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Civic Education as a Means of Preserving and Empowering Iko-Iko Cultural Heritage in the Sapeken Islands

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Abstract

This study examines the role of civic education as a strategic instrument in efforts to preserve and empower the Iko-Iko cultural heritage in the Sapeken Islands. Through a qualitative approach using a case study method, the study revealed that integrating local cultural values into the civic education curriculum can create synergy between strengthening national identity and preserving local wisdom. The research findings show that Iko-Iko culture-based learning not only increases students' awareness and pride in their cultural heritage but also strengthens the cultural resilience of the Sapeken community in the face of globalisation. The integrated learning model developed has succeeded in transforming civic education practices from a conventional approach to empowering contextual learning. The implementation of this model encourages the active participation of the younger generation in efforts to conserve and develop the Iko-Iko tradition as a national cultural asset. The study concludes that revitalising civic education based on local wisdom is an effective strategy in maintaining the sustainability of cultural heritage while building the character of citizens with cultural identity.

Keywords: *Citizenship Education, Cultural Heritage, Iko-Iko*

Abstrak

Penelitian ini mengkaji peran pendidikan kewarganegaraan sebagai instrumen strategis dalam upaya pelestarian dan pemberdayaan warisan budaya Iko-Iko di Kepulauan Sapeken. Melalui pendekatan kualitatif dengan metode studi kasus, penelitian mengungkap bahwa integrasi nilai-nilai budaya lokal dalam kurikulum pendidikan kewarganegaraan mampu menciptakan sinergi antara penguatan identitas nasional dan pelestarian kearifan lokal. Temuan penelitian menunjukkan bahwa pembelajaran berbasis budaya Iko-Iko tidak hanya meningkatkan kesadaran dan kebanggaan siswa terhadap warisan budaya, tetapi juga memperkuat ketahanan budaya masyarakat Sapeken menghadapi arus globalisasi. Model pembelajaran terintegrasi yang dikembangkan berhasil mentransformasikan praktik pendidikan kewarganegaraan dari pendekatan konvensional menjadi pembelajaran kontekstual yang memberdayakan. Implementasi model ini mendorong partisipasi aktif generasi muda dalam upaya konservasi dan pengembangan tradisi Iko-Iko sebagai aset budaya bangsa. Penelitian menyimpulkan bahwa revitalisasi pendidikan kewarganegaraan berbasis kearifan lokal merupakan strategi efektif dalam menjaga keberlanjutan warisan budaya sekaligus membangun karakter warga negara yang beridentitas kultural.

Kata Kunci: Pendidikan Kewarganegaraan, Warisan Budaya, Iko-Iko

Introduction

Civic education is positioned as a strategic instrument in efforts to preserve and empower cultural heritage. According to Setiawan & Saputri (2020) in their study emphasises that a multicultural education approach requires a framework that can transform the cultural awareness of the younger generation. This modernisation systematically erodes traditional cultural practices. A comparative study conducted by Mulyana et al. (2021) revealed that 65% of the archipelago in Indonesia experienced significant degradation in cultural heritage. This phenomenon is not just a local problem, but reflects structural challenges in maintaining the sustainability of local wisdom in the digital era.

Civic Education (Civics) as a subject oriented towards the formation of smart, skilled, and characterised citizens by the values of Pancasila, has a strategic position in efforts to preserve and empower local cultural heritage. According to Sanusi (2022), Civics not only plays a role in transmitting knowledge about the rights and obligations of citizens, but also has a vital function in instilling local wisdom values and strengthening the cultural identity of students. According to the Centre for Curriculum and Bookkeeping of the Ministry of Education and Culture (2017), civic education aims to foster awareness of the nation and state and develop the ability to actively participate in social life. In this context, civic education not only teaches about the rights and obligations as citizens, but also about the importance of preserving local culture as part of national identity.

Through the integration of local cultural values in Civics learning, several things are expected to be realised: First, strengthening the cultural identity of students as part of the Sapeken Islands community. Second, revitalisation of local cultural heritage through a meaningful learning process. Third, the formation of a young generation that has a strong character and high appreciation of local wisdom (Pudyo et al., 2022) . This

effort is in line with the mandate of Law No. 20/2003 on the National Education System, which emphasises the importance of local excellence-based education. In addition, this is also an implementation of Government Regulation No. 32 of 2013 concerning National Education Standards, which provides space for the development of a local wisdom-based curriculum.

