

ETHNOPEDAGOGICAL INSIGHTS FROM THE DONGGO COMMUNITY: INTEGRATING CULTURAL VALUES INTO SCIENCE EDUCATION FOR HARMONY AND SUSTAINABILITY

Abas Oya^{1*}, I Wayan Suastra², Ida Bagus Putu Aryana³, Widia⁴ dan Ika Purnamasari⁵

¹⁻³Universitas Pendidikan Ganesha, Bali, Indonesia

¹STKIP Harapan Bima, Bima, Indonesia

⁴Universitas Pendidikan Indonesia, Indonesia

⁵Universitas Negeri Yogyakarta, Indonesia

*Email: abasoya01@gmail.com

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Abstract

This study examines the cultural practices of the Donggo indigenous community in Bima, West Nusa Tenggara, and explores their integration into science education through an ethnopedagogical framework. The Donggo community, known for religious and cultural diversity, practices values such as Cua Kaco'i Angi (mutual respect), Doho Kaboro Weki (sitting together), Inga Dasa Uma (helping to build a house), Batu Rawi Rasa (community participation), and Tio Kasama Weki Rasa Ra Dana (guarding the village), which emphasize collaboration, social harmony, and environmental care. These align with core principles in science education, including sustainability and ecological responsibility. Using a qualitative descriptive approach, data were collected through observation, interviews, and documentation involving 33 participants comprising community leaders, educators, religious figures, and youth representatives. Thematic analysis was used to identify recurring cultural practices and their relevance to science learning. Findings indicate that integrating Donggo cultural values into science education enhances conceptual understanding while fostering social-emotional development. This approach also promotes critical thinking by linking local wisdom with global environmental issues. The study concludes that embedding ethnopedagogical elements into the science curriculum creates inclusive and meaningful learning experiences. It recommends that curriculum developers consider local cultural values to increase student engagement and contextual relevance. Further research on other indigenous communities is encouraged to expand the application of ethnopedagogy across diverse educational settings.

Keywords: Ethnopedagogical; Science Education; Harmony; Sustainability

INTRODUCTION

Ethnopedagogy is an educational approach that integrates cultural heritage and Indigenous wisdom into teaching practices, bridging the gap between traditional knowledge and modern education. This method emphasizes inclusivity and cultural diversity, enabling students to engage with their heritage while acquiring contemporary skills (Goss et al., 2024; Torres Cuevas & Quilaqueo Rapimán, 2024). By fostering a connection between local traditions and global educational objectives, ethnopedagogy enhances the relevance and effectiveness of learning, particularly in multicultural settings. It enriches the

educational experience through principles such as mutual respect, communal collaboration, and cultural appreciation (Muyassaroh et al., 2025).

In the Donggo community, ethnopedagogical principles are evident in practices like *Kaco'i Angi* (mutual respect) and *Mbolo Weki* (communal discussions). These traditions offer frameworks for fostering respect and cooperation, which are critical in classroom dynamics. Similarly, *Inga Dasa Uma* (collaborative work) highlights the importance of teamwork and shared responsibilities, which can be effectively applied to group learning and project-based activities in science education. These cultural principles provide an opportunity

to teach not only academic content but also essential social and emotional skills, making education more holistic and inclusive (Muyassaroh et al., 2025; Suanda et al., 2024).

Cultural values play a significant role in fostering interdisciplinary learning by linking traditional practices with contemporary educational content. For instance, the Donggo community's value of *Tio Kasama Weki* (collective responsibility) aligns with lessons on environmental sustainability and social cooperation, making abstract concepts more relatable for students (Muyassaroh et al., 2025). Such practices allow educators to contextualize scientific concepts, helping students understand their practical applications while appreciating their cultural roots.

