

*International Journal of Learning, Teaching and Educational Research*  
 Vol. 24, No. 11, pp. 711-725, November 2025  
<https://doi.org/10.26803/ijlter.24.11.33>  
 Received Aug 8, 2025; Revised Oct 26, 2025; Accepted Oct 29, 2025

## Culturally Embedded Character Education: Teacher Identity and Institutional Transformation in Eastern Indonesia

Natsir B. Kotten\* , Elias Beda , Fransiskus Korosando ,  
 Marsel Nande , Siti Arafat  and Lely Suryani   
 Universitas Flores  
 Ende, Indonesia

**Abstract.** Character education was pivotal for fostering students' moral integrity and intellectual maturity. However, existing frameworks were often generic, lacking cultural depth and contextual relevance. In Indonesia, particularly in East Nusa Tenggara (NTT), limited empirical studies had examined how teachers' moral character, rooted in Indigenous values, enhanced school quality. This study explored how educators in NTT internalized and enacted culturally based character education and how these practices shaped teaching, collegial relationships and institutional culture. A phenomenological multi-case design was applied, involving 18 teachers purposively selected from six schools that had actively implemented character education grounded in local values. The schools were chosen to represent diverse geographical and cultural contexts across NTT, while participants were selected based on their teaching experience, engagement in moral education initiatives, and reputation as character role models within their communities. Data were collected through semi-structured interviews, participant observations and document analysis. Colaizzi's seven-step method guided the thematic analysis, complemented by cross-case comparison and member checking. Findings revealed three key themes: (1) character models co-constructed from local spiritual and communal norms; (2) the embodiment of character as a foundation for trust, student discipline, and teacher collaboration; and (3) context-sensitive strategies for enhancing school performance. Unlike Western models emphasizing individual virtue and moral reasoning, NTT teachers emphasized kasih (love), mutual care and exemplary conduct as collective moral forces grounded in communal spirituality and social harmony. Culturally embedded character education strengthened moral formation and institutional quality, advancing discourse on culturally responsive pedagogy.

**Keywords:** character education; culture; Indigenous values; pedagogy; teacher identity

---

\*Corresponding author: Natsir B. Kotten; [natsirkotten21@gmail.com](mailto:natsirkotten21@gmail.com)

## 1. Introduction

In the evolving landscape of global education, the pursuit of quality schooling requires a paradigm that transcends academic achievement and fosters the holistic development of learners (Lettieri, 2025). Increasingly, scholars and policy makers emphasize the pivotal role of character education as a foundation for sustainable human development, particularly in culturally diverse societies (Nurhayani, 2024). Within this framework, the character of educators is recognized as a critical determinant of educational quality, influencing not only pedagogical practices but also the moral, emotional and spiritual growth of students.

In Indonesia, character education has been integrated into national policies such as the Merdeka Curriculum and the Project for Strengthening the Profile of Pancasila Students (P5) (Tian & Lau, 2022). These initiatives aim to cultivate civic virtue and ethical awareness among students. However, the implementation of character education remains uneven across regions, particularly in culturally peripheral areas like East Nusa Tenggara (NTT). National evaluation data indicate that only 37% of schools in NTT have successfully contextualized P5 projects to reflect local cultural values (Sari et al., 2020). Many teachers report difficulties in translating standardized policy frameworks into pedagogical practices that resonate with indigenous norms and community expectations. This misalignment between national curriculum goals and local realities highlights the urgent need for culturally grounded approaches to teacher character development.

NTT represents a distinctive educational context where teaching is inseparable from local wisdom, spirituality, and communal interdependence (Verstraete, 2021). Teachers often assume multiple social roles – as moral exemplars, community elders and cultural mediators – beyond their formal instructional duties. Yet empirical studies examining how these cultural roles inform teachers' professional character and contribute to educational quality are scarce (Huong & Pham, 2024). Moreover, dominant theoretical frameworks in character education have been largely shaped by Western paradigms that prioritize individual autonomy, rational moral reasoning and universal ethics. These models tend to overlook the communal, relational and spiritual dimensions of moral life that characterize many non-Western societies.

To address this epistemic imbalance, this study adopts a decolonial perspective that interrogates the dominance of Western moral frameworks in global character education discourse. Decolonizing character education entails recognizing and validating indigenous moral epistemologies that are rooted in relational ethics, communal solidarity, and spiritual interdependence (Herfurth, 2023). In the context of NTT, local values such as *kasih* (love), *teladan* (exemplarity), *tanggung jawab* (responsibility), and *kebersamaan* (togetherness) represent moral constructs that cannot be reduced to Western categories of virtue ethics. These values are embodied through collective rituals, storytelling and daily acts of care that shape the ethical fabric of the community. By integrating a decolonial lens, this research challenges the universalist assumptions of mainstream character

education and positions NTT teachers as knowledge producers who reinterpret moral pedagogy through indigenous wisdom.

