



The Value of Social Studies Education in Shaping Character in The Implementation of the Mombowa Tumpe Ceremony

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Abstract:- The current era of globalization which is accompanied by the development of science and technology is the result of the development of human thinking, which can meet the needs of life practically and efficiently. However, the development of science and technology does not always have a positive impact, on the other hand, technological developments also have a negative impact on the order of human life. Various social phenomena that were once considered taboo are now considered ordinary and can become a trend for today's society. Understanding value is a treasure trove for experts to interpret value itself, because each is based on a theoretical, empirical, and analytical perspective. The analysis of the value of social studies education in the formation of character and social relations through the Mombowa Tumpe ceremony will undergo a change. The formulation of the problem in this research is how to analyze the value of social studies education in character formation through the implementation of the mombowa tumpe ceremony in the Batui indigenous people of Banggai Regency. This needs to get attention from all elements in society, where local cultural values have requirements for the meaning of education. The research method was carried out through direct observation in the implementation of social studies education learning and the social environment of the community through the implementation of the Mombowa Tumpe ceremony. Field studies are carried out through observation, interviews and documentation using documentation photos. The results of the study show that the implementation of mombowa tumpe has the value of social studies education in character formation, including religious education, moral education, and socio-cultural education.



Keywords: *Development1, Social Studies Education2, Character3, Mombowa Tumpe4.*

1. Introduction

Banggai Regency and Banggai Laut Regency have a local culture that has been carried out for generations until now still survives, namely the same traditional ceremony and interconnected. The traditional ceremony was named Molabot Tumbe (Banggai Laut Regency) and Mombowa Tumpe (Banggai Regency) and the procession used maleo bird eggs as a medium in the implementation of the traditional ceremony. This local culture is one of the cultures that is still preserved in the midst of the onslaught of globalization currents today.

The Mombowa Tumpe ceremony is a ritual carried out by the Batui indigenous people of Banggai Regency. The Mombowa tumpe ceremony is a process of collecting Maleo Bird eggs starting from the Batui traditional apparatus, called Bosanyo or Dakanyo who organize indigenous peoples in collecting Maleo eggs.

After the maleo bird eggs are collected, it is then continued with the reading of prayers to give thanks to Allah God Almighty, and ask for guidance and blessings from ancestors through several Kusali. Furthermore, the eggs that have been collected in the wine go to the Dakanyo house (big house) then continued with the procession of sending to the Bosanyo house. The prayer is said by the traditional leader when collecting maleo bird eggs using the Saluan language (the original language of the Batui indigenous people) (Samatan et al., 2021).

Based on the results of Roland Barthes' semiotic analysis of the representation of the molabot tumbe tradition in Banggai, molabot tumbe, is the cultural heritage of the ancestors of the Banggai Nation, with which the two Banggai and Batui traditional entities can represent the value of brotherhood, togetherness, and carried out through meaningful stages, between the two cultural entities, and feel "unity" through Molabot Tumbe.

According to (Hall, 2003) The meaning in the implementation of the Momboa Tumpe ceremony can be seen from the language conveyed with meaning (*meaningfull*), being part of the inseparable procession of the Mombowa Tumpe ceremony. Where the language used is native to each tribe, namely the Saluan language (a representation of the Batui ethnicity), and the Banggai language (a representation of the Banggai ethnicity). Both Banggai and Batui cultures are carried out using their respective regional languages, to maintain the depth of the explicit meaning, through the implied meaning of the mombowa tumpe ceremony.

An annual event in the tradition of mobowa tumpe, which is an event that unites two cultural entities in this tradition is part of mental representation (Hall, 1997), because all parts of the traditional ceremony symbolize their respective traditions, which are still firmly held by these



two sister entities, in addition to the use of language that is part of the symbols exchanged in the Mombowa Tumpe traditional procession.