Ethnopedagogy also integrates Indigenous knowledge into modern subjects like science and mathematics, enhancing critical thinking and problem-solving abilities. For example, ethnoscience connects scientific principles with cultural practices, demonstrating how local wisdom can provide solutions to real-world challenges (Shimwandi et al., 2024). In mathematics, ethnomathematics explores geometrical concepts embedded in traditional crafts, bridging traditional artistry with modern curricula (Fatmi et al., 2024). These interdisciplinary connections empower students to explore the interplay between their heritage and global knowledge systems, fostering a deeper appreciation of both (Esquete Garrote, 2024; Munira et al., 2024).

Ethnopedagogy's emphasis on cultural relevance makes it particularly effective in science education. By situating scientific lessons within the framework of local traditions, educators can create a more meaningful and engaging learning environment. Practices like *Tio Kasama Weki*, which embodies environmental stewardship, can serve as a foundation for teaching sustainability and

ecological preservation. Similarly, *Batu Rawi Rasa* (community participation) fosters collaboration and shared responsibility, which is key to understanding global scientific issues like climate change and resource management (Munira et al., 2024; Muyassaroh et al., 2025).

The ethnoscience approach connects scientific knowledge with cultural contexts, helping students apply scientific principles to real-life scenarios. This method promotes critical thinking, as students analyze the relationship between traditional practices and modern scientific concepts (Esquete Garrote, 2024). For example, lessons on water conservation can draw on local practices of managing communal resources, making the subject both relatable and impactful. Furthermore, integrating such approaches in science education supports the development of culturally competent learners who can navigate both their local and global environments (Goss et al., 2024).

The Donggo indigenous community of Bima, West Nusa Tenggara, is a living example of harmonious coexistence among diverse religious and cultural groups. Comprising followers of Islam, Catholicism, and Protestantism, this community has cultivated a unique way of life that emphasizes mutual respect, tolerance, and unity (Haryanto et al., 2021; Nursani et al., 2024). Traditions such as *Kaco'i Angi* (mutual respect), *Mbolo Weki* (communal discussions), and *Inga Dasa Uma* (collaborative work) serve as cornerstones of their culture, fostering social cohesion and preventing conflict (Haryanto et al., 2021). These practices highlight the importance of local wisdom in creating a harmonious society. However, beyond their sociocultural significance, these values hold untapped potential for education, particularly in science (IPA), where integrating cultural heritage can provide meaningful, context-based learning

experiences (Kamaruddin, 2024; Nuruddin, 2022).

Despite its promise, traditional science education in Indonesia often neglects local cultural practices, leading to a lack of contextual relevance and missed opportunities for fostering deeper engagement among students. Science lessons are frequently abstract and detached from students' lived realities, making it difficult for them to connect scientific concepts with their daily lives. Additionally, the rich wisdom embedded in practices like *Batu Rawi Rasa* (participation in community events) and *Tio Kasama Weki* (village safeguarding) remains underutilized in formal education. These practices could be valuable for teaching sustainability, collaboration, and environmental stewardship (Hutabarat, 2023). Furthermore, the absence of a structured approach to integrating these cultural values into the science curriculum has hindered their potential to promote broader societal goals, such as interfaith harmony and sustainable living (Taufiqurrachman & Fauzi, 2023).

Existing studies have primarily focused on the cultural harmony of Indigenous communities, including the Donggo, and their contributions to social stability (Izzah, 2013; Nursani et al., 2024). However, limited attention has been given to systematically incorporating these cultural values into education, particularly in discipline-specific contexts such as science. Most ethnopedagogical frameworks prioritize general education and overlook the unique requirements of science education, which often involve abstract and technical content. This gap underscores the need for an innovative approach that bridges the divide between local wisdom and modern educational demands.

This study offers a novel perspective by examining how the cultural practices of the Donggo community can be systematically

mapped to scientific concepts and educational objectives. It proposes an ethnopedagogical framework tailored to science education, emphasizing sustainability and harmony. By doing so, the study not only addresses the lack of cultural contextualization in the current curriculum but also provides practical recommendations for educators to enhance learning experiences. It seeks to demonstrate that the integration of cultural values into science education can simultaneously promote academic success, cultural appreciation, and societal harmony.

