



## **Integrating *Ngadhu Bhaga* oral traditions into elementary school learning materials**

**Ermelinda Yosefa Awe\*, Maria Desidaria Noge, Maria Sintia Ciak**

Department of Elementary Teacher Education, STIKP Citra Bakti

Trans Bajawa-Ende Street, Malanusa, Golewa District, Ngada Regency, Flores, East Nusa Tenggara, Indonesia

\*Corresponding Author. E-mail: [eyosefaawe@gmail.com](mailto:eyosefaawe@gmail.com)

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**Abstract:** The *Ngadhu Bhaga* ethnic group in Ngada Regency has unique oral traditions, including folk tales, legends, myths, proverbs, traditional songs, rhyming poems, and expressions of traditional advice, all rich in cultural and moral values. This study aims to analyse the forms and values of the surviving *Ngadhu Bhaga* ethnic oral traditions in Ngada Regency, which could be used as learning materials in elementary schools. The method was used in a case study with a qualitative approach. The data collection was conducted through observation, in-depth interviews with traditional figures, the Education and Culture Office, and documentation. Data analysis was used to test Campbell's model with a concept-setting approach. Research results showed that the *Ngadhu Bhaga* ethnic oral tradition is still widely present in folktales, myths, legends, and rhyming poems, and has potential cultural value as a contextual learning material. Values such as cooperation, respect, responsibility, and local wisdom are contained in the tradition and are highly relevant to instilling them in students early on. The oral traditions acquired in this study are *Inerie* folklore, *Bu'e Wio* folklore, Watu Kaba story, Wolo Watu Ata story, *Ngadhubhaga* myth or ancestral travel legend, and *Ngadhubbhaga* traditional proverbs. These stories and proverbs contain high values that are highly relevant to strengthening student character, and also serve as a form of preservation of local culture in elementary schools. This study recommends that this form of oral tradition be integrated into Indonesian, *Civics Education*, *Social Studies*, and also the Art of Culture. The implications of this research for elementary school education are that the oral traditions of the *Ngadhu Bhaga* ethnic group have enormous potential as contextual learning resources that are relevant to students' characteristics. Integrating oral traditions into learning can strengthen character education, increase cultural literacy, and encourage an appreciation for and pride in local culture from an early age. The use of *Ngadhu Bhaga* folktales, legends, and proverbs in Indonesian, Social Studies, Civics Education, and Arts and Culture subjects makes the learning process more meaningful, participatory, and rooted in students' real lives. Thus, the results of this study contribute to the development of local wisdom-based learning that supports the implementation of the independent curriculum and helps preserve regional culture through elementary education.

**Keywords:** oral tradition, *Ngadhu Bhaga* ethnic, elementary school, learning materials

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### **Introduction**

Indonesia is a country rich in culture, including oral traditions passed down through generations across various regions and ethnic groups. These oral traditions serve not only as cultural identities for a community but also possess educational values suitable for elementary school learning. According to Erwin (2023), oral traditions shape critical thinking by conveying meanings, moral messages, and local knowledge. This aligns with research by Limbong (2024) and Irvan and Mustadi (2021), which indicates that oral traditions fulfil social, cultural, and educational functions that strengthen an ethnic group's identity.

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The *Ngadhu Bhaga* ethnic group in Ngada Regency possesses unique oral traditions, including folk tales, legends, myths, proverbs, traditional songs, rhyming poems, and traditional advice (*petuah*), rich in cultural and moral values. According to Dopo (2023) and Agustina and Lusiana (2024), integrating oral traditions as one of the ten Objects of Cultural Advancement (*Objek Pemajuan Kebudayaan*) into the learning process can enhance students' social values from an early age. Thus, oral traditions are not merely entertainment media but also educational tools that convey social norms and preserve cultural identity (Gazali & Ningsih, 2025). However, with the development of technology, modernisation, and globalisation, the existence of oral traditions among younger generations, particularly elementary school students, is increasingly eroding. Document studies indicate that teaching materials used in elementary schools often do not originate from local culture (Hasanah & Andari, 2021; Rusmawaty & Sultan, 2024). Teachers frequently utilise stories from outside the region, such as *Malin Kundang* or *Sangkuriang*. Furthermore, interviews with elementary school students in Bajawa show that they are more familiar with modern fictional characters than those from the local *Ngadhu Bhaga* narratives. This condition potentially leads to the loss of local cultural knowledge and identity.