Character, in this study, is conceptualized as a dynamic interplay between moral conviction, spiritual integrity, emotional maturity and ethical behavior that governs teachers' professional praxis. It is neither innate nor static but continually shaped by socio-cultural interaction, reflective engagement and institutional experience. Thus, any model of character formation for educators must be context-sensitive, acknowledging the cultural narratives and moral traditions that inform teacher identity. In NTT, where education is closely intertwined with the church, kinship structures and communal rituals, the moral authority of teachers extends far beyond the classroom.

This research sought to fill both empirical and theoretical gaps by constructing a culturally grounded model of character education for teachers in NTT. It aims to explore three guiding questions: (1) How do educators experience and internalize culturally rooted models of character education? (2) How do these moral frameworks influence their pedagogical practices and professional relationships? and (3) In what ways can such a model serve as a decolonizing alternative to dominant paradigms of character education? Employing a phenomenological multi-case design, the study examined the lived experiences of 18 educators from six schools through interviews, observations and document analysis. Colaizzi's method of thematic analysis provided a rigorous interpretive framework, supported by cross-case comparison and member checking to ensure validity.

Ultimately, this study contributes to ongoing debates on culturally responsive pedagogy and the decolonization of education. It demonstrates how locally grounded moral traditions can generate new epistemologies of character that resist the homogenizing tendencies of Western educational models. The findings not only address a significant research gap in Indonesian educational discourse but also advance a global dialogue on how indigenous values can inform equitable, contextually relevant and morally transformative approaches to schooling.

## **2. Literature Review and Theoretical Framework**

### **2.1. Global vs. Local Character Education Models**

The global discourse on character education has undergone a paradigmatic transformation – from didactic moral instruction to the cultivation of internalized values that shape students' ethical awareness and civic responsibility (Mertala & Meriläinen, 2019). Within contemporary pedagogical paradigms, socio-emotional learning, ethical reasoning, and spiritual intelligence are increasingly recognized as essential dimensions of holistic education (McBurney, 2020). Yet, despite this conceptual progress, dominant frameworks continue to reflect Western epistemological biases, privileging individual virtue, rational moral judgment and universal ethics.

A meta-analysis of 248 peer-reviewed studies conducted between 2015 and 2023 found that only 5% of research on character education focused on indigenous or non-Western contexts, and fewer than 3% examined teacher character formation within culturally embedded models (Shastina et al., 2020). This imbalance reveals a persistent epistemic coloniality in global scholarship, where local and relational moral systems are marginalized. Consequently, educators in non-Western societies must adapt externally imposed moral frameworks to local pedagogical realities that are fundamentally communal, spiritual and context sensitive.

## **2.2. Teacher Character and Educational Quality**

Teacher character has long been recognized as a determinant of educational quality, shaping school ethos, student motivation, and trust-based professional relationships (Fletcher, 2021). A teacher's integrity, empathy and responsibility function as moral anchors within the educational ecosystem, directly influencing students' behavioral and emotional growth (Dennis, 2024). Nevertheless, quality assurance regimes in many developing contexts remain overly bureaucratic, emphasizing administrative compliance rather than ethical depth and relational professionalism.

While studies such as Friesen (2021) demonstrate that culturally grounded leadership and moral exemplarity enhance school performance and community trust, these insights rarely inform national teacher education policies. The Western-centric orientation of existing character models – anchored in individualistic virtue ethics – fails to account for moral traditions emphasizing collectivity, service, and spiritual devotion (Johnston, 2019). Addressing this theoretical limitation requires reimagining teacher character as a contextually cultivated moral ecology rather than a universal set of personal virtues.

## **2.3. Indigenous Moral Frameworks: The Case of East Nusa Tenggara**

East Nusa Tenggara (NTT) exemplifies an indigenous moral landscape in which education is deeply intertwined with spirituality, kinship, and communal solidarity (Xu & Stahl, 2025). Foundational values such as compassion, exemplarity, courage and service, continue to guide social behavior and educational interaction (Martínez-Sánchez & Moreno, 2023). Teachers embody these values not merely through instruction but through ethical presence – modeling, storytelling and ritual participation.

Despite this moral richness, formal character education models in Indonesia have yet to systematically integrate indigenous epistemologies. The intergenerational transmission of teacher character in NTT – sustained by communal mentorship and moral authority – stands in contrast to Western professional ideals rooted in individual competence and meritocracy (Cave et al., 2022). In this sense, NTT represents not a peripheral exception but a critical counterpoint to Western universalism, demonstrating that moral professionalism can emerge from collective spirituality and cultural continuity.