The proposed solution involves embedding Donggo cultural practices into science education through activities that align with scientific principles. For example, *Inga Dasa Uma*, a communal practice of housebuilding, can be used to teach collaboration and teamwork in scientific experiments. Similarly, *Tio Kasama Weki*, which emphasizes collective responsibility for village safety, can introduce concepts of environmental stewardship and sustainability. The principle of *Kaco'i Angi*, which embodies mutual respect, can foster a classroom environment conducive to respectful discussions and collaborative learning. This approach not only contextualizes science lessons but also enhances students' understanding of their cultural heritage and its relevance to modern challenges (Hutabarat, 2023; Nuruddin, 2022).

By focusing on the Donggo community's unique approach to interfaith tolerance and unity, this study contributes to the discourse on ethnopedagogy and its role in creating inclusive and impactful educational practices. It highlights the importance of leveraging local wisdom to develop context-sensitive curricula that resonate with students' lived experiences. In doing so, the study addresses both academic and societal needs, demonstrating how culturally integrated education can bridge

traditional wisdom and modern scientific knowledge while fostering harmony in multicultural societies (Kamaruddin, 2024; Nursani et al., 2024).

METHODOLOGY

Research Design

This study employs a qualitative descriptive approach with ethnographic methods, which is particularly suited for exploring the depth of cultural practices and their relevance to modern education. Creswell (2002) defines ethnographic research as qualitative research in which researchers describe and interpret patterns of values, behavior, beliefs, and language shared and learned from cultural groups. In this case, the study focuses on understanding the cultural values and practices of the Donggo community, specifically in relation to how these practices can be integrated into science education to promote harmony and sustainability. The qualitative descriptive approach allows for an in-depth exploration of the community's cultural dynamics and their implications for educational practices.

The ethnographic research method begins with the stages of (1) determining whether ethnography is an appropriate design for studying the research problem, (2) identifying and locating a culture-sharing group to study, (3) selecting a cultural theme, issue or theory to be studied by the group, (4) determining the type of ethnography to be used to study cultural concepts, (5) collecting information in the context or setting in which the group works or lives, (6) generating an interpretation of the group's culture as a whole from the analysis of patterns across multiple data sources, and (7) presenting the group's patterns of cultural sharing in a written or performance format, done by representing the data obtained from

notes during oral and written interviews (Creswell, 2002).

Setting and Participants

This research was conducted in Palama Village, located in Donggo District, Bima City, West Nusa Tenggara Barat, Indonesia. Palama is part of the Donggo indigenous community, which is known for its cultural diversity, communal values, and interfaith harmony. The village was selected as the research site due to its rich tradition of local wisdom and its potential to contribute meaningfully to the development of culturally grounded science education.

The participants in this study totaled 33 individuals, selected purposively to ensure the involvement of key figures with deep knowledge and active roles in the community. These participants included 10 local community members, such as elders and cultural leaders who are recognized as the custodians of Donggo traditions. In addition, 10 educators from local elementary and junior high schools participated, contributing perspectives on the relevance and application of cultural practices in science teaching. The study also involved 3 religious leaders representing Islam, Catholicism, and Protestantism, whose views provided valuable insights into the role of interfaith harmony in educational and social life. Furthermore, 10 youth representatives, including students and young community activists, were engaged to capture generational perspectives and their experiences with both cultural heritage and science learning.

Data Source

The data collection process involved observations, interviews, and documentation. Observations were conducted in the Donggo community to gather firsthand insights into the cultural practices that underpin their way of life. Creswell (2014) emphasizes the importance of direct observation in qualitative research, as it

allows the researcher to immerse themselves in the setting and gain a deeper understanding of the cultural practices in question. Interviews were held with community leaders, religious figures, and local educators to gain multiple perspectives on the role of cultural values in education and daily life. These interviews provided rich, qualitative data on beliefs, values, and practices that guide the community's approach to religious harmony and sustainability. Additionally, relevant documentation—such as community records, cultural texts, and educational materials—was collected to support the findings from observations and interviews.

