concern must be owned by all parties, such as the government, traditional institutions, and educational institutions. All parties must play an active role in preserving regional culture per their respective functions.

This article will highlight the importance of local cultural education in formal education in Manggarai. Several questions will be elaborated on in it. Why should cultural education in the Manggarai region be taught in formal education? How is it implemented in schools? Who should be responsible and involved in its implementation? So far, there is no specific study on this issue. There were many studies on Manggarai Culture in general (Bagul, Janggur, Widyawati etc). Kanis Barung and Zacharias Angkasa wrote books on local culture education, but those studies did not cover the many aspects of local wisdom in Manggarai. This study will try to

present much more comprehensively local cultural education.

## **METHOD**

This research uses a literature and field study approach. A literature study was conducted to obtain data related to globalization and government regulations on local content education. The literature study also includes various researches on the impact of globalization on regional culture and the nationalism of its citizens. All this data is fundamental to forming a more comprehensive framework of thinking about local cultural education.

Field studies are directed to find data on problems that are currently happening among young people in Manggarai. The approach used is qualitative and data collection using observation (observation). The things observed were related to lifestyle, dress patterns, attitudes towards foreign cultures and Manggarai culture. Observations were made directly in the field, namely in the everyday world, and by watching and observing the YouTube of the young generation of Manggarai.

## **GLOBALIZATION AND MANGGARAI CULTURE**

Globalization is a process where human interaction is relatively independent of geographical areas, making this world a big village without any border. It impacts changes in society and their environment, especially changes in attitudes and orientations towards local cultural values. Globalization gives rise to global culture and causes the intensity of cultural contact between ethnic groups and with cultures from outside. In the era of globalization, human mobility from one place to another is also very intense/high and fast. Global pop culture will also become a trend everywhere. Therefore, hyper-globalists conclude that cultural globalization is homogenizing the

world by carrying the packaging of American popular culture (I. Made Gede Arimbawa, 2012).

Globalization may marginalize powerless people in economics, knowledge, access, skills, and culture. Globalization may also lead to disruptions or disturbances that cause anxiety and uncertainty. Alvin Tofler, in the nineteenth century, had predicted a disruptive world situation by using the expression *terra incognita*, where local people felt alien to their cultural environment. Cultural globalization can certainly threaten and damage the heterogeneity of local culture with all its local wisdom. When a global culture has a stronger appeal, local culture will be dragged into it and threatened for its survival. A strong culture will dominate and weaken a local culture. Here the local culture cannot compete in political, social, educational, economic and technological life. Globalization can quickly destroy local cultures and further break down the dividing walls between countries or regions.

Keninchi Ohmae (1990) emphasized that globalization brings an ideology that is global and threatens the process of forming a nation-state because globalization is essentially borderless. According to Ritzer and Goodman (2005), modern collective life is like a giant armoured vehicle speeding up to a certain extent. It can be steered but is also in danger of getting out of control and causing itself to be crushed. This giant armoured will destroy anyone who opposes it, and while sometimes taking a steady path, it can also sometimes veer off in previously unimaginable directions. Its journey was not unpleasant or useless; sometimes, it is fun and changes as expected. However, as long as these institutions of modernity continue to function, we will never be able to fully control both the direction and the speed of their travels. We will never feel safe because the area it explores is full of danger.

Nowadays, competition between global (foreign) culture and local culture is increasingly felt in Manggarai. Teenagers in Manggarai easily access news, music, movies, and people's lifestyles in other countries through the internet. The acceleration and openness of information have changed the lifestyle and perspective of the young generation in Manggarai. The presence of digital technology encourages the younger generation to abandon their cultural and religious values and then pursue the values of freedom, hedonism, parties, and promiscuity. Likewise, there are signs of leaving Manggarai culture and switching to foreign cultures such as art, fashion, hobbies, food tastes, entertainment, language, lifestyle, interaction with parents, interaction with teachers/lecturers, secularism culture and pragmatism. For them, globalization is associated with progress, efficiency, and effectiveness that are all practical. Local culture is considered complicated and obsolete (Suryanti, 2007).