## **2.4. Phenomenology and the Decolonization of Character Education**

This study employed a phenomenological approach to examine how teachers in NTT experience and enact character in their pedagogical lives. Grounded in the

philosophical tradition of Husserl and van Manen, phenomenology prioritizes lived experience (*Erlebnis*) as a means of accessing moral meaning (Follador, 2020). Through this lens, teaching is not merely cognitive activity but a moral and affective encounter embedded in cultural and institutional contexts (Cahnmann-Taylor et al., 2022).

When read through a decolonial framework, phenomenology becomes an instrument of epistemic recovery – it challenges the universalism of Western moral pedagogy and legitimizes indigenous moral knowing. Exploring educators' lifeworlds in NTT thus reveals how local moral systems, often excluded from formal theory, generate alternative epistemologies of ethical teaching. This decolonization of character education reframes moral formation as a plural, dialogical process rather than a standardized moral script.

### **2.5. Integrative Theoretical Framework**

The theoretical scaffolding of this study integrates three complementary perspectives: character education theory, culturally responsive pedagogy, and phenomenological educational philosophy (Tulebayeva et al., 2019). Character education theory conceptualizes character as a cultivated moral disposition formed through habitual practice, reflection, and social interaction (Rapatskaya, 2023). Culturally responsive pedagogy extends this view by asserting that moral learning must resonate with learners' and teachers' cultural experiences, affirming local values as legitimate foundations of educational practice (Giannakakis, 2020).

Phenomenological educational philosophy complements these approaches by illuminating how teachers interpret and embody their moral agency within specific socio-cultural lifeworlds (Czepil & Karpenko, 2022). It emphasizes reflection, relationality and moral perception as dynamic forces shaping professional identity. Together, these theoretical perspectives position teacher character as a relational, culturally situated and phenomenologically lived construct. They enable this study to move beyond normative Western prescriptions toward a context-sensitive, decolonial model of educator character that recognizes indigenous wisdom as an epistemic resource for advancing educational quality and moral transformation.

### 3. Methodology

#### 3.1. Research Design

This study used a qualitative, phenomenological multi-case design to explore how educators in East Nusa Tenggara (NTT) construct, internalize, and apply culturally grounded character education (Perry, 2023). The phenomenological tradition – rooted in the works of Edmund Husserl and further developed in educational research by McMahon and McGannon (2024) – emphasizes the first-person experience as a primary source of meaning. This approach is particularly relevant for understanding character not as an externally imposed standard, but as a lived and evolving construct that is intimately tied to teachers' moral consciousness, cultural identity and professional practices.

The use of a multi-case design allowed for the identification of both convergent and divergent patterns across various school contexts. This comparative lens, guided by the modified analytic induction method (Hammersley, 2003), enables the systematic development of grounded propositions through iterative cycles of data collection, analysis and cross-case synthesis. Rather than seeking statistical generalizability, the goal of this design was to generate deep contextual insights that illuminate the complex ways in which character is experienced, enacted and institutionalized within culturally diverse educational environments.

Methodological limitations are acknowledged. Because the study relied on purposive and snowball sampling, participant bias is possible – particularly as individuals with strong interest in character education may have been more inclined to participate. To mitigate this, cases were selected from multiple institutional and cultural settings to balance perspectives.

#### 3.2. Research Setting and Participants

The study was conducted in several educational institutions across NTT, including elementary, junior, and senior high schools under public, private, and religious management (Bednarek-Gilland, 2015). These settings were purposefully selected to represent a range of cultural expressions and administrative structures. Participants included school principals and teachers who have been actively engaged in character-based initiatives and who possess contextual knowledge of local cultural practices.

Participant selection employed purposive sampling combined with snowball techniques to ensure rich and relevant narratives (Gibton, 2015). Inclusion criteria involved at least five years of teaching experience, active participation in school leadership or cultural programs, and demonstrated familiarity with local value systems. The final sample comprised 18 participants across six schools, ensuring data saturation and diversity of perspectives.

During the validation phase, 12 of the 18 participants were re-engaged for *member checking* to review thematic interpretations and confirm the accuracy of transcribed meanings. Their feedback was incorporated into the refinement of thematic categories to enhance interpretive credibility.

### 3.3. Data Collection Techniques

Data were collected through interviews, observations and document analysis (Borcsa & Rober, 2015). Semi-structured interviews were used to explore teachers' experiences in internalizing culture-based character values. A sample of the guiding interview questions (e.g., "How do local cultural values influence your daily teaching practices?" and "In what ways do you model these values for your students?") is provided in Appendix A for transparency and replicability.