Data Analysis Technique

The data was analyzed using thematic analysis, a method commonly used in qualitative research to identify patterns and themes within the data (Creswell, 2014). This analysis followed six systematic stages as proposed by Braun & Clarke (2006), which were adapted to the context of ethnographic fieldwork. The steps are as follows:

1. **Familiarization with the data:** All field notes, interview transcripts, and observation records were read and re-read multiple times to gain a deep understanding of the content.
2. **Generating initial codes:** Segments of data were manually coded using **open coding**, focusing on words, phrases, or statements that reflected cultural practices, values, or educational relevance. For example, codes such as “mutual respect,” “collaborative work,” and “environmental care” were frequently assigned.
3. **Searching for themes:** The codes were then grouped into **candidate themes** based on patterns and relationships. For instance, codes relating to *Cua Kaco'i Angi* and *Mbolo Weki* were clustered under the theme “Religious Harmony and Social Respect.”

4. **Reviewing themes:** The preliminary themes were reviewed across the dataset to ensure consistency, coherence, and relevance to the research questions. Irrelevant or redundant codes were discarded or merged into broader themes.
5. **Defining and naming themes:** Final themes were clearly defined and labeled. Examples include: “Cultural Collaboration in Science Learning,” “Environmental Stewardship,” and “Ethical Classroom Practices.”
6. **Producing the report:** The final themes were interpreted in connection with the theoretical framework of ethnopedagogy and science education and then integrated into the research findings and discussion.

To enhance the transparency and validity of the analysis, the following formula was used to determine theme frequency and dominance:

$$\text{Theme Relevance Score (TRS)} = \frac{\text{Frequency of Code Occurrence}}{\text{Total Number of Codes}} \times 100$$

This score was used to prioritize themes that were both frequent and deeply connected to the objectives of the study. Themes with a **TRS of over 15%** were considered dominant and analyzed in depth. For example, the theme “Environmental Stewardship through Tio Kasama Weki” appeared in 18 out of 96 coded segments, resulting in a TRS of 18.75%, qualifying it for detailed exploration.

RESULTS AND DISCUSSION

Results

This study utilized thematic analysis to examine data gathered through direct observation and in-depth interviews with 33 individuals, including community leaders, educators, religious figures, and youth representatives in Palama Village. Through open and axial coding of the qualitative data, five dominant themes emerged based on frequency and conceptual relevance. These

themes reflect the key cultural values of the Donggo community and their potential alignment with science education. The

following table summarizes the major themes, examples of associated codes, frequency of occurrence, and Theme Relevance Score (TRS):

Theme	Code Examples	Frequency	TRS (%)
Mutual Respect (Cua Kaco'i Angi)	“respect”, “different religions”, “tolerance”	16	16.7%
Collaborative Learning (Inga Dasa Uma)	“working together”, “building house”, “teamwork”	20	20.8%
Environmental Stewardship (Tio Kasama Weki)	“guarding village”, “conservation”, “ecology”	18	18.75%
Civic Participation (Batu Rawi Rasa)	“community events”, “shared responsibility”	14	14.6%
Dialogue and Social Cohesion (Doho Kaboro Weki)	“gathering”, “discussion”, “problem-solving”	12	12.5%

Mutual Respect and Religious Harmony

The theme of mutual respect, symbolized by the practice of *Cua Kaco'i Angi*, emerged in 16 coded segments, indicating strong thematic dominance (TRS: 16.7%). This value is central to the Donggo community's peaceful coexistence across religious boundaries. A traditional community leader noted:

“The value of mutual respect, or Cua Kaco'i Angi, has been passed down from our ancestors. We are taught from a young age to respect everyone, regardless of their religion or background. This is what keeps our village in harmony.”

This theme also overlaps with community discussion forums known as *Doho Kaboro Weki*, which further support dialogue and conflict resolution.