Civic education (Civics) has a strategic role as a means of preserving and empowering *iko-iko* cultural heritage in the Sapeken islands for several fundamental reasons supported by various recent studies. According to research by Afriansyah & Sukmayadi (2022), Civics has integrative and contextual learning characteristics that allow the integration of local wisdom values into the formal learning process. This study shows that students who learn local cultural values through Civics have a deeper understanding of their cultural identity. Research conducted by Harsanto (2023) reveals that there is a degradation of understanding and application of local wisdom values among the younger generation, especially in the islands. This is caused by the massive flow of globalization and modernization that brings changes in the mindset and lifestyle of the community. in line with these findings, Rohimah et al. (2019) highlight the importance of integrating local wisdom values in school learning as an effort to maintain cultural identity and strengthen the character of students.

The development of local wisdom-based learning is also in line with the 21st century education paradigm that emphasizes the importance of contextualizing learning with students' real lives. By integrating the values of the *iko-iko* tradition in civic education learning, students can understand the relevance of learning materials to their daily lives, while strengthening their cultural identity as Sapeken islanders. Therefore, systematic and sustainable efforts are needed to develop civic education learning that integrates the local wisdom values of the *iko-iko* tradition. These efforts include curriculum development, preparation of teaching materials, improving teacher competence, and strengthening support for educational policies that favor the preservation of local culture.

In the midst of globalization and modernization, the cultural heritage of *iko-iko* in Sapeken islands faces considerable challenges. The younger generation, who are the successors of the culture, are increasingly exposed to external cultural influences through social media and digital technology, resulting in concerns that local cultural values will be increasingly marginalized and even forgotten over time. This phenomenon threatens the sustainability of Sapeken's unique and culturally rich traditions and cultural identity. One example of the impact of globalization on cultural values is the declining love for culture and tradition. Currently, the younger generation prefers to imitate or be prouder of foreign cultures than their own culture and traditions (Suryanti & Indrayasa, 2021). So, this culture and tradition is mostly only done by the elderly. In fact, some of the younger generation today can only be spectators of culture and tradition without participating in the implementation of culture and tradition.

Based on the results of observations made by researchers at Sabilul Muttaqien High School on Monday, December 8, 2024, to Mr. Subhan Yunus, S.SOS, as the Principal of Sabilul Muttaqien Sapeken High School, it was revealed that the school has tried to integrate *Iko-Iko* cultural values in civic education learning, which is in line with Sanusi's research (2022), which emphasises the importance of students' cultural identity. The principal said that he has encouraged Civics teachers to develop learning materials that are contextual to the maritime life of the Sapeken island community, especially in integrating the values of cooperation and togetherness contained in the *Iko-Iko* tradition.

In the interview, the principal also revealed challenges faced in efforts to preserve *Iko-Iko* culture through Civics learning, such as limited relevant learning resources and teachers' lack of understanding of local cultural values. This is in line with the research findings of Harsanto (2023) who identified a gap in the transmission of local wisdom values to the younger generation in the archipelago. To overcome this, the school has established

cooperation with community leaders and local cultural actors to provide a deeper understanding of the *Iko-Ikok* tradition to teachers and students.

The principal further emphasised that:

The importance of a learning approach that focuses not only on cognitive aspects, but also on character building and the development of social skills based on local wisdom. This view reinforces the research of Nuranisa et al (2023) who found that the *Iko-Iko* tradition contains noble values that are very relevant to the learning objectives of civic education. The school has also developed extracurricular programs that support the preservation of *Iko-Iko* culture, such as traditional art groups and cultural discussion forums, which are effective strategies in increasing students' understanding and appreciation of local cultural heritage.

Based on the results of these interviews, it can be concluded that Sabilul Muttaqien High School has shown a strong commitment to using citizenship education as a means of preserving and empowering *Iko-Iko* cultural heritage. This effort not only focuses on the learning aspect in the classroom but also includes the development of supporting programs that involve various stakeholders in the community.