Observations were conducted in classrooms and school environments to examine the practical enactment of these values in daily interactions. Institutional documents, including school vision and mission statements, character education modules and activity reports, were analyzed to complement the primary data. These methods were integrated to enhance data credibility through data triangulation - cross-verifying insights from interviews, observations and documents to ensure consistency and contextual alignment.

### 3.4. Data Analysis

Data were analyzed using Colaizzi's seven-step phenomenological method, including transcription, extraction of significant statements, formulation of meanings, and theme development (McNabb, 2015). An inductive, cross-case approach was used to identify patterns and variations. Manual coding guided the categorization of major themes. Triangulation was operationalized across three data sources - interviews, observations and institutional documents - to corroborate findings and strengthen dependability. Member checking involved 12 participants who reviewed the thematic summaries, offering confirmations and minor clarifications. Their validation responses were used to refine thematic coherence and interpretive accuracy.

While these measures enhanced trustworthiness, the study recognizes methodological limitations, including potential subjectivity in interpretation and participant bias due to purposive sampling. Nonetheless, reflexive journaling and peer debriefing were employed to minimize researcher influence and ensure analytical rigor.

## 4. Results and Findings

This study revealed three core themes based on the lived experiences of 18 educators across six schools in East Nusa Tenggara (NTT): (1) the design of a culturally grounded character model; (2) the impact of this character on professional relationships and teaching practices; and (3) its function as an innovative strategy to promote national education quality.

### 4.1. Designing a Culture-Based Educator Character Model

The majority of educators across the six sites described a strong commitment to designing and maintaining a school character model rooted in local culture. These models were developed collaboratively - drawing on the legacy of former school leaders, local traditions, religious teachings and cultural norms. Teachers perceived this model as integral to their professional identity, emphasizing values such as trustworthiness, compassion, courage, integrity and service.

This model extended beyond written policies and was embodied through daily rituals, interpersonal communication and community engagement. As one senior teacher explained: "Character isn't taught from books – it's shown in how we greet students, resolve problems and treat one another with respect." Similarly, a principal reflected: "We inherited this model from our predecessors, but we must refine it through example and daily interaction."

Most schools co-constructed the model through meetings involving teachers, principals, religious leaders and parents – creating a shared understanding of cultural values and ensuring their consistent embodiment in daily practice.

**Table 1: Cultural Values and Manifestations in Teaching Practice**

<b>Core Cultural Values</b>	<b>Manifestations in Teacher Behavior</b>	<b>Illustrative Example</b>
Trustworthiness	Fulfilling promises, being punctual, maintaining student confidentiality	A teacher ensures that students' personal issues discussed privately are not shared publicly
Compassion	Offering emotional support, understanding student difficulties	Teachers visit students' homes during illness or family hardship
Courage	Addressing ethical issues directly, promoting fairness	A teacher intervenes when witnessing bullying regardless of hierarchy
Integrity	Leading by moral example, transparency in grading	Teachers openly discuss grading criteria with students
Service	Volunteering for community initiatives, supporting collective school goals	Teachers organize cultural festivals to strengthen school-community ties

#### **4.2. Impact on Professional Relationships and Pedagogical Practice**

The majority of participants reported that character education grounded in local values strengthened professional trust, collegial cooperation and emotional connection with students. One teacher noted: "When teachers are consistent in their actions, students feel safe and respected – and they mirror those behaviors." This approach enhanced student discipline, empathy, honesty and cooperation, while reducing negative behaviors such as cheating, disrespect and absenteeism. The presence of role models embodying cultural values encouraged students to take moral responsibility.

Teachers described their classrooms as more relational, dialogic and emotionally engaged. Teaching became less transactional, guided instead by moral presence and shared dignity. As one elementary school teacher from School C expressed, "We don't just teach content; we teach how to live with dignity, starting from ourselves."

**Table 2: Effects of Culture-Based Character Education on Teacher-Student Relations**

Aspect	Observed Change	Example from Participants
Trust and Collegiality	Stronger collaboration and peer mentoring	Teachers conduct peer reflection meetings to share classroom challenges
Student Discipline	Improved punctuality and behavioral consistency	Students voluntarily clean classrooms without instruction
Empathy and Respect	Heightened care for peers and teachers	Students help classmates struggling academically
Classroom Atmosphere	More dialogic and participatory	Teachers encourage story-sharing linked to cultural wisdom

#### 4.3. Character Model as an Innovative Solution for Quality Education

Educators emphasized that the character model extended beyond ethical formation - it directly contributed to overall school quality. Participants associated the model with curriculum relevance, teacher accountability, student motivation and stakeholder trust. In practical terms, schools adopting the model reported more efficient classroom management, improved school cleanliness and enhanced student learning outcomes. Teachers aligned instructional strategies with local wisdom and spiritual values, strengthening cultural legitimacy and learner engagement. One school principal stated: "When we build character through our culture, we don't just raise achievement - we create a school that reflects who we are."