Collaborative Learning through Inga Dasa Uma

The most dominant theme (TRS: 20.8%) was collaborative learning, centered on the cultural practice of *Inga Dasa Uma*. This tradition reflects a deeply embedded work ethic based on mutual help and teamwork. A local science teacher stated:

“I often observe how the villagers work together to build houses through Inga Dasa Uma. This is very relevant to project-based

science learning. Students can directly learn about collaboration and shared responsibility.”

This aligns well with cooperative learning models in science classrooms and promotes skills such as communication, leadership, and problem-solving.

Environmental Stewardship and Tio Kasama Weki

The practice of *Tio Kasama Weki Rasa Ra Dana*, or guarding the village, strongly relates to the theme of environmental stewardship (TRS: 18.75%). Interview data revealed a deep collective commitment to protecting both social and ecological environments. A Christian religious leader noted:

“We may have different beliefs, but activities like Batu Rawi Rasa bring us together. Children can learn from this how to care for the environment and live in harmony.”

This quote also reflects the link between cultural participation and ecological ethics.

Civic Participation and Youth Engagement

Themes around civic participation (TRS: 14.6%) and youth perspectives highlighted how communal events like *Batu Rawi Rasa* foster belonging and responsibility. One youth participant emphasized:

“If science is taught through our culture, it would definitely be more interesting. We would

realize that our traditions are not just heritage but also a source of learning about the environment and science.”

This points to the motivational potential of culturally integrated science education, particularly among younger generations.

Discussion

Cultural Values of the Donggo Community

The Donggo community is characterized by a rich set of cultural values that promote harmony, respect, and social cohesion. These values are central to their daily interactions and have important implications for educational settings, particularly in science education. The following five key cultural practices were identified as fundamental to fostering unity, sustainability, and mutual respect within the community:

Cua Kaco'i Angi (Mutual Respect)

The principle of *Cua Kaco'i Angi*, meaning mutual respect, is the cornerstone of the Donggo community's way of life. It encourages individuals to acknowledge and honor the differences among them, fostering a spirit of tolerance and understanding. In the classroom, this principle can be applied to promote respect for diverse opinions and perspectives. In science education, mutual respect is essential, especially when discussing complex or controversial topics like environmental ethics, climate change, and sustainability. Teachers can model *Cua Kaco'i Angi* by fostering a classroom culture that values each student's voice, encouraging open dialogue and promoting respect for differing viewpoints. This creates a learning environment where students feel safe to express their ideas and engage critically with scientific content (Teles & Munford, 2021).

Doho Kaboro Weki (Sitting Together)

Doho Kaboro Weki represents the practice of sitting together to discuss matters in a

communal setting. This value fosters collaboration, communication, and collective problem-solving, which are essential for effective learning. In the context of science education, *Doho Kaboro Weki* can be used as a model for collaborative learning. By incorporating group discussions and cooperative projects into the curriculum, educators can encourage students to work together, share ideas, and solve problems collectively. This approach is particularly valuable in science, where teamwork is often required in laboratory experiments, fieldwork, and research projects. Collaborative learning not only enhances students' understanding of scientific concepts but also helps them develop important interpersonal skills, such as communication, negotiation, and empathy (Salimovna, 2023).

Inga Dasa Uma (Helping to Build a House)

The principle of *Inga Dasa Uma*, or helping to build a house, reflects the Donggo community's strong sense of collective responsibility. This value emphasizes teamwork, cooperation, and mutual assistance in community projects. In science education, this principle can be applied to group work and project-based learning. For example, students can be tasked with collaborative science projects, such as building models, conducting experiments, or exploring environmental issues. These activities provide students with opportunities to practice teamwork, share resources, and contribute to a common goal, mirroring the collective work ethic of the Donggo community. Such collaborative science projects not only reinforce scientific concepts but also cultivate essential life skills, such as problem-solving, leadership, and collaboration (Gao, 2024).