Previous research confirms that oral traditions serve as a medium for transmitting values, morals, and local wisdom, offering a basis for culture-based learning (Laksana & Awe, 2021; Lubis, 2025). Furthermore, oral traditions can improve literacy, critical thinking skills, and appreciation for local culture (Dewi, 2024; Nur, 2017; Wangid, 2014). The research gap lies in the lack of studies that specifically identify the forms of oral tradition, analyse their inherent educational values, and formulate strategies for integrating them into elementary school learning (Consoli, 2024; Nursyamsu et al., 2025). Existing research primarily focuses on literary or linguistic aspects, while their use in elementary education, specifically among the *Ngadhu Bhaga* ethnic group, remains understudied. The novelty of this research lies in the comprehensive study of *Ngadhu Bhaga* oral traditions, including identifying surviving forms, analysing educational values, and designing integration strategies for elementary schools.

The primary problem is that the oral traditions of the *Ngadhu Bhaga* ethnic group have not been utilised optimally or systematically as learning resources, despite their rich educational values and relevance to contextual learning. The urgency of this research stems from the need to preserve local culture and to advance culture-based learning. Integrating oral traditions into basic education provides significant benefits, such as increasing awareness of local heritage, fostering positive character through moral values, and developing contextual learning strategies. This urgency is reflected in two critical aspects: 1) the preservation of local culture as an essential part of collective identity against the tide of globalisation, and 2) innovation in learning activities to enrich resources and foster pride in regional culture. Consequently, this study identifies surviving oral traditions, analyses their educational values, and designs integration strategies for elementary school learning.

Based on the background above, the research problems are formulated as follows: 1) what are the forms and types of oral traditions that still survive in the *Ngadhu Bhaga* community? 2) what are the educational values contained in these oral traditions and their relevance to elementary school learning? and 3) what strategies can be used to integrate oral traditions into elementary school instruction? This research aims to: (1) identify the surviving forms and types of oral traditions in the *Ngadhu Bhaga* community in Ngada Regency; (2) analyse the educational values inherent in these traditions and their relevance to elementary learning; and (3) design strategies for integrating oral traditions into the curriculum to support cultural preservation and the development of students' character and literacy skills.

## Methods

This research utilised a case study method with a qualitative approach. The case study design was selected because the phenomenon of oral tradition in the *Ngadhu Bhaga* ethnic community is complex—encompassing culture, education, and social interaction—thereby requiring an in-depth analysis to understand the forms of tradition, their inherent educational values, and integration strategies for elementary school learning. This approach enabled a holistic and comprehensive examination of the specific case. The analysis was conducted using the Campbell model, which connects information from informants to build a concept map as a conceptual representation of the research results.

The data for this study comprised primary and secondary data. Primary data were obtained through in-depth interviews, participant observation, and documentation. Interviews were conducted with traditional figures (*tokoh adat*), teachers, and officials from the Department of Education and Culture to gather information regarding the forms of oral traditions, educational values, and their integration into learning activities. Observations were performed on culture-based learning and the practice of oral traditions within the community. Documentation, including photographs, videos, cultural archives, and teaching materials, supplemented the primary data. Secondary data were derived from the literature, curriculum documents, and previous research on oral traditions, character education, and culture-based learning.

The subjects of this research included traditional leaders as primary sources for surviving oral traditions, teachers for information regarding classroom application, elementary school students as recipients of oral tradition-based learning, and the Head of the Education and Culture Office regarding cultural policy and documents. The object of this research was the oral tradition of the *Ngadhu Bhaga* local culture.

In this study, data were collected through: (1) participant observation to directly witness the practice of oral traditions in the community and at school; (2) in-depth interviews using open-ended guides to allow informants to express their understandings freely; and (3) documentation in the form of cultural archives, videos, and relevant teaching materials. Data validity was maintained through source triangulation (comparing information from traditional leaders, education officials, teachers, and students), method triangulation (combining observations, interviews, and documentation), and theoretical triangulation (comparing findings with established theories on oral traditions and character education). Data were analysed using Campbell's conceptual analysis through the following steps: (1) collecting statements and information from informants to develop initial concepts; (2) grouping statements based on similar themes or research focuses; (3) creating concept maps to illustrate relationships between information and build conceptual understanding; and (4) interpreting concept maps to formulate the forms of oral tradition, educational values, and integration strategies in learning.