According to Nuranisa et al. (2023) in their research found that the *iko-iko* tradition in Sapeken islands contains noble values such as cooperation, togetherness, spirituality, and love of nature, which are very relevant to the learning objectives of civic education. However, the study also revealed that the younger generation in Sapeken islands rarely understand and practice the *iko-iko* tradition in their daily lives. This phenomenon is the basis for the importance of developing local wisdom-based learning, especially in civic education subjects. Maharani & Muhtar (2020) assert that local wisdom-based learning can be a bridge between modern knowledge and traditional values that have taken root in society. the integration of local wisdom values in learning can also increase the relevance of education to the real lives of students. Recent research by Kasi (2022) shows that local wisdom-based learning can improve learners' understanding of cultural values, strengthen cultural identity, and develop social skills needed in

community life. The research also revealed that students involved in local wisdom-based learning have a higher sense of pride in their local culture.

There are previous studies that analysed the cultural heritage of *Iko-Iko*, conducted by Fathu Rahman (2019) entitled "*Revitalisation of the Preservation of Oral Literature of the Iko-Iko Bajo Tribe in South Sulawesi*", Mahsyar et al, (2021) "*Cultural Ecology in the Maritime Literature of the Iko-Iko Bajo Community in the Sapeken Islands*". The place is in South Sulawesi and the Sapeken Islands, using descriptive qualitative research methods. The research findings show that the revitalisation of the preservation of the *Iko-Iko* oral literature of the Bajo tribe in South Sulawesi, as described by Rahman (2020), focuses on efforts to revive oral traditions that are almost extinct through various communities and education aimed at strengthening the cultural identity of the younger generation. Meanwhile, the study of cultural ecology in the *Iko-Iko* nautical literature of the bajo community in the Sapeken islands, as conducted by Nurdin (2021), emphasizes the importance of the relationship between society and the marine environment, where nautical literature not only functions as entertainment, but also as a medium for teaching local wisdom values and ecosystem preservation. These two studies complement each other by emphasizing the importance of oral literature and nautical literature as tools in the preservation of local culture, as well as highlighting the important role of communities in maintaining and transmitting these values to the next generation. However, the lack of integration between these two aspects in the context of education, particularly civic education, is a challenge that needs to be addressed to ensure the sustainability and relevance of *Iko-Iko* culture amidst globalization.

Referring to previous research, the researcher found several significant differences which will then become a novelty. In this case, the researcher makes a different concept through research on civic education as a means of preserving and empowering *Iko-Iko's* cultural heritage in the Sapeken islands. This is because previous research conducted by several

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researchers tended to focus on the revitalisation of *Iko-Iko* oral literature and cultural ecology in marine literature without linking it to formal education.

Whereas the research to be conducted specifically emphasizes the role of civic education as a means to preserve and empower *Iko-Iko*'s cultural heritage with a focus on the integration of local cultural values into the education curriculum, while previous research is more oriented to literary and ecological aspects without exploring the impact of formal education on cultural preservation. In addition, this study aims to create awareness among the younger generation about the importance of cultural preservation in the context of education, while previous studies have highlighted the practice and revitalisation of traditions without a direct link to education.

Based on the above explanation, it is important to examine in depth how Civic Education as a Means of Preserving and Empowering *Iko-Iko* Cultural Heritage in the Sapeken Islands. This study is not only relevant in the context of developing culture-based education, but also has significance in efforts to strengthen social cohesion and community cultural identity in the global era.

In the Sapeken Islands, civic education can be an effective bridge between modern knowledge and local wisdom. The legacy of *iko-iko* culture, which is rich in the values of cooperation and togetherness, can be harmoniously integrated into civic education learning, as well as creating collective awareness of the importance of preserving cultural heritage. According to Sanusi (2022), in his research on revitalising maritime culture found that civic education plays an important role in building collective awareness of the importance of preserving maritime culture. The *iko-iko* tradition in the Sapeken islands, which is closely related to maritime life, can be preserved through contextualised civic education learning. Some reasons why civic education is effective as a means of preserving and empowering the cultural heritage of *iko-iko* in Sapeken islands are: 1) civic education has a holistic and integrative learning approach that allows systematic integration of local cultural values. 2) The characteristics of civic education that

emphasize character building are in line with the noble values contained in the *iko-iko* tradition. 3) civic education provides space for dialogue between modernity and tradition, allowing cultural adaptation without losing its essence. 4) through civic education, *iko-iko* traditions can be formally documented and transmitted to younger generations. 5) civic education can facilitate the development of local culture-based creative economic potential. Thus, civic education not only acts as a means of cultural preservation, but also as an instrument of empowering the Sapeken island community through the revitalization and development of *iko-iko* cultural heritage in a sustainable manner.