There is a sign that the younger generation of Manggarai is prouder of foreign cultures than their own. In terms of dress, for example, they choose to wear "tight pants" or sexy mini skirts for their popularity as beautiful and sexy women. They prefer to watch and imitate Korean or Hollywood box office films rather than cultural arts performances, theatre and operettas of local figures. They also know and love foreign dances and songs more than Manggarai dances and songs. Teenagers prefer to use a foreign language (English) rather than the Manggarai language in many places. They prefer to eat fast food (fast food), pizza, spaghetti, hamburgers, and fried chicken rather than local food. Deviant behaviour appears among students and the younger generation, such as motorcycle gangs, brawls, free sex, and abortion. Recently, it was pretty viral for a high school student from East Manggarai who held a western-style party like a

students' party in a Western country after completing the final high school exam. They dance in a robust and sexy style.

The process of marginalizing Manggarai culture becomes even more concerning when the development of digital technology triggers various kinds of innovations and changes. People who choose to stick with the old way or the old (local) culture will lose out to those who prefer the new, more global and more vital culture. In many cases, advances in digital technology cause disruption or disruption toward the order of human life. The disruption becomes accurate when there is a shift in people's activities from the real world to the virtual world and a shift from human power to machine power or computers or robots. The same disruption also fosters a post-truth culture that triggers the spread of hoaxes, fake news, and online fraud. Teenagers are proud to call themselves the millennial generation, who tend to be individualistic. As a result, local culture is increasingly being displaced and marginalized. Sooner or later, the Manggarai people become spectators of their own culture. Here the expression of the Manggarai people, "long ata lonto, lonto ata long" (meaning immigrants become owners, local people become foreigners or wanderers in their territory) will come true.

In the era of globalization, a sense of pride and concern for preserving Manggarai culture is less embedded in the younger generation. This can happen for practical and economic reasons (Campbell in Subroto, 2008). The main factor in the extinction of pride in a language/culture is the speakers/owners themselves. When young people and children feel that their parents do not have adequate knowledge of a language/culture, then that culture/language is not worthy of being inherited and then left by them. Furthermore, the loss of pride in culture occurs because the regional culture/language is considered and

positioned as ancient, behind, and against progress.

Manggarai culture is unique and has extraordinary spiritual, social and cultural wealth. Manggarai culture was born to fulfil the spiritual longing of the community, and its local rites are essential spiritually and materially for the community. Manggarai culture is unique according to its environment, expressed in traditional ceremonies, traditions, songs, and dances. Manggarai culture has mythical, magical, cosmic and religious values. The people are one with nature and realize themselves as part of nature. For them, nature is a source of life that affects their lives. The expressions "*par awo, kolep salé*" (sun-rising in the east and sunset in the west) or "*ulun lé wain lau*" (from upstream to downstream) or "*oné leso salé oné waés lau*" (go with the sunset and flow with the water to the sea) describe their closeness and unity with nature. They have many stories and taboos showing that their ancestors came from certain types of fauna or flora (Lon & Fransiska, 2019). For them, everything is directed toward life in harmony with nature and tries to avoid everything that results in conflict with nature. Nature is a macrocosm, and humans are a microcosm. Therefore, humans must try to harmonize and unite their lives with nature. Harmony and balance also occur with God and others to produce inner peace (Lon, 2020)

Like other cultures, Manggarai culture also has values, moral sources, knowledge and policies in managing a social life and resolving conflicts and various problems in a good and proper way. These values and knowledge become a system of local wisdom that is valued by the community. Local wisdom usually contains values that become the habits of the community and are valued as a source of a moral community. Local wisdom is fundamental in solving various problems or difficulties. All of this is important to build solidarity between local communities to preserve and

nurture nature. Empowerment of local wisdom will enrich and strengthen the resilience of a national culture. Empowerment efforts can be carried out formally and informally. This cultural attitude becomes complete when efforts to improve the quality of life in a modern economic and technological system do not disturb the order of harmony between humans and their natural surroundings.