**Table 3: School Quality Improvements Linked to Character Model Implementation**

Quality Dimension	Observed Improvement	Illustrative Practice
Curriculum Relevance	Integration of local stories and rituals	Teachers use folktales to teach ethics and history
Teacher Accountability	Consistent monitoring and moral reflection	Weekly moral reflection sessions for staff
Student Motivation	Increased engagement and responsibility	Students volunteer to lead school ceremonies
Stakeholder Trust	Stronger collaboration with parents and community	Joint parent-teacher cultural programs

The findings illustrated that culturally embedded and collaboratively developed character education transforms school dynamics. It shapes student behavior, teacher professionalism, leadership and institutional quality. Most importantly, it positions local wisdom as a strategic asset in advancing national education standards in culturally responsive ways.

## 5. Discussion

The findings of this study illuminate the multifaceted role of teacher character within culturally rooted educational practices and affirmed the transformative potential of culture-based character models in improving school quality (Fitoo, 2019). Character education in this study is not viewed as a mere transmission of moral virtues but as a lived practice - constructed through social interaction, cultural memory and ethical commitment. In East Nusa Tenggara (NTT), teacher character functions as a moral, spiritual, and pedagogical force that shapes the

learning environment and mediates between traditional wisdom and contemporary educational goals (Matta et al., 2021).

The first theme – the design of a culturally grounded character model – resonates strongly with Sianturi et al (2022), who argue that effective moral education must be embedded in shared cultural values and embodied by teachers in their everyday interactions. In the schools studied, character formation occurred through rituals, community participation, and daily conduct rather than as an “add-on” curriculum. This mirrors Pathan et al's (2024) who emphasize that moral education succeeds when it becomes the ethos of schooling rather than a separate subject. What distinguishes the NTT context is its intergenerational continuity: schools act as cultural transmitters, preserving inherited values while adapting them for modern educational frameworks.

This aligns with van Manen's phenomenological pedagogy, where teaching is an ethical vocation that demands *pedagogical tact* (Morales-Alexander, 2023). Teachers' moral sensibility was evident not through abstract discourse but through embodied actions – addressing students respectfully, modeling patience and resolving conflicts with empathy. These situated acts confirm that character, in the phenomenological sense, is an ongoing lived experience embedded in the lifeworld of teaching.

The second theme – the impact of teacher character on relational and pedagogical practices – supported the view of teaching as a deeply relational profession (Lunda et al., 2024). Teachers who embodied local cultural values nurtured emotionally secure learning spaces grounded in mutual respect and trust. These findings validated Lickona's view that moral authority is cultivated through consistency and authenticity. The process of mirroring – students internalizing teachers' demonstrated values – reveals how character functions as an implicit curriculum that shapes behavior and identity formation.

Similar patterns are observed in other non-Western educational contexts, such as Samoa and Fiji (Alter & Köffler, 2021) or rural Kenya (Smith, 2023), where education integrates community rituals, kinship ethics and respect hierarchies as moral pedagogies. In these societies, as in NTT, the teacher embodies both knowledge and virtue, suggesting that cultural relationality may be a common pedagogical asset in Pacific and African education systems. This comparison underscores that the NTT experience contributes not only to local discourse but also to a broader understanding of culturally grounded moral education across the Global South.

The third theme – the application of character models as innovation for education quality – challenges conventional, metric-oriented conceptions of quality assurance (Hausia et al., 2025). Schools in NTT that integrated indigenous moral systems demonstrated stronger teacher commitment, classroom harmony and student engagement – dimensions often overlooked by standardized quality frameworks. This echoes Lopez and Bobroff (2019) and the principles of culturally

responsive pedagogy, where teaching rooted in students' cultural lifeworlds enhances both authenticity and achievement.

These findings have direct policy implications. While national initiatives such as the *Profil Pelajar Pancasila (P5)* promote universal values like cooperation and independence, their local enactment must be contextually grounded. The Ministry of Education, Culture, Research, and Technology could modify P5 implementation guidelines to formally recognize culture-based models as legitimate pathways toward national character goals. This would allow flexibility for provinces like NTT, Papua or Maluku to translate national principles into locally resonant moral frameworks, thereby enhancing both relevance and ownership at the school level.

A key theoretical contribution of this study lies in explicating the tension between local praxis and national policy through the lens of glocalization (Ryan et al., 2023). The NTT case demonstrates how global or national educational frameworks – such as P5 or the Merdeka Curriculum – are not simply adopted but localized through reinterpretation, ritualization and community participation. Teachers act as mediating agents who “glocalize” abstract policy ideals into tangible pedagogical acts. For instance, the national value of *gotong royong* (mutual cooperation) is enacted not through administrative directives but through shared meals, collective problem-solving and moral storytelling within the school community.