Based on various research and studies above, the development of civic education learning based on local wisdom, especially the *iko-iko* tradition in the Sapeken islands, is very important and urgent to do. This not only aims to preserve cultural heritage, but also to empower local potential in order to build the character of the younger generation who have a strong identity and are able to contribute positively to regional development. Local wisdom-based learning can also be a solution to the problem of degradation of cultural values that occurs in the global era. Through the integration of *iko-iko* tradition values in civic education learning, students not only gain knowledge about their cultural heritage, but can also develop social skills, cultural sensitivity, and character based on local wisdom.

Methods

This research uses a descriptive qualitative research design, with the aim of collecting data and describing it in the form of written or spoken words, arranged in sentences based on interviews with informants (Miles & Huberman, 2014). The presence of the researcher is the benchmark for success in dissecting several cases. The researcher acts with the help of others, as a key instrument in collecting data from people who are actively involved in the school under study (civics teacher, vice-secretary, homeroom teacher, and students).

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This research was conducted at Sabilul Muttaqien High School, Sapeken Islands, Sumenep Regency, East Java Province on Civic Education as a Means of Preserving and Empowering *Iko-Iko* Cultural Heritage in the Sapeken Islands. This location was chosen because the traditions on this island are different from the others, besides that the uniqueness of the Sapeken island culture can involve many elements of society which are expected to provide in-depth information about this cultural heritage.

The data source of this research comes from primary data obtained from key informants in the form of words or verbal words, and from secondary data in the form of documents as a complement to primary data (Creswell, 2009; Yin, 2017). The selection of informants was carried out using several techniques: first, *purposive sampling*, selecting informants who really master the information in depth, reliable as a valid data source. Second, snowball sampling, which is a continuous search for information from one informant to another, so that the data obtained is completer and more in-depth, and stops when the data obtained is considered saturated. In relation to events or activities at school, direct observation was held (Miles, Huberman, & Saldana, 2014).

The data analysis technique used in data analysis is working with data, through a systematic process of searching and organizing interview characters, field notes, and other materials collected by researchers. Analysis activities are continued by analyzing power, compiling, dividing into units, synthesizing, looking for patterns, finding what is meaningful and what is researched and reported systematically. At this stage, data analysis is used to answer the focus of this research. Then the data is presented so that it allows conclusions and actions to be drawn.

Data validity in this study uses several steps. First, a measure of credibility (level of trust). The purpose of data credibility is to prove the suitability of the data with the facts in the study. To establish data validity, researchers use the following inspection techniques. (1) extending involvement, thus enabling an increased level of confidence in the data

collected. By extending the involvement, the accuracy of the information obtained and building trust in the subject. Therefore, the researcher extended the study. (2) persistence of observation, means finding n characteristics and elements in situations that are very relevant to the problem being studied. (3) Triangulation helps check data by comparing it with something else. The triangulation used is source triangulation, method triangulation, and theory triangulation.

Results

Iko-Iko Values that Need to Be Taught in Civic Education to Increase Students' Awareness and Participation

Iko-Iko cultural values originating from the Sapeken Islands are a representation of local wisdom that is full of social, moral, and national meanings. In the context of learning Citizenship Education (PKn) at Sabilul Muttaqien High School, these cultural values are very relevant to be taught to increase students' awareness and participation in the life of the nation and state. The main values in the Iko-Iko tradition are togetherness, mutual cooperation, collective responsibility, and respect for diversity. These values are in line with the objectives of civic education which focus on the formation of active, intelligent, and characterized citizens (Hastuti, 2022).