The Mombowa tumpe ritual has been carried out for generations every year by the Batui indigenous people. The Mombowa tumpe ritual raises the mandate of the King of Banggai (Banggai Laut Regency) to the family in the Batui sub-district area (Banggai Regency) by holding on a royal mandate to the family with a message that has been conveyed from generation to generation until now is maintained in the Batui indigenous people and the

banggai people. The king's message to his son in Batui is: "I entrust this pair of Maleo birds to my family in Batui to be well maintained and someday when the maleo bird lays eggs, the first egg is sent to my family in Banggai and the number of Maleo eggs sent to Banggai describes the number of my family in Batui".

Since then, maleo birds have laid eggs and multiplied, and at that time the Tumpe traditional ceremony was carried out. The problem that occurs today is that the Mombowa Tumpe ceremony has been held 423 times in 2023. However, the implementation of the Mombowa Tumpe ceremony in the Batui community is only used as a ritual to abort the king's mandate even though behind the Mombowa Tumpe ceremony there are requirements for social studies educational values in the development of the character contained in it. Global education requires students to become responsible citizens of the world and be able to become agents of change to combat the negative impacts of globalization (Subiyakto & Mutiani, 2019).

Most people think that education is just a theory of learning in the classroom, but in essence education is not just a theoretical form obtained in school, but must also be applied and explored in daily life through experiences obtained through social interaction and character formation, especially in the implementation of the Mombowa Tumpe ceremony. From the culture of Mombowa Tumpe, a unique and interesting phenomenon emerges, where people gather to collect maleo bird eggs that will be presented to the king of Banggai in Banggai Laut Regency.

This can certainly be seen from the application of Mombowa Tumpe in social studies educational values can be used as a learning experience to build character and guide in daily social life, because learning and education are not only obtained in formal schools. Mombowa tumpe contains social studies educational values including religion, morality and socio-culture. This ritual uses maleo bird eggs as the medium. The maleo bird is an endemic bird in Banggai Regency (Lamadang & Supriatna, 2022).

Some of the educational values inherent in the Mombowa Tumpe ceremony can be a goal to remember cultural arts as appreciation from the wider community, including the educational community in Batui District. As written Zuhdi (2012) deep Kurnianto (2019), the purpose of character education is to teach certain traditional values that are widely accepted as the



foundation of good and responsible behavior. It develops in a person through respect, responsibility, compassion, discipline, loyalty, courage, tolerance, openness, work ethic, and love for God.

While Ratna (2014), stated that all literary, artistic, and cultural works are one of the sources of education. Among the many people who no longer trust their parents, leaders, and governments, or even religion, literature, art, and culture may be influenced by current technological behaviors and developments. So that the source of character education is very important aesthetically, ethically, and logically will make people believe more in art and culture than in scientific narratives, including religion.

The Mombowa Tumpe ceremony as a cultural heritage of the people of Banggai Regency almost does not get attention anymore from the younger generation due to the social changes that exist in today's society, where Batui District is surrounded by many international companies so that the implementation of the Mombowa Tumpe ceremony is almost forgotten.

Therefore, the focus of the research is to examine the value of social studies education contained in the implementation of the Mombowa Tumpe ceremony to build character in the Batui indigenous people of Banggai Regency. The specific purpose that wants to be studied from the Mombowa Tumpe ceremony is to explore the social studies educational values contained in the ceremony. The research conducted is very important to revive the value of social studies education in the Mombowa Tumpe culture to build character in indigenous peoples, especially the younger generation.

2. Literature Review

2.1.State Of the Art

The results of the research on the Value of Education in Malabot Tumpe in Batui, Indigenous Peoples of Banggai Regency, that the culture or ritual that exists in the community to explore its values so that it survives and is preserved. The study of the tumpe/tumbe malabot ritual is one of the efforts to maintain the culture that exists on two islands, namely Banggai Regency and Banggai Islands which contain educational values including religious, moral and social. This ritual uses maleo bird eggs as the medium.