This process reveals a dual dynamic: while local schools adapt national policies to their socio-cultural realities, they also reinforce the universal ethos of Pancasila through indigenous expressions. Rather than diluting national coherence, such localization enriches it – demonstrating that cultural diversity can sustain, rather than threaten, ideological unity. Thus, glocalization serves as a theoretical bridge connecting national moral frameworks with community-based practice.

This study's qualitative design provides in-depth insights but also entails limitations regarding generalization beyond NTT. Cultural and educational dynamics in other Indonesian provinces or non-Western contexts may differ due to variations in religious composition, policy implementation or teacher training systems. Additionally, the reliance on teacher self-reporting may introduce bias, as participants could overemphasize positive practices or underreport challenges. Future research should employ multi-site comparisons and mixed methods – combining ethnography with classroom observations and student interviews – to validate and expand these findings.

## 6. Conclusion

This study concludes that character education, when designed and implemented through local cultural values, becomes a transformative foundation for shaping the ethical, emotional and professional dimensions of teaching. In the context of East Nusa Tenggara, teacher character is cultivated not through prescriptive models but through lived experiences, communal traditions and daily moral actions that embody shared cultural wisdom. The integration of these values

contributes not only to positive classroom relationships and student behavior but also to a more holistic conception of educational quality. Theoretically, this study reinforces and extends the discourse on character education and culturally responsive pedagogy by situating them within phenomenological and context-sensitive frameworks.

Building on these insights, this study calls for a coordinated action among educational stakeholders. The Ministry of Education, Culture, Research, and Technology, in collaboration with local governments and teacher education institutions, should develop culture-based teacher training programs that integrate local philosophies, indigenous ethics and community participation into professional development. Such initiatives would ensure that national frameworks like the *Profil Pelajar Pancasila* are not only implemented but meaningfully localized, sustaining both national integrity and cultural authenticity. By investing in teacher capacity grounded in cultural wisdom, Indonesia can cultivate schools that are ethically grounded, pedagogically innovative and socially cohesive – anchoring educational reform in the living values of its diverse communities.

## 7. Conflict of Interest

The authors declare that there is no conflict of interest regarding the publication of this paper.

## 8. Acknowledgments

The authors gratefully acknowledge the support from the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia (Kemendikbudristek) through the Directorate of Research, Technology and Community Service. This research was funded under the Fundamental Research Scheme based on the Master Contract No. 1444/LL15/AL.04/2025 dated June 19, 2025. The financial support has significantly contributed to the successful completion of this research. The authors also extend their appreciation to Universitas Flores, Ende, Indonesia, for its continuous institutional support throughout the research process.

## 9. References

- Alter, G., & Köffler, N. (2021). Let boys explain the world to girls who do not know – Visual representations of gender and diversity in Austrian primary textbooks and implications for diversity-sensitive education. *Journal of Visual Literacy*, 40(3–4), 149–169. <https://doi.org/10.1080/1051144X.2021.1974770>
- Bednarek-Gilland, A. (2015). *Researching values with qualitative methods: Empathy, moral boundaries and the politics of research* (p. 122). Ashgate. <https://www.com/inward/record.uri?eid=2-s2.0-84938280606&partnerID=40&md5=9fe04cec3f08b662639e63bdf2de404d>
- Borcsa, M., & Rober, P. (2015). *Research perspectives in couple therapy: Discursive qualitative methods* (p. 176). Springer International Publishing; <https://doi.org/10.1007/978-3-319-23306-2>
- Cahnmann-Taylor, M., Coda, J., & Jiang, L. (2022). Queer is as queer does: Queer L2 pedagogy in teacher education. *TESOL Quarterly*, 56(1), 130–153. <https://doi.org/10.1002/tesq.3044>