Local wisdom in the Manggarai community is expressed in various customs, rituals, songs, dances, stories and proverbs. Bringing offerings to springs is local wisdom in maintaining springs. The various stages in the marriage ceremony are a form of local wisdom in maintaining the unity and integrity of the community and spouse. Likewise, local wisdom is expressed in various proverbs (*go'ët*). *Go'ët uwa haéng wulang langkas haéng ntala* motivates people to have highest ambition or dream in life. The *ngkiong* song raises awareness to be in harmony with nature, and the song "bombing Beli" reminds them how to face any life changes. The *ndundu ndaké* dance that follows the movement of birds in the air shows its closeness to nature. For them, living in harmony with nature means living in harmony with the creator of nature.

Al Wasilah et al. (2009) argue that if cultural potential becomes an essential part of national education, national identity will be easily formed. With its various implications, globalization can no longer defeat and reduce local and national cultural values. Therefore, the development of local culture is very influential in forming a young generation with character and community resilience. The development of local culture will strengthen the identity of its citizens and be able to filter out the influence of other cultures so that only positive values are accepted in their interactions. Interaction with other cultures strengthens the existence of local culture and enriches it. So,

empowerment of local wisdom is crucial in the development of Manggarai culture because it will affect the resilience of a culture. The empowerment effort should be carried out through formal education because the situation in Manggarai is in a weak socio-economic position.

## CULTURAL EDUCATION

Education plays a very significant role in human life. Driyarkara (Lon, 2019) sees education as a process of humanizing humans. Education is a process of perfecting all individuals as students, which includes their intellectual, mental, emotional, intention and consciousness potential as human beings. Education always aims to foster human beings to become more human and develop their hidden human potential. Article 1 of Law Number 20 of 2003 concerning the National Education System emphasizes that education is a conscious and planned effort to have religious-spiritual strength, self-control, personality, intelligence, character, and skills. National education is based on Pancasila and the 1945 Constitution, rooted in Indonesian national religious and cultural values.

Education has a robust relationship with culture. It is a process of socializing values, knowledge, attitudes and skills. Here, values refer to cultural values passed on to the next generation for the sustainability and survival of the existence of a society. Tilaar (2007) argues that the educational process is acculturation. Education is a transformation of the socio-cultural system from one generation to another in a society. There is no culture without education and vice versa; education is always within the scope of culture. Tilaar (2007) asserts that national education must bring students to awareness as a nation. Thus, cultural education is a necessity

for humans. According to Sukmadinata (in Ruyadi, 2010), there are three crucial characteristics of education, namely 1) education contains values and provides value considerations; 2) education is directed at life in society, and 3) the support of the community environment influences the implementation of education.

Cultural education is so natural to man that human nature can only be revealed through education and culture. In the 18th century, Johann Gottfried Herder said: that humans are born twice. First, born naturally and second-born culturally (King, 2016). For Herder, culture is a source of humanity. All nations, tribes or societies have their own culture. Pope John Pope II says: Man is understood when he is situated within the sphere of culture through his language, history, and the position he takes towards the actual events of life, such as birth, love, work and death. At the heart of every culture lies the attitude man takes to the greatest mystery: the mystery of God." Different cultures are different ways of facing the question of the meaning of personal existence. When this question is eliminated, nations' culture and moral life are corrupted. For this reason, the struggle to defend work was spontaneously linked to the struggle for culture and national rights) (Centesimus Annus 1991).

Cultural education has several characteristics. First, education and learning of cultural values is not verbal (done only with words) but emphasizes real experience, either through observation or imitation (principle of learning by doing). Second, learning must be based on the experience of the surrounding environment and daily experience (from life experience). Students are exposed to culture. Third, learning cultural values is democratic, where children are allowed to experiment directly in their cultural environment. Fourth, learning should be able to explore motoric

competencies and pay attention to aspects of the specification of existing cultural values. Fifth, learning cultural values prioritizes human values, communication and relationships.