The results of the research on the tumpe ritual game as a product packaged using the RPG Maker MV application, and supported by Coreldraw, SAI paintool and PISKEL. This product is packaged through development and played individually by users and can choose characters according to the characters created in the game. Games integrated with the local wisdom of the tumpe ritual have a positive impact in training students to solve problems, coordinate to find out and imagine, foster motivation, compete, motivate and learn issues and problems (Supandi & Senam, 2019).



The results of the research on intercultural communication on the implementation of the Mombowa Tumpe traditional ceremony in the process of sending maleo bird eggs which require cultural values must be preserved, where the meaning contained in the implementation of the Mombowa Tumpe ritual contains many moral message values, the value of responsibility from the community carried out in accordance with the mandate of the ancestors that every first egg of the maleo bird must be sent to the king of Banggai as the center of the Banggai Kingdom and It is done together starting from the collection process to the implementation and is deliberated into a Batui customary decree to be implemented every summer. (Falimu, 2022).

The results of the study on Actualization of Social Values in The Implementation of The Mombowa Tumpe Ceremony in The Batui Indigenous Communities, Banggai District stated that the Momboa Tumpe ceremony is a ritual that has social value contained in it, namely the idea of explaining an action in an indigenous community including all actions taken by community members. This action also has a good and bad judgment as well as determining whether this is important to do or not (Falimu & Lamadang, 2022).

The results of the research entitled Fighting Culture in Kumbung Village, Lingsar District, West Lombok Regency In relation to educational values Draper (1995) deep Yasa (2020). Every behavior should be guided by religious teachings, which is to always try to eliminate evil influences, do virtue and have good morals so that later they will become mature and mentally mature human beings with good ethics. Tarung Presean is one of the cultural arts that is a collaboration between dance and martial arts, in the culture of Tarung Presean, where a fighter is not a hitman who hurts people, but a fighter is a person who is able to control himself in his art and martial arts. The research that has been described above still does not explain in detail the value of education in the research.

3. Methods

3.1. Research Design

Research design is a series of procedures and methods used to analyze and collect data. as well as strategies that will be carried out by researchers to systematically connect each element of research so that analyzing and determining the focus of research becomes more effective and efficient. According to Silaen (2018) Research design is the design of the entire process required in the planning and implementation of research. According to Umar (2013) Research design can be interpreted as a work plan that is structured in this case the relationships between variables comprehensively in such a way that the research results can provide answers to research questions. The plan includes things that researchers will do, from making hypotheses and their implications operationally to the final analysis.



The data collection techniques used in this study are observation, Cartwright and Atkinson (2009) deep Suharsaputra (2012) Defining observation is a systematic process of seeing, observing, observing, and recording each behavior to determine a goal. Documentation is a method used by researchers to study written objects such as books, journals, documents, regulations, and diaries related to the problem to be researched and can be studied.

According to Arikunto in Imam Gunawan (2013) Interviews are interviews with stakeholders and traditional leaders as well as communities involved in the implementation of the Mombowa ritual tumpe. Population is a collection of objects containing information that attracts attention and wants to be known. This object is called a unit of analysis. This unit of analysis examines the same behavior or the same traits in society. According to Bryman (2012) that what is meant by population is the entire object to be studied. So that the population in this study is the community Batui traditional people involved in the celebration of the Mombowa tumpe ceremony.

According to Sugiono (2017) The sample is the part of the population that is the source of data in the study, where the population is part of the number of characteristics possessed by the population. In this study, the sampling technique is used based on population, by using non-probability sampling with the purposive sampling method where this sampling technique has considerations that have been determined to the respondents.

Non-probability sampling by selecting members to conduct research at random. This method does not use a fixed or standard selection process. In addition, the nonprobability technique does not have the same chance of being sampled. The sampling determination technique used is based on the researcher's consideration of the appropriate sample and is considered to have representative properties.