## Results and Discussion

### Results

From the analysis of data in this study, the following results were obtained:

1. Forms of oral tradition: there are five oral traditions in the form of folk tales, myths/legends, and proverbs, including:
  - Folk tales: *Inerie and Ebu Lobo*, *Bue Wio*, *Watu Kaba*, *Wolo Watu Ata*
  - Legends: about the origins of the arrival of the *Ngadhubhaga* people
  - Proverbs/sayings of the *Ngadhu Bhaga* people (*Pata Dela*)

A summary of each folk tale, legend, and *pantun* or traditional proverb can be described as follows.

a. The Folk Tale of *Inerie* and *Ebulobo*

This story tells of two brothers, *Inerie* and *Ebulobo*. These two brothers have opposite personalities. *Inerie* is patient and wise, while *Ebu Lobo* is arrogant and very temperamental. At one point, the two get into a huge fight that cannot be resolved. Because of this fight and their arrogance and unwillingness to compromise, the Creator curses them both to become two large mountains. *Inerie* became a tall, elegant, and authoritative mountain, while *Ebu Lobo* became a wild, hot mountain that often emitted smoke. This story symbolises the balance between good and evil and reminds humans to avoid arrogance and greed and to live in harmony and peace.

b. The Folktale of *Bue Wio*

The story of *Bue Wio* originates from Dolu Village, Golewa District. It is said that there was once a girl named *Bue Wio*. Her parents tasked *Bue Wio* with looking after the garden because they and two siblings were going to attend a *kenduru din* ceremony in their village, leaving their hut and garden for some time. *Bue Wio* faithfully waited and guarded their garden so that it would not be invaded by a herd of wild boars that would destroy the plants. However, a herd of wild boars entered the garden and destroyed everything in it, including the hut where *Bue Wio* and her family lived. Not only did the wild boars destroy the garden and the hut, but they also targeted and preyed on

*Bue Wio*. When *Bue Wio's* parents and family returned from their village, they did not find *Bue Wio*, only his hair scattered on the ground. *Bue Wio's* relatives were furious and asked all the villagers to help hunt down and kill all the wild boars around the village. However, one of the boars was pregnant and screamed not to be killed so that she could give birth to her babies. As a form of respect for *Bue Wio*, the people of Dolu still perform a wild boar-hunting ceremony called *Paru Witu*, and *Bue Wio's* hair is still kept in a traditional house called *Sao Mai Wali*. This story emphasises the values of responsibility, sacrifice, and respect for the balance of nature.

c. The Folktale of *Watu Kaba*

The tale of *Watu Kaba* originates from the region surrounding Mount Inelika. It recounts a group of villagers who held an *Adar Para* festival, a ritual involving the slaughter of sacrificial buffaloes tied to a traditional wooden pole known as a *Ngadhu*. During the ceremony, the buffalo were stabbed with spears until they succumbed. According to legend, a sacred prohibition, or taboo, was violated due to the community's disobedience and greed. Consequently, the slaughtered buffaloes were transformed into stone. Furthermore, those who attempted to flee were forbidden to look back; when they did, they were turned to stone. To this day, rock formations resembling humans and buffalo, known as *Manusia* and *Watu Kaba* respectively, remain around Mount Inelika. This narrative emphasises the critical importance of obeying customs and ancestral prohibitions as a means of respecting spiritual powers and maintaining the balance of nature..

d. The Folk Tale of *Wolo Watu Ata*

This folk tale originates from the village of Wawowae in the Bajawa sub-district. The story tells of a pregnant woman who violated customary rules or prohibitions by laughing at her pet dog, which was helping her carry fire during a storm in the village. Because of her disrespectful attitude towards the animal that had helped her, nature and the ancestors became angry. The woman and the villagers were cursed to turn into stone. The stones resemble humans. This story conveys a moral about obeying customs, prohibitions, and ethical principles in dealing with the forces of nature.

e. The Legend of the Ancestral Journey or the origins of the *Ngadhu Bhaga* people

One of the oral traditions that remains vibrant and has been passed down through generations is the Legend of the Ancestral Journey of the *Ngadhu Bhaga* ethnic group to Flores and Bajawa. This legend recounts the long migration of the Ngada ancestors from the *Sina* region (India) to the island of Flores, symbolising a transition from darkness to light and from the origins of life to a sacred land of blessings. The ancestors began their migration from India to Sailand, then moved gradually through the interior and southern regions of China before continuing to Malacca, Java, Raba (Sumbawa), and *Wio* (Sumba). Each stopover served as a site for cultural exchange, the acquisition of agricultural techniques, and assimilation through intertribal marriage. The culmination of this journey occurred upon the ancestors' arrival in Tiwa Lina (Aimere, Flores), a place described in legend as an area of purity and abundance. From Tiwa Lina, the *Ngadhu Bhaga* ancestors spread across various regions in Ngada Regency, establishing *woe* (tribes) and *nua* (villages), each maintaining its own customs, rituals, and knowledge systems. This legend does more than chronicle migration; it affirms the Ngada people's cosmological worldview of the harmonious relationship among humans, ancestors, and the universe. Values such as cooperation, loyalty to ancestors, hard work, and respect for nature lie at the core of the moral teachings transmitted through this tradition. Thus, the legend of the ancestral journey serves as a definitive source of identity and a moral foundation that strengthens the cultural continuity of the *Ngadhu Bhaga* ethnic group to this day.