According to Al Wasilah (2009), cultural education must be based on experience. It should be tested for a long time (even centuries). It can adapt to new cultures and become part of people's daily lives. Culture can be practised by individuals and society, dynamic and continuously changing, and closely related to belief systems. Olim et al. (2007) argue that cultural education is an indigenous learning style in which approaches and strategies for acquiring knowledge and skills accommodate and are rooted in the cultural entity itself, which lasts as old as the culture itself. In local cultural education, the values of local wisdom, traditional cultural values and awareness of the benefits of local wisdom are instilled for the resilience of culture and society. This awareness can direct the younger generation to implement and love some elements of local wisdom. It also encourages them to interact with the community by building a pattern of harmonious interaction, mutual respect and mutual support. At the same time, Kurt Baler (in Aryani, 2006) argues that the value of local wisdom or cultural value is a price or pride that is attached to the cultural patterns of the community, such as language, customs, beliefs, laws and forms of social organization developed by the community. If these values are taken from their cultural roots, the community will lose its identity and identity and lose a sense of pride and sense of belonging.

## **LOCAL CULTURAL EDUCATION IN MANGGARAI**

Currently, local cultural education has become a trend in Indonesia. The Central Government, through various regulations, has encouraged local governments and

their communities to develop local cultural education. In the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 79 of 2014 concerning Local Content Curriculum 2013, it is stated that local cultural education is one of the local content curricula, which is called local content (*Mulok-Muatan Lokal*). It was explained that *Mulok* is a study material or subject in an academic unit that contains content and a learning process about local potential and uniqueness so that students understand and love the advantages and wisdom of the local culture. "*Mulok*" learning forms attitudes, knowledge and skills in students so that they know and love the natural, social, cultural and spiritual environment in their area. *Mulk* also contributes very positively to the preservation and development of local excellence and wisdom in national development and global civilization. "*Mulok*" development must follow the development of students, the integrity of the child's competence, flexible in type, form and arrangement. Local content education requires political, legal, financial and resource support from the provincial, district and education units following their respective authorities. Its development must involve school elements, local resource persons, and related parties (Articles 3-10).

The above regulation has been reinforced by various other government regulations such as Law of the Republic of Indonesia Number 5 of 2017 concerning the Advancement of Culture, Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 57 of 2014 concerning the 2013 Curriculum for Elementary Schools/Madrasah Ibtidaiyah, Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 67 of 2013 concerning the Basic Framework and Curriculum Structure of Elementary Schools/Madrasah Ibtidaiyah, Regulation of the Minister of Education

and Culture of the Republic of Indonesia No. 61 of 2014 concerning Education Curriculum in Basic Education and Secondary Education, and Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 35 of 2018 concerning Amendment to the Minister of Education and Culture Regulation Number 58 of 2014 concerning the 2013 Curriculum for Junior High Schools/Madrasah Tsanawiyah. These various regulations provide space for various parties to develop local cultural education. However, this juridical support is not sufficient because it requires the political will and financial support of the regional government and the participation of various parties in the region.

In the context of Manggarai, local cultural education is very urgent for several reasons. First, Manggarai cultural education is a form of recognition and appreciation of the richness of local culture. It also shows that local culture has a spiritual wealth for people's lives and a close and integral relationship with their environment. Local cultural education emphasizes the significance of local culture in developing the social solidarity of its people and shows its stimulative function, artistic, historical, ecological, and even mystical nuances. Local cultural education is undoubtedly a response to the importance of local wisdom. In his study, Alwasilah (2009) found several traditional educational practices (Ethno-didactic) that have proven effective in preserving the environment.

Second, Manggarai culture has a wealth of cultural values and local wisdom. Manggarai culture upholds the harmony of life between humans and the surrounding environment. The community has its local wisdom. Local wisdom can be used as a socio-cultural mechanism for the sustainability of society. Local wisdom is essential to build brotherhood and solidarity between citizens. Mufid (2010) argues

that local wisdom is one source of community cultural knowledge. According to Wuryandari and Rahardi (2020), local wisdom is essential for the conservation and preservation of natural resources, human resource development, cultural and scientific development, sources of advice/belief/literature and taboos, and building community solidarity and integrity, and community politics. Good local cultural values should be passed on to the younger generation to foster the pride and greatness of culture and society.