The analysis method used in this study is qualitative data analysis as according to Bognan & Biklen as quoted Moleong (2007), attempts to manipulate data, organize data, as well as classify into manageable units, synthesize, and look for patterns, understand what is important and what has been learned, and make decisions about what can be told to others.

The data analysis technique is in the form of qualitative descriptive analysis, which is a technique to express and explain the opinions of the respondents based on the respondents' answers through interviews submitted by the researcher.

From the results of interviews and documentation, descriptive data analysis was carried out by explaining objectively and systematically through the situations that occurred in the field.

The research was carried out using a qualitative descriptive method aimed at describing and describing existing phenomena, both natural and man-made, by paying more attention to the problems of characteristics, quality, and the relationship between activities. In addition,



descriptive research does not provide treatment, manipulation or alteration to the variables studied, but describes a condition as it is through observation, interviews, and documentation.

Qualitative descriptive research is a series of activities to obtain data as it is without any pressure and certain conditions whose results emphasize more on meaning. Here, the researcher uses a qualitative descriptive research method because this study explores how the value of social studies education in character formation through the implementation of the Mombowa tumpe ceremony in the Batui indigenous people of Banggai Regency through an interview and documentation approach.

4. Results And Discussion

Based on the results of the research carried out, the implementation of the Mombowa tumpe ceremony in the Batui indigenous people of Banggai Regency has educational values that can be conveyed as follows:

4.1. Religious/Religious Education Values

The implementation of the Mombowa Tumpe ceremony is carried out at the end of the asr prayer. The release ritual was carried out by carrying out prayer readings as a form of gratitude of the Batui indigenous people in harvesting Maleo Bird eggs which will be presented to the king of Banggai in Banggai Laut Regency. In this ritual, it shows that religion is the consciousness that is embedded in the human heart as human nature. The teaching of the Mombowa Tumpe traditional ceremony in indigenous communities is a form of inheritance from generation to generation and as a tool for preserving traditional traditions. Religion is not only concerned with the external aspects of life, but also with the integration of man as a whole into the oneness of God.

The value of religious education is designed to educate people so that they can better follow religious guidance and remember God forever. Religious/religious values contained in the moral message conveyed by traditional leaders in the release of maleo bird eggs are intended as a form of inner reflection in life based on the values of religious obedience. Religious/religious values in the Mombowa Tumpe ritual are personal.

According to Semi (1993:21) added that we do not understand the consequences of their culture unless we understand the beliefs or religions that inspired them. Religion is more about conscience, and man himself. While Religious character is an attitude and behavior that is obedient in carrying out the religious teachings that it adheres to, tolerating the implementation of other religions and living in harmony with followers of other religions (Wibowo & Gunawan, 2015).

From the above opinion, it can be concluded that religious/religious values are the highest and absolute spiritual values and are derived from human beliefs or beliefs. From the results of the



research, it was found that the value of religious education in the Mombowa Tumpe ceremony in religious education, especially social studies education, contains religious character values that can be integrated into every learning in schools and communities. Social studies education is an attitude and behavior that exists in the Mombowa Tumpe ceremony, including tolerance to the implementation of traditional ceremonies.

4.2.The Value of Moral Education

The Mombowa Tumpe ceremony is a tradition that is carried out from generation to generation by the descendants of the Banggai king who live in the Batui District area. This ceremony was carried out to strengthen the relationship. The Mombowa Tumpe ceremony is carried out as a hereditary basis in order to maintain family ties. In the Mombowa Tumpe ceremony, it also has a moral education value where the descendants of the king of Banggai in Batui always maintain the mandate as a responsibility conveyed by the king to his younger brother who lives in Batui.

Morality is the meaning contained in artworks, which is implied through ancestral stories. Morality can be seen as a simple form of subject, but not all subjects are moral (Nardilla, 2021). Hasbullah in (Nila & Amelia, 2023) states that morality is a person's ability to distinguish between good and bad.