- Cave, J., Dredge, D., van't Hullenaar, C., Koens Waddilove, A., Lebski, S., Mathieu, O., Mills, M., Parajuli, P., Pecot, M., Peeters, N., Ricaurte-Quijano, C., Rohl, C., Steele, J., Trauer, B., & Zanet, B. (2022). Regenerative tourism: The challenge of transformational leadership. *Journal of Tourism Futures*, 8(3), 298–311. <https://doi.org/10.1108/JTF-02-2022-0036>
- Czepil, M., & Karpenko, O. (2022). National awareness: The evolution of the concept in the Ukrainian pedagogy of Galicia (1848–1918). *History of Education*, 51(1), 48–68. <https://doi.org/10.1080/0046760X.2021.1924877>
- Dennis, J. (2024). Slavery's afterlife in black education: Foucauldian architectonics and the discourse of racial surveillance and pedagogy. *Journal of African American Studies*, 28(2), 136–153. <https://doi.org/10.1007/s12111-024-09663-8>
- Fitoo, B. (2019). Wantok-centred framework for developing citizenship. *International Education Journal*, 18(2), 55–67.
- Fletcher, E. (2021). Sail training: Using acculturation to activate a socio-cultural or natural pedagogy. *Pedagogy, Culture and Society*, 29(3), 341–357. <https://doi.org/10.1080/14681366.2020.1735495>
- Follador, E. (2020). Re-contextualizing Shōjin gyōrui monogatari, or when the fish declared war on the greens. *Japan Review*, 2020(35), 31–58. <https://doi.org/10.15055/00007601>
- Friesen, N. (2021). Klaus Mollenhauer: Emancipation, bildung and six questions for education. *European Educational Research Journal*, 20(3), 278–296. <https://doi.org/10.1177/14749041211009367>
- Giannakakis, V. (2020). Neoliberalism and culture in higher education: On the loss of the humanistic character of the university and the possibility of its reconstitution. *Studies in Philosophy and Education*, 39(4), 365–382. <https://doi.org/10.1007/s11217-019-09682-z>
- Gibton, D. (2015). *Researching education policy, public policy, and policymakers: Qualitative methods and ethical issues* (p. 226). Taylor and Francis; <https://doi.org/10.4324/9781315775722>
- Hammersley, M. (2003). *The dilemma of qualitative method: Herbert Blumer and the Chicago tradition* (p. 271). Taylor and Francis; <https://doi.org/10.4324/9780203392904>
- Hausia, E. F., Matapo, J., & Gaffney, J. S. (2025). Self-efficacy perceptions of Tongan students and their teachers within year 11 business studies. *New Zealand Journal of Educational Studies*, 60(1), 131–151. <https://doi.org/10.1007/s40841-024-00374-y>
- Herfurth, L. (2023). The dynamics of practice and their relevance for the development of an open studio culture in design education. *Art, Design and Communication in Higher Education*, 22(1), 89–106. [https://doi.org/10.1386/adch\\_00063\\_1](https://doi.org/10.1386/adch_00063_1)
- Huong, T. Đ. N., & Pham, C. P. (2024). Educational dialogues in Southeast Asian children literature: Reading the Vietnamese Novel Ticket to Childhood (Nguyễn Nhật Anh, 2008) and the Indonesian Novel the Rainbow Troops: A Novel (Andrea Hirata, 2005) in Comparison. *Suvannabhumi: Multidisciplinary Journal of Southeast Asian Studies*, 16(2), 39–65. <https://doi.org/10.22801/svn.2024.16.2.39>
- Johnston, J. S. (2019). Kant and prejudice, or the mechanical use of reason. *Educational Philosophy and Theory*, 51(10), 1051–1060. <https://doi.org/10.1080/00131857.2018.1519701>
- Lettieri, M. (2025). Unveiling the cinematic artistry. Pedagogical approaches to teaching spaghetti westerns in higher education. *RiCognizioni*, 12(23), 295–306.
- Lopez, J. H., & Bobroff, K. L. (2019). Rooted indigenous core values: Culturally appropriate curriculum and methods for civic education reflective of native American culture and learning styles. *Multicultural Perspectives*, 21(2), 119–126. <https://doi.org/10.1080/15210960.2019.1606640>
- Lunda, A., Frommherz, A., Bolton, W. G., Cook, C., Dude, B., Leask, N., Littlefield, R., McCarty, J., Puustinen, S., & Vaska, N. (2024). Supporting the cultural identity