Third, Manggarai cultural education is urgent because of the emergence of teenagers or young people starting to feel foreign to Manggarai culture (songs, dances, languages, etc.) and prefer western culture, Korean films, Chinese products so on. This, of course, affects their character and the sustainability of the Manggarai culture. If this is allowed, the local culture is increasingly displaced and marginalized. Sooner or later, the Manggarai people become spectators of their own culture and become strangers in their land. On the other hand, foreign cultures and migrants become owners of Manggarai land as stated in the Manggarai expression "long ata lonto, lonto ata long" (immigrants become owners, local people become foreigners or wanderers in their territory).

Fourth, no character education model follows the religion and culture of Manggarai. So far, Manggarai local cultural education is still a concern and is still sporadic. The government has not planned it systematically and comprehensively. The sources and learning media are also not adequate. In some places, Manggarai cultural education is carried out by relying on books by Kanis Barung or books of Zacharias Angkasa. These two books cannot be used as resource books because their contents are still limited and not comprehensive. Furthermore, each school applies those books

according to their circumstances and abilities.

Fifth, the Manggarai community has a deliberative educational model and the local wisdom in educating children. They have a tradition of transmitting fundamental ideas regarding the nature of the world, humans, knowledge and values. They have local wisdom in educating children. For example, the vision of education is indicated in the expression "*uwa haéng wulang tangkas haéng ntala*" (grow up to the moon, develop up to the star). They also have a tradition of what wai in which the students are given support and motivation to study. In this ritual, parents always say *go'ét lalong bakok du lako, lalo rombéng du kolem* (when you leave, you are white colour, but when you come back, you are colourful). There are several previous studies on this issue, such as those by Frans Borgias, Lon and Widyawati (2017), Lon (2015)

Finally, every Manggarai child has the right to be raised and educated according to his/her culture. For a long time, Manggarai society has been dominated by the Western educational mindset so that they are not aware of and forget the superiority of local wisdom. Local cultural education is based on local wisdom proven to make the community survive from century to century. Fortunately, various references to local Manggarai cultural education have been made available. Many studies on Manggarai culture were carried out by both native and non-native Manggarai writers. For example, books written by Anton Bagul Dagur, Petrus Janggur, Adi Nggoro, Ino Sutam, Lon and Widyawati and so on. These books can be used as references to develop local Manggarai cultural education.

Manggarai cultural education should not direct students to be ethnocentric and primordial in its implementation. On the other hand, such education fosters respect and appreciation for other cultures,

respects differences and builds friendships. Manggarai cultural education must be in the context of the nation-state and nation-building. Pride in one's own culture should foster a love for the Republic of Indonesia. In this way, regional culture helps form a modern state (Tilaar, 2007) and becomes the guard of defence of national cultural identity. Local cultural education will provide a vast space for schools to play a role and have the task of reproducing culture and social reproduction, especially at the national level and developing the civilization of the Indonesian nation. Local cultural education will function as a marker or differentiator of the nation's character, binding togetherness as citizens, and a driving force in achieving national goals (Parwito, 2013).

Manggarai cultural education certainly makes students love culture, especially the Manggarai language as a mother tongue. Their cultural identity will be formed through their mother tongue, including their way of life and way of thinking. By learning local languages at school, cultural identities and ways of thinking are formed by the community. On the other hand, if children only learn foreign languages and ignore regional languages, their cultural identity is threatened, and foreign mindsets erode their mindsets. Furthermore, if that happens, then cultural colonization has taken place. One of the goals of Manggarai cultural education is for students to be aware of the nature and importance of Manggarai culture in the life of the nation and as global citizens.

Manggarai cultural education is also an educational approach that integrates local wisdom in its practice. Here local wisdom becomes the breath or soul of all elements of Manggarai cultural education, starting from the curriculum, teaching-learning process to evaluation. This approach tries to keep students from being uprooted from their cultural roots because they understand and realize the meaning of

local wisdom in their community. This approach must also predict the changes and how local wisdom will respond to them.

Manggarai cultural education must meet the psychological and pedagogical principles according to students' level of education. Therefore, the sourcebook for Manggarai cultural education contains good and interesting communication and information strategies. In the public context, local, national and global national media support is certainly highly expected.