The moral values contained in artworks are designed to educate humans about the values of morality, through the values of good and bad behavior, what should be avoided, and what should be done, so as to form an order in interpersonal relationships and provide benefits in the social order of what is done is considered good, harmonious, sustainable, environmental, and safeguarding the universe.

While (Uzey, 2009) states that moral values are part of values related to the good and bad of human behavior. Morality is always about values, but not all values are moral values. Morality is concerned with human behavior or actions. Moral values are more related to human behavior in daily life.

From the above point of view, it can be concluded that moral values in education are reflected in the code of ethics and habits of individuals or groups of society, including human behavior. Moral values in the educational approach aim to change not only their knowledge and skills, but also their attitudes, values, and behaviors and commit themselves to acting in accordance with the values they hold, both in academic and daily life contexts.

4.3.The Value of Social and Cultural Education

The value of social and cultural education is a lesson that can be learned from social behavior in community life. Social behavior is a person's attitude towards the events that occur around him in relation to others, the way of thinking, and the social relationships between individuals. The value of social education in works of art can be seen in the interpretive reflection of the life of the community itself Rosyadi, in (Dhien et al., 2022).



The value of social and cultural education will bring awareness of the importance of group life, both in family relationships between one person and another. Social and cultural educational values refer to the relationships between individuals and other individuals in a social group, and how a person should behave, how they solve problems and deal with certain situations are also included in social and cultural values.

In a very diverse social order, self-control is very important in maintaining social balance. Socio-cultural values can be interpreted as the foundation of society to formulate what is right and important, has its own characteristics, and plays an important role in encouraging and directing individuals or groups of people to act according to the norms that apply in their social life.

View Uzey that the value of social education refers to consideration of an object action, a way to make a decision whether something of value has truth, beauty, and divine value.

So the value of social education can be concluded as a collection of attitudes and feelings that can be realized through behaviors or attitudes that affect a person's behavior. The value of social education is also attitudes and feelings that are widely accepted by society and are the basis for formulating what is right and what is important. The value of social education in the Mombowa Tumpe ceremony is shown by good behavior in the delivery of maleo bird eggs through an attitude that is shown with friendliness and respect.

The socio-cultural values in the Mombowa Tumpe ceremony are something that is considered good and valuable by the Batui community or traditional group which is not necessarily seen well by other community groups or customs because cultural values only limit and give characteristics to a society and its culture.

Cultural values are the most abstract level of customs, living and rooted in the realm of people's minds, and are difficult to replace with other cultural values in a short time Rosyadi et al. (1995) deep (Basroh, 2021).

According to Uzey in Wutoy and New (2016) that the understanding of cultural values in human life is obtained because humans interpret space and time. Meaning will be intersubjective because it is grown and developed individually, and is lived together, accepted, and approved by the community until it becomes an integrated cultural background for the phenomenon described.

The cultural value system is the core of culture, where it will influence and organize the elements in the structure of human life, including behavior as a unity of phenomena and objects as a material unity. The cultural value system consists of a conception that lives in the minds of most people, regarding the things that they should consider of great value in life. Therefore, Mombowa Tumpe is a cultural value system that usually functions as the highest guideline for indigenous groups or indigenous peoples in social life.



From the various opinions described above, it can be concluded that the value of social and cultural education contained in the Mombowa Tumpe ceremony is a value that occupies a central and important position in the social life order of the Batui indigenous people as a cultural framework that is abstract and can only be expressed or expressed through observation of the procession of implementation and real phenomena such as behavior and material objects as a result of pouring out value concepts through social action.

5. Conclusion

The Mombowa Tumpe ceremony is a condition for the meaning of educational values in building the character of future generations. The Mombowa Tumpe ceremony can be used and applied in strengthening the character of the community. The Mombowa Tumpe culture as the local wisdom of the Batui indigenous people can be preserved and become a wealth of knowledge for the community in general. Culture can be a force in instilling educational values and character for the younger generation where culture is closely related to behavior in people's lives.

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