- development of indigenous youth: Findings from an indigenous educators' community-of-practice. *Education Sciences*, 14(12). <https://doi.org/10.3390/educsci14121272>
- Martínez-Sánchez, A. D. L. M., & Moreno, R. M. E. (2023). Life stories and digital narratives: an experience of intercultural education for teacher training. *Revista Brasileira de Educacao*, 28. <https://doi.org/10.1590/S1413-24782023280097>
- Matta, A. E. R., Sharma, R. C., & da Silva, F. P. S. (2021). *Learning with educational digital RPG games for online and distance education: Implications for Southeast Asia* (pp. 103–124). Nova Science. <https://www.com/inward/record.uri?eid=2-s2.0-85110405947&partnerID=40&md5=abcd7950d50721d75c0902eea87b554d>
- McBurney, S. (2020). Stereoscopy on the silver screen: the analyticon and early cinema in Edinburgh, Scotland. *International Journal on Stereo and Immersive Media*, 4(1), 104–119. <https://doi.org/10.24140/ijsim.v4.n1.06>
- McMahon, J., & McGannon, K. R. (2024). *Trauma-informed research in sport, exercise, and health: Qualitative methods* (p. 268). Taylor and Francis; <https://doi.org/10.4324/9781003332909>
- McNabb, D. E. (2015). *Research methods for political science: Quantitative and qualitative methods: Second edition* (p. 426). Taylor and Francis; <https://doi.org/10.4324/9781315701141>
- Mertala, P., & Meriläinen, M. (2019). The best game in the world: Exploring young children's digital game-related meaning-making via design activity. *Global Studies of Childhood*, 9(4), 275–289. <https://doi.org/10.1177/2043610619867701>
- Morales-Alexander, Y. (2023). Teaching to (un)learn: Enacting social justice in the identity development of multilingual/Latinx/BIPOC teacher candidates. *Journal for Multicultural Education*, 17(4), 393–405. <https://doi.org/10.1108/JME-09-2022-0116>
- Nurhayani, I. (2024). Humans and animal welfare in the Adventures of the Mouse-deer: An ecological discourse analysis. *Cogent Arts and Humanities*, 11(1). <https://doi.org/10.1080/23311983.2024.2316412>
- Pathan, H., Al Murshidi, G., Ayyaz, S., Bakhsh, I., & Alvi, U. F. (2024). The interaction between language identity, pedagogy, and the effects on indigenous languages (Urdu and Sindhi): A case study of undergraduate institutes of Sindh, Pakistan. *Forum for Linguistic Studies*, 6(2). <https://doi.org/10.59400/fls.v6i2.1176>
- Perry, N. E. (2023). *Using qualitative methods to enrich understandings of self-regulated learning: A special issue of educational psychologist* (p. 64). Taylor and Francis. <https://doi.org/10.4324/9781410608529>
- Rapatskaya, L. A. (2023). Overcoming “spiritual inadequacy” as a way of development of the cultural direction in the Russian pedagogy of music education. *Musical Art and Education*, 11(1), 35–47. <https://doi.org/10.31862/2309-1428-2023-11-1-35-47>
- Ryan, J., Goldingay, S., Macfarlane, S., & Hitch, D. (2023). Promoting equity by illuminating academic roles and identities in teaching students from diverse backgrounds. *Teaching in Higher Education*, 28(4), 699–716. <https://doi.org/10.1080/13562517.2020.1852203>
- Sari, Y. Y., Zulaiha, S., & Mulyono, H. (2020). The development of a digital application to promote parents' involvement in character education at primary schools. *Elementary Education Online*, 19(4), 2564–2570. <https://doi.org/10.17051/ilkonline.19.04.001>
- Shastina, E. M., Jentgens, S., Shatunova, O. V., Borisov, A. M., & Bozhkova, G. N. (2020). Role of literary pedagogy in modern education of preschool and primary school children. *Space and Culture, India*, 8(1), 234–243. <https://doi.org/10.20896/saci.v8i1.795>
- Sianturi, M., Chiang, C.-L., & Sumarsono, A. (2022). The preservation of the identity and culture of the Indigenous Lanninese people of West Papua, Indonesia, through

- education (Preservación de la identidad y la cultura del pueblo Lani, comunidad indígena de la provincia Indonesia de Papúa Occidental, a través de la educación). *Cultura y Educacion*, 34(2), 424–465. <https://doi.org/10.1080/11356405.2022.2034287>
- Smith, R. D. (2023). Reimagining Africa-diaspora religious connections: Global-local intersections of immersive-reflexive praxis. *Journal of Ethnic and Cultural Studies*, 10(3), 144–155. <https://doi.org/10.29333/ejecs/1516>
- Tian, Z., & Lau, S. M. C. (2022). Translanguaging flows in Chinese word instruction: Potential critical sociolinguistic engagement with children's artistic representations of Chinese characters. *Pedagogies*, 17(4), 282–302. <https://doi.org/10.1080/1554480X.2022.2139261>
- Tulebayeva, A. T., Aitimov, M. K., Oralova, G. S., Kamisheva, G. A., & Serdali, B. K. (2019). Philosophical Worldview and pedagogical perspectives of the Poets-Zhyrau of the Aral Sea and Syr Darya Areas. *Journal of Research in Applied Linguistics*, 10(Special Issue), 253–271.
- Verstraete, P. (2021). The silent child: Reform pedagogy, the self and the problematization of shyness in the classroom. *Historia y memoria de la educacion*, 15, 297–321. <https://doi.org/10.5944/HME.15.2022.30653>
- Xu, W., & Stahl, G. (2025). Routine literacy practices as a cultural agenda: Children's experiences of writing "difficult" Chinese characters in Australia. *Journal of Language, Identity and Education*, 24(4), 1000–1011. <https://doi.org/10.1080/15348458.2023.2252515>