Furthermore, Manggarai cultural education must be protected by law so that it binds all its people. Manggarai cultural education will be easily ignored without legal protection because it is considered outdated, old-fashioned, obsolete, and impractical. Therefore, regional regulations are crucial for realizing a systematic and comprehensive Manggarai cultural education. This regional regulation indeed regulates cultural preservation that all parties must carry out. When all elements of society do something positive for their culture, then that culture will be sustainable. As long as people do not care about their own culture, the threat of extinction is clear. Therefore, decision-makers have very strategic responsibility and role. The executive and the legislature must cooperate in formulating a regional regulation that ensures the preservation of Manggarai culture. The regulation includes and regulates patent rights for ancestral cultural works so that other countries do not claim them.

In addition, Manggarai cultural education requires political and financial support from the local government. The government should care for and preserve a culture that requires political will and funds to finance all its activities and programs. Without legal standing, cultural education is in danger of failing its implementation. The government can also build a cultural centre as a place

for performing and learning the cultures.

A team at Universitas Katolik Indonesia Santu Paulus Ruteng is currently trying to compile a Manggarai cultural education book for elementary school children. The themes raised include types of games, songs, fairy tales, household equipment, work equipment, names of flora and fauna, village structures and everyday life, attitudes and behaviour, customary procedures and rites. The existence of this book can certainly help fill in the gaps. However, its presence requires support from the government.

## **CONCLUSION**

Manggarai culture is unique and rich in spiritual, social, cultural, and political dimensions. This uniqueness and wealth are very strategic for the character education of the younger generation and the formation of identity or identity as Manggarai people. This uniqueness and wealth are also crucial for forming his identity and solidarity as an Indonesian citizen. However, currently, the richness and superiority of Manggarai culture are being degraded due to globalization and technological advances, which are very strong in promoting global culture. As a result, many young people do not care about Manggarai culture.

In order to cope with the negative impacts of globalization and advances in digital technology, it is necessary to preserve and conserve Manggarai culture through education of Manggarai culture in formal schools. The education aims to form and build students' cultural identity and identity in Manggarai and preserve Manggarai culture in the 4.0 era. The mission of local cultural education is undoubtedly related to developing the nation's character (nation-state) and defending local and national cultural identities. Here the school will become

an institution of cultural reproduction and social reproduction.

For Manggarai cultural education efforts to be successful, it requires the cooperation of all parties, especially the government, educational institutions, and the community. The team is currently trying to compile a Manggarai Culture education resources book for elementary school children. The government must support this effort. Government support must be political, juridical and financial. There are three things the government should do. First, stipulate a local regulation on Manggarai culture and cultural education; second, include the Manggarai cultural education program as a strategic program; third, prepare a particular budget for Manggarai cultural education. Policy support and government political will are urgently needed to legitimacy local cultural education and its sustainability.

## **REFERENCES**

- Alwasilah, A. Chaedar, dkk. 2009. *Etnopedagogi Landasan Praktek Pendidikan dan Pendidikan Guru*. Bandung: Kiblat
- Amirrachman, Alpha (ed.). 2007. *Revitalisasi Kearifan Lokal: Studi Resolusi Konflik di Kalimantan Barat, Maluku dan Poso*. Jakarta: ICIP
- Antara, Made dan Made V. Yogantari. 2018. Keragaman Budaya Indonesia Sumber Inovasi Industri Kreatif. *SENADA* (seminar nasional Desain dan Arsitektur), Vol 1, 292-301
- Aryani, I.K. 2006. *Pendidikan Nilai dan Moral*. Purwakarta: Karya Swadaya Mandiri
- Ayatrohaedi. 1986. *Kepribadian Budaya Bangsa*. Jakarta: Pustaka Jaya.