The value of togetherness in Iko-Iko culture is reflected through the community's collective work practices in carrying out this tradition. In civic education, togetherness is important to teach so that students have a sense of belonging to the community and nation. According to the theory of civic engagement by Westheimer & Kahne (2004), togetherness is the basis of active citizen engagement that is able to work together for the public interest. In Civics learning, this value can be integrated through group discussions, collaborative work, and case studies on social harmony.

The value of gotong royong, as a form of voluntary cooperation in Iko-Iko culture, strengthens the spirit of collectivity and social responsibility. Civic education that carries this value will foster students' caring attitude and

willingness to actively participate in solving social problems. A study by Rahman & Fitriani (2023) showed that the integration of local culture that contains the value of gotong royong in learning can improve students' collaborative abilities and social care.

The value of responsibility is also an important element in Iko-Iko, where each member of the community has their own roles and duties in the implementation of the tradition. In the context of Civics, this value educates students to understand and carry out their rights and obligations as citizens responsibly. According to Supriyadi (2022), instilling responsibility through local cultural practices can build discipline and legal awareness among adolescents.

Furthermore, respect for diversity is reflected in the value of Iko-Iko which brings together all elements of society without distinguishing ethnicity, religion, or social background. This strongly supports the goal of Civics Education in strengthening the spirit of Unity in Diversity. A study by Lestari & Widodo (2021) showed that students who were introduced to inclusive local cultures had higher tolerant attitudes and were more active in cross-cultural school activities.

To internalize these values, the Contextual Teaching and Learning (CTL) and Project-Based Learning (PjBL) approaches have proven effective. Teachers can design contextual learning that links Iko-Iko values with themes in Civics such as unity, rights and obligations of citizens, and democracy. According to Yusuf & Hidayat (2023), the local culture-based PjBL approach encourages students to be more active, creative, and reflective in learning civic concepts.

In addition, the results of interviews with Civics teachers and homeroom teachers at Sabilul Muttaqien High School show that they have implemented Iko-Iko values in class activities such as group discussions and daily habituation. This is in line with Bandura's social learning theory, which emphasizes the importance of learning through observation and social practice. When values such as togetherness and mutual cooperation are

practised directly in the classroom, students will more easily internalise them.

Students' active involvement in local culture-based learning also increases their sense of pride in their regional identity, which is one of the important aspects of multicultural education. According to research by Sari & Mulyadi (2023), students who learn about their local culture feel more confident and tend to be involved in social activities in schools and communities. At Sabilul Muttaqien High School, students even stated that they felt more interested in learning Civics because they could display and talk about their own culture, including the Iko-Iko tradition.

By teaching Iko-Iko cultural values through Civic Education, Sabilul Muttaqien High School is not only preserving local wisdom, but also forming a young generation that is aware of social responsibility, appreciates diversity, and actively participates as citizens of the country. This integration shows that local culture-based character education can be an effective strategy to strengthen students' national identity in the context of modern education.

Implementation of Civic Education in the Context of Preserving the *Iko-Iko* Cultural Heritage in the Sapeken Islands

Civic Education (PPKn) plays an important role in character building and awareness of nation and homeland. At Sabilul Muttaqien High School, the implementation of PPKn does not only focus on the normative aspects of citizenship but is also directed at preserving local cultural heritage such as the Iko-Iko tradition in the Sapeken Islands. This is in accordance with Banks' (2021) view that civic education is effective if it integrates local cultural values so that learning becomes contextual and meaningful for students.

At Sabilul Muttaqien High School, the school has integrated Iko-Iko cultural values into Civics learning through curriculum policies that support local content. Iko-Iko's cultural heritage is used as a learning theme in civic materials that emphasize the value of togetherness, social responsibility, and

diversity. This implementation strengthens the cultural dimension in civic learning which is in line with the theory of local context in education by Ladson-Billings (2019), which states that local content in the curriculum increases the relevance and effectiveness of learning.

Civics teachers at Sabilul Muttaqien High School use a contextual and project-based learning (PjBL) approach in teaching Iko-Iko culture. Through this method, students actively explore, discuss and practice cultural values in learning activities, such as making cultural performances or group presentations. This approach is supported by a recent study from Ramdhani and Santoso (2023) who found that PjBL effectively increases students' understanding and participation in cultural preservation through active and collaborative learning.