Batu Rawi Rasa (Participating in Events)

Batu Rawi Rasa refers to active participation in community events, fostering a

sense of belonging and engagement within the group. This principle can be applied to encourage students' participation in school and community activities, such as science fairs, environmental clean-ups, or local sustainability projects. Participation in these events enhances students' engagement with both their academic work and the broader community. By integrating community involvement into the curriculum, educators can make science education more relevant and meaningful to students' lives (Roome et al., 2024). Moreover, such involvement helps students recognize the practical applications of scientific knowledge in solving real-world problems, particularly those related to sustainability and environmental protection (Saraiva et al., 2024; Siew Gan et al., 2023).

Tio Kasama Weki Rasa Ra Dana (Guarding the Village)

Tio Kasama Weki Rasa Ra Dana signifies the collective responsibility of the community to safeguard the village and its surroundings. This principle underscores the importance of environmental protection and communal safety. In science education, it provides an opportunity to teach concepts related to environmental sustainability, conservation, and ecological responsibility (Yazidi & Rijal, 2024). Students can learn about the interconnectedness of human activities and natural ecosystems, drawing parallels between the Donggo community's practices and modern scientific principles of environmental stewardship. *Tio Kasama Weki* can also serve as a foundation for lessons on biodiversity, conservation, and the role of human agency in preserving the natural world for future generations (Saraiva et al., 2024; Yazidi & Rijal, 2024).

Integration into Science Education (IPA)

The integration of Donggo cultural practices into science education provides a unique and powerful framework for

contextualizing scientific concepts. By linking traditional values with modern scientific principles, educators can make science more relevant, engaging, and culturally responsive to students. This approach encourages students to connect their everyday lives and cultural heritage with global scientific goals, creating a deeper understanding of both science and society.

Linking Cultural Practices with Scientific Concepts

The principles of mutual respect (*Cua Kaco'i Angi*) and collective responsibility (*Tio Kasama Weki*) can be directly linked to core scientific concepts, particularly in environmental science. *Cua Kaco'i Angi* aligns with the ethical considerations of respecting all life forms and ecosystems, which is central to environmental sustainability. Teaching students about the importance of mutual respect for the environment can be woven into lessons on biodiversity, conservation, and climate change. Similarly, *Tio Kasama Weki* resonates with the concept of collective responsibility, which is crucial in addressing global challenges such as climate change, pollution, and resource depletion. By framing these global issues in the context of *Tio Kasama Weki*, students can see the importance of working together to protect the environment, just as the Donggo community works together to safeguard their village. Educational programs that emphasize community engagement and interdisciplinary learning can increase student investment in sustainable practices (Schmitz et al., 2019).

Using Donggo Traditions to Teach Scientific Collaboration, Sustainability, and Biodiversity Conservation

The communal work ethic of *Inga Dasa Uma and Batu Rawi Rasa* offers valuable lessons for teaching collaboration and environmental stewardship in science education. *Inga Dasa Uma* teaches students

about the power of working together to achieve common goals, making it an ideal foundation for collaborative science projects. For example, students can be tasked with working in groups to design solutions for local environmental challenges, such as waste management or water conservation. These projects not only reinforce scientific concepts but also help students apply what they have learned to real-world situations. Similarly, *Batu Rawi Rasa*, which encourages participation in community events, can be used to involve students in school-based or community-based environmental initiatives. Whether through science fairs, tree-planting campaigns, or sustainability workshops, these activities provide students with hands-on opportunities to engage with the science they are learning and see the impact of their work on the community. Outdoor science activities have been shown to improve students' confidence and thinking skills, as well as their interest in science, leading to a preference for science-related fields in higher education (Mokhtar et al., 2023).

By integrating these Donggo traditions into science education, educators can promote a holistic approach to learning that emphasizes the interconnection between cultural values, scientific principles, and real-world applications. This approach not only enriches students' academic experiences but also fosters a sense of social responsibility and cultural pride.

Impact on Education

The integration of Donggo cultural practices into science education has profound implications for students' social, emotional, and academic development. By drawing connections between local wisdom and global scientific challenges, students can develop a deeper appreciation for both their cultural heritage and the environment.