- Azima, S. Nishfa, Yayang Furi F. dan Dinie A. Dewi. 2021. Pengaruh Masuknya Budaya Asing Terhadap Nasionalisme Bangsa Indonesia di Era Globalisasi. *Jurnal Pendidikan Tambusai*, Vol 5 No 3, 7491-7496.
- Azra, Azyumardi. 2002. *Reposisi Hubungan Agama dan Negara: Merajut Kerukunan Antarumat*. Jakarta: Kompas.
- Busrizalti. 2013. *Negara Kesatuan, HAM & Demokrasi serta Ketahanan Nasional*. Yogyakarta: Total Media.
- Irmania, E. 2021. Upaya Mengatasi Pengaruh Negatif Budaya Asing terhadap Generasi Muda di Indonesia. *Jurnal Dinamika Sosial Budaya*, Vol 23 No 1, 148-160.
- King, Brian. 2016. Herder & Human Identity. *Philosophy Now A Magazine of Ideas*, 2022. [https://philosophynow.org/issues/112/Herder\\_and\\_Human\\_Identity](https://philosophynow.org/issues/112/Herder_and_Human_Identity)
- Made Gede Arimbawa, I. 2012. Basis Pengembangan Desain Produk Keramik pada Era Pasar Global. *Mudra Jurnal Seni Budaya*, Vol. 26 No 2.
- Maryani, E. 2011. Kearifan Lokal Sebagai Sumber Pembelajaran IPS dan Keunggulan Karakter Bangsa. Bandung: *Makalah Pada Konvensi Pendidikan Nasional IPS (KONASPIPSI)*.
- Mufid, A. Syafi'i. 2010. Revitalisasi Kearifan Lokal dalam Pemberdayaan Masyarakat. *Harmoni- Jurnal Multikultural & Multireligius*, Vol. IX No. 34, 83-92.
- Ohmae, Kenichi. 1990. *The Borderless World*. Harper-Collins.
- Olim, A. Dkk. (2007. *Teori Antropologi Pendidikan, Ilmu dan Aplikasi Pendidikan*". Bandung: Pedagogiana Press.
- Parwito & Drajat, K.T. 2013. *Konstruksi Identitas Kultural Masyarakat Pluralis dalam Terpaan Masyarakat Globalisasi*. *Jurnal Mimbar*, 29 (1), 111-120.
- Ritzer, G dan Goodman, D.J. 2005. *Teori Sosiologi Modern*. Jakarta.
- Ruli, R., Ida Bagus Brata, & Ida Bagus Nym Wartha. 2020. Strategies For Facing The Challenges Of Global Cultural Flow Through Culture-Based Character Education. *Jurnal Pendidikan Dan Kebudayaan Missio*, 12(2), 130-139. <https://doi.org/10.36928/jpkm.v12i2.419>
- Ruyadi, Yadi. 2010. Model Pendidikan Karakter Berbasis Kearifan Budaya Lokal (Penelitian terhadap Masyarakat Kampung Benda Kerep Cirebon Provinsi Jawa Barat untuk Pengembangan Pendidikan Karakter di Sekolah. *Proceedings of the 4th Internasional Conference on Teacher Education; Join Conference UPI & UPSI* Bandung, Indonesia, 8-10 November 2010.
- Sedyawati, Edi. 2007. *Keindahan dalam Budaya. Buku 1 Kebutuhan Membangun Bangsa yang kuat*. Jakarta: Wedatama WidyaSastra
- Subroto. 2008. Ancaman terhadap Kelestarian Bahasa dan Upaya Mengatasinya. *Kongres Nasional Bahasa dan Adat*. Panitia Kongres Nasional Bahasa dan Adat Gorontalo I. Universitas Negeri Gorontalo.

- Suryanti, E. 2007. *Antisipasi Strategis Perang Nilai Budaya Lokal di Area Global*. Yogyakarta: Bappeda Provinsi DIY.
- Tilaar, H.A.R. 2007. *MengIndonesia Etnisitas dan Identitas Bangsa Indonesia*. Jakarta: Rineka Cipta.
- Wuryandari, Wuri dan R. Kunjana Rahardi. 2020. The preservation of Local Values in "The Blessing Chant Local Values of Mount Merapi" Tradition Through Education: An Antropholinguistic Study. *Jurnal Kata, Penelitian tentang Ilmu Bahasa & Sastra*. Vol 4 No 2, 314-329.