In addition to the classroom, teachers and homeroom teachers facilitate the sustainable cultivation of Iko-Iko cultural values through the habituation of mutual respect, mutual cooperation, and cultural dialogue in the school environment. According to the results of interviews at Sabilul Muttaqien High School, teachers and homeroom teachers also hold regular discussions and reflections on local culture so that these values are embedded in students' daily lives. This is consistent with the theory of character learning by Lickona (2020) which emphasizes the importance of habituation and role models in internalizing character values.

The implementation of Civics that raises Iko-Iko's cultural heritage has increased students' awareness of the importance of preserving local culture as part of their identity. Empirical study by Putri et al. (2022) shows that civic education that integrates local culture can strengthen students' sense of pride and ownership of their regional cultural heritage, while fostering respect for cultural diversity.

However, there are challenges in implementing the preservation of Iko-Iko culture through Civics, such as limited learning time and lack of contextual supporting resources. This was expressed by the Civics teacher who played a role in the learning. A study by Wijaya and Hartono (2023)

states that these limitations often become obstacles in optimally integrating local cultural values in the school curriculum.

Students at Sabilul Muttaqien High School are not only the object of learning, but also active as agents of cultural preservation. They conduct documentation, create digital content, and organize Iko-Iko cultural performances in schools and surrounding communities. This activity is in line with the participatory citizenship learning approach which according to Turner et al. (2021), is effective in building critical awareness and active engagement of students in social and cultural issues.

The integration of local culture in Civics also has a positive impact on the overall quality of learning. Students become more motivated, active, and creative in participating in lessons. This is supported by a study by Wulandari and Sari (2023) which states that the use of local wisdom as a learning context significantly improves student engagement and learning outcomes.

Overall, the implementation of civic education at Sabilul Muttaqien High School in the context of preserving Iko-Iko's cultural heritage is going well and provides encouraging results, both in terms of increasing cultural awareness and student character. For further development, it is necessary to increase learning resources and teacher training so that the integration of local cultural values in the curriculum is more optimal and sustainable. Further research is also needed to measure the long-term impact of this approach on cultural preservation and strengthening the character of students.

The Impact of Civic Education Implementation on the Preservation of Iko-Iko Cultural Heritage

Citizenship Education (Civics) does not only function as teaching about the rights and obligations of citizens, but also as a strategic medium in preserving local culture such as the Iko-Iko tradition. At Sabilul Muttaqien High School, the implementation of Civics that integrates Iko-Iko cultural

values has had a positive impact in increasing students' awareness of the importance of preserving this culture. This is in line with Banks' (2021) opinion that civic education is effective in shaping students' positive attitudes towards local cultural identity if the learning is relevant and contextual.

The implementation of Civics that contains Iko-Iko cultural values has succeeded in changing students' attitudes to be more caring and proud of their cultural heritage. The results of interviews and observations show that students feel a stronger emotional attachment to the Iko-Iko culture, not only as entertainment but as a symbol of identity that must be maintained. Ajzen's Theory of Planned Behavior (2019) explains that this change in attitude will affect students' intentions and behavior in maintaining and preserving local culture.

In addition to changes in attitude, students also show real behaviour in preserving the Iko-Iko culture, such as actively participating in cultural activities, sharing cultural knowledge with family and friends, and creating digital content as a promotional effort. Research from Putri and Wulandari (2023) supports these findings, stating that local culture-based education can encourage students to more actively participate in cultural preservation through various forms of creative expression.

Civics learning that integrates Iko-Iko culture using contextual and project-based approaches has a significant impact on student motivation. They feel the learning material is more meaningful and relevant to their daily lives. This is in accordance with the Contextual Teaching and Learning (CTL) theory by Johnson (2020), which states that contexts close to students' experiences improve engagement and learning outcomes, including in aspects of attitude and behaviour development.

The preservation of local cultures, such as Iko-Iko, through Civics also contributes to strengthening students' cultural identity and nationalism. According to Kumar and Santoso (2022), the introduction of local culture in civic education strengthens a sense of pride in one's own culture, which in turn strengthens love for the country and awareness as an Indonesian citizen.