Fostering Understanding, Tolerance, and Sustainability

Incorporating Cua Kaco'i Angi, Tio Kasama Weki, and other Donggo cultural practices into the science curriculum helps students build mutual respect and collective responsibility. These values encourage students to understand the interconnectedness of human society, the environment, and scientific knowledge. By applying these principles in science education, students not only learn about scientific facts but also develop the social and emotional skills necessary to work together and address global challenges such as climate change, resource depletion, and biodiversity loss. This integration promotes sustainability by fostering an understanding of how individual actions can impact the planet and encourages students to adopt responsible behaviors in their daily lives (Nurtamara et al., 2019; Sanchez et al., 2024).

Strengthening the Connection Between Local Wisdom and Global Scientific Goals

By incorporating Donggo traditions into science education, students gain a unique perspective on global scientific issues. For example, by connecting *Tio Kasama Weki* with concepts of environmental sustainability, students learn the importance of collective action in protecting the environment. This connection between local wisdom and global scientific goals enhances students' understanding of the relevance of science to their lives and communities. It also encourages them to see their cultural heritage as a valuable resource for solving contemporary global problems, bridging the gap between traditional knowledge and modern science. The alignment between students' cultural practices and global scientific priorities can significantly enhance their engagement with science. This connection fosters a sense of relevance and personal investment in scientific learning, which is

crucial for meaningful engagement. Culturally relevant pedagogies (CRP) and culturally responsive teaching are instrumental in achieving this alignment, as they integrate students' cultural backgrounds into the science curriculum, thereby increasing their academic achievement, cultural competence, and sociopolitical consciousness (Brown et al., 2022; Marosi et al., 2021).

Based on the findings, several recommendations are proposed to enhance the integration of ethnopedagogical principles in education:

Curriculum Developers Should Include Ethnopedagogical Principles in Science Education

It is crucial that curriculum developers incorporate ethnopedagogy into the science curriculum to create more inclusive and culturally responsive educational practices. By aligning science content with the cultural values of local communities, educators can make science lessons more relatable and engaging for students. This approach not only enhances students' academic performance but also fosters a deeper connection between their cultural identity and the scientific concepts they learn. Including values such as collaboration, sustainability, and respect for the environment, as practiced by the Donggo community, can help students see the real-world relevance of science and its role in addressing global challenges.

Further Research on Other Indigenous Communities to Enhance Ethnopedagogical Frameworks

While this study focuses on the Donggo community, further research is needed to explore the cultural practices of other indigenous communities and their potential integration into education. By expanding the ethnopedagogical framework to include a broader range of indigenous knowledge,

educators can develop more diverse and inclusive teaching methods that reflect the cultural diversity of their students. This research could also provide insights into how different communities approach concepts such as sustainability, environmental stewardship, and community cooperation, further enriching the educational experience. The goal is to build a comprehensive and adaptable ethnopedagogical framework that can be applied across various cultural contexts, enhancing the relevance and impact of education for all students.

CONCLUSION

This study explored the cultural practices of the Donggo community and their potential integration into science education through ethnopedagogy. The findings revealed that the Donggo community's cultural values, such as *Cua Kaco'i Angi* (mutual respect), *Doho Kaboro Weki* (sitting together), *Inga Dasa Uma* (helping to build a house), *Batu Rawi Rasa* (participating in events), and *Tio Kasama Weki Rasa Ra Dana* (guarding the village), are deeply aligned with the principles of harmony, collaboration, and sustainability. These values provide a strong foundation for fostering interfaith tolerance, environmental stewardship, and community cooperation.

In conclusion, the integration of Donggo cultural practices into science education through ethnopedagogy holds great promise for creating more inclusive, meaningful, and sustainable learning experiences. By valuing and incorporating local cultural wisdom, educators can foster a deeper understanding of science, promote interfaith harmony, and encourage students to take an active role in protecting the environment for future generations.

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