At Sabilul Muttaqien High School, this can be seen from the attitude of students who not only recognise the Iko-Iko culture academically but also live it as part of their identity.

Students' positive attitudes and behaviours towards Iko-Iko preservation are also reflected in the improvement of social skills such as cooperation, communication, and tolerance. In the learning process using Project-Based Learning, students are required to work together in groups, respect each other, and discuss their culture. This is in line with the findings of Rahayu et al. (2022), who mentioned that project-based learning can improve social skills while internalising local cultural values.

Although there are many positive impacts, there are challenges in implementing local culture-based Civics, such as limited time and resources, and variations in student interests. However, schools try to overcome these challenges by integrating cultural values gradually and collaborating between teachers. Empirical studies by Lestari and Suharto (2023) show that good learning management and the support of the school environment are very influential in maintaining the consistency of students' positive behavior towards cultural preservation.

Civics teachers at Sabilul Muttaqien High School play an important role as facilitators who direct and motivate students to recognize, appreciate, and preserve the Iko-Iko culture. Teachers use active learning methods that involve students directly so that they do not just receive information, but also experience and practice cultural values. Dewi and Yulianti's research (2021) revealed that effective teachers are able to create a learning environment that supports the formation of positive attitudes and pro-cultural behavior of students.

From the various impacts that have been identified, it can be concluded that the implementation of Civic Education that integrates Iko-Iko's cultural heritage has a significantly positive impact on the attitudes and behaviors of cultural preservation among students of Sabilul Muttaqien High School. This confirms the importance of incorporating local cultural values

into the curriculum and civic learning as a strategy to strengthen national character and identity. The practical implication is that schools and policymakers need to continue to support the program by providing adequate resources, teacher training, and facilities so that the preservation of local culture through education can be sustainable.

Discussion

In this discussion, we will review three main aspects: the values of *iko-iko* culture in civic education, the implementation of civic education in preserving *iko-iko* culture, and the impact of the implementation on the preservation of *iko-iko* cultural heritage in Sapeken Islands.

Civic Education (Civics) plays an important role in shaping the character of students as active, responsible and cultured citizens. Amid the challenges of globalisation and the swift flow of modernisation, the preservation of local culture is an urgent agenda to be considered in the world of education. One form of local wisdom that has great potential as a means of character education is the Iko-Iko culture that developed in the Sapeken Islands. At Sabilul Muttaqien High School, this tradition has been integrated into Civics learning as an effort to strengthen students' cultural identity and foster their active participation in the life of the nation.

Iko-Iko culture contains various noble values that are very relevant to the objectives of civic education. Values such as togetherness, mutual cooperation, social responsibility, and respect for diversity are important foundations in shaping democratic and moral citizens. As noted by Hastuti (2022), these values not only reflect social ethics, but are also aligned with the principles of nationhood that underpin Civics.

One of the main values in Iko-Iko culture is togetherness, which is reflected in the collective work of the community in the implementation of the tradition. In Civics learning, the value of togetherness can be internalized through group activities, collaborative discussions, and social simulations. According to the theory of *civic engagement* proposed by Westheimer and

Kahne (2004), a sense of togetherness is the basis of active citizen involvement in public life. Civic education that instils this value will encourage students to care more about the community and have a sense of collective responsibility for the nation.

Besides togetherness, gotong royong is also a central value in the Iko-Iko tradition. Gotong royong describes selfless cooperation for the sake of achieving a common goal. In the context of learning, this value can encourage students to be more active in solving social problems and forming an attitude of helping each other. Rahman and Fitriani (2023) found that the integration of local culture containing the value of gotong royong significantly improved students' social awareness and their ability to work together in teams.

The value of responsibility is also an important aspect taught through Iko-Iko culture. In this tradition, each individual has a clear task and role. Civic education that promotes the value of responsibility can help students understand the importance of exercising their rights and obligations in a balanced manner. Supriyadi (2022) asserts that internalising the value of responsibility through local culture-based learning can strengthen discipline and legal awareness among students.

Furthermore, respect for diversity is an important value in Iko-Iko culture. This tradition can unite various community groups regardless of ethnic background, religion, or social status. This value is very relevant to the spirit of Unity in Diversity, which is the main pillar in civic education. Lestari and Widodo (2021) in their research mentioned that the introduction of inclusive local culture can increase students' tolerance and participation in activities involving cultural differences.

In an effort to integrate these values into Civics Education, teachers at Sabilul Muttaqien High School use the Contextual Teaching and Learning (CTL) and Project-Based Learning (PjBL) approaches. Learning is designed in such a way that students can relate civic material to the cultural realities they experience daily. Yusuf and Hidayat (2023) showed that a project-based

approach with local content was able to encourage students to think critically, creatively and reflectively in understanding civic concepts.

In addition, learning is also reinforced through daily activities and habituation that reflect Iko-Iko cultural values, such as group work, mutual respect, and social activities at school. This approach refers to Bandura's *social learning* theory, which emphasises that students can learn through direct observation and experience in their social environment. By practising these values directly, students will more easily internalise the character values needed as citizens.

The implementation of civic education that promotes Iko-Iko culture also has a positive impact on students' sense of pride in their cultural identity. Research by Sari and Mulyadi (2023) found that students who recognise and understand their local culture have higher self-confidence and are motivated to participate in social activities in schools and communities. At Sabilul Muttaqien High School, students show high enthusiasm in learning Civics because the material presented feels close to their lives.

Not only in the form of attitudes, the positive impact of this implementation can also be seen from the real behavior of students in preserving the Iko-Iko culture. They are involved in cultural documentation, creating digital content and organizing cultural performances at school. These activities are in line with the participatory approach in citizenship education proposed by Turner et al. (2021), which emphasizes the importance of direct student engagement in cultural and social issues as part of active learning.

However, there are several challenges in implementing the integration of Iko-Iko culture into Civics learning, such as limited learning time, lack of contextual teaching materials, and uneven teacher training in culture-based approaches. Civics teachers at Sabilul Muttaqien High School stated the need for the development of supportive learning media, as well as synergy between schools and local communities so that cultural preservation can run

sustainably. Wijaya and Hartono (2023) noted that limited resources are often a major obstacle in optimising local culture-based teaching.

On the other hand, the role of teachers as facilitators is crucial in ensuring the successful implementation of local culture-based civic education. Teachers not only deliver material but also foster cultural awareness through value reinforcement, reflective discussions, and active learning activities. Dewi and Yulianti (2021) state that teachers who are able to create a supportive and relevant learning environment can effectively shape positive attitudes and pro-cultural behaviour in students.

By looking at the various positive impacts that arise, it can be concluded that the integration of Iko-Iko culture into Civics learning at Sabilul Muttaqien High School makes a significant contribution to strengthening students' character, cultural identity, and civic awareness. Education based on local wisdom not only preserves cultural heritage but also becomes an effective strategy in instilling contextual and meaningful national values. Therefore, efforts to preserve culture through education must continue to be strengthened with policy support, curriculum development, teacher training, and active involvement of local communities. In the future, it is important to conduct further research to evaluate the long-term impact of this implementation on students' citizenship behavior in the community. In addition, it is necessary to develop adaptive and technology-based learning models so that local cultural values such as Iko-Iko can be more widely reached by young people in various educational contexts. Thus, civic education will be able to perform its function optimally, both in shaping the nation's character and preserving regional cultural identity.

Conclusion

Civic education implemented in Sapeken islands not only focuses on learning about the rights and obligations as citizens, but also becomes an important means of preserving local cultural heritage, especially *iko-iko culture*. The values of *iko-iko* culture integrated in the civic education

curriculum, through thematic-integrative approaches and experiential learning, have a positive impact on students' understanding of citizenship and the importance of preserving local culture. In addition, the documentation and digitisation of *iko-iko* culture also strengthen efforts to preserve *iko-iko* cultural heritage for future generations.

By involving indigenous people and cultural leaders as resource persons in learning, and developing teachers' capacity to teach local cultural values, civic education in the Sapeken islands has succeeded in creating greater awareness of the importance of preserving *iko-iko* culture. Implementation that involves collaboration between schools, communities and local government ensures that cultural preservation through civic education can be sustainable and has a significant impact on strengthening civic character and cultural identity among the younger generation.

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