f. Traditional Proverbs or Sayings of the *Ngadhu Bhaga* People

Proverbs represent a traditional form of expression that describes a community's outlook on life, moral values, and local wisdom. In the cultural context of the *Ngadhu Bhaga* ethnic group, proverbs serve not only as a primary means of communication but also as a vital tool for character education, transmitted across generations through oral tradition.

Through these proverbs, the community is taught the significance of hard work, collective unity, politeness, and adherence to traditional norms and spiritual values. Each proverb encapsulates a philosophical depth that reflects the unique local wisdom of the *Ngadhu Bhaga*

people. These linguistic structures act as a moral compass, ensuring that the community's ethical standards and ancestral knowledge remain intact despite the passage of time.

Here are some proverbs from the *Ngadhu Bhaga* people and their meanings.

- 1) *Su'u papa suru, sa'a papa laka*. Meaning: helping each other and working together. Cultural meaning: reflects the spirit of solidarity and cooperation in community life.
- 2) *Bugu kungu uri logo*. Meaning: the result of hard work and effort. Cultural meaning: emphasises the importance of perseverance and effort to achieve success.
- 3) *Modhe-modhe ne hoga woe, meku-meku ne doa delu*. Meaning: speak politely and do not be rude to others. Cultural meaning: instills the values of politeness and ethics in communication.
- 4) *Tuza mula, wesi peni*. Meaning: one must work hard to earn a living. Cultural meaning: emphasises the value of hard work as the path to prosperity.
- 5) *Kolo setoko ne'e aze setebu*. Meaning: one must have a sense of peace, unity, and brotherhood. Cultural meaning: emphasises the importance of living in harmony and maintaining community harmony.
- 6) *Moe wae zeta tolo tale*. Meaning: indecisiveness or fickleness. Cultural meaning: reminding someone to remain consistent and stick to their principles.
- 7) *Se boge kita riu roe, se kepo kita nari nedo*. Meaning: sharing and helping each other. Cultural meaning: describing the values of cooperation and togetherness.
- 8) *Toka se alu resi se alu*. Meaning: do not eat too greedily, leave some for others. Cultural meaning: teaches the values of sharing, simplicity, and not being greedy.
- 9) *Meko da tere tolo, dara sa ulu roro*. Meaning: light from above illuminates all of human life. Cultural meaning: describes the spiritual value that human life is guided by divine power.
- 10) *Moe go wae da lala dhape*. Meaning: an inseparable union. Cultural meaning: symbolises solidarity and loyalty to family and traditional groups.
- 11) *Buri peka naja logo be'i ube, da zeza dhomi sedeka*. Cultural meaning: a valid marriage is only performed once and recognised by the community. Cultural meaning: emphasises the values of loyalty and purity in traditional marriage bonds.
- 12) *Puy loka oja pe'i tangi lewa dewa wi dhoru dhegha*. Meaning: purify yourself to be worthy of God's presence. Cultural meaning: emphasises the values of spirituality and purity of heart as part of religious life.
- 13) *Mote ma'e ngadho, boku ma'e weo, bela ma'e deke*. Cultural meaning: Do not speak ill of others because it is a waste of time. Cultural meaning: Teaches self-control and respect for others.
- 14) *Padha wi meze, aze wi lewa*. Meaning: A long and wide bridge of relationships. Cultural meaning: a symbol of friendship, kinship, and strong social relationships.
- 15) *Me'e beke meze – kasa kappa*. Meaning: imposing your will on others is not a commendable attitude. Cultural meaning: advising everyone to respect the opinions and decisions of others and not to be authoritarian.

## 2. Educational Values in the Oral Tradition of the *Ngadhu Bhaga* Ethnic

The oral traditions that live on in the *Ngadhu Bhaga* ethnic community not only serve as entertainment or storytelling, but also embody noble values that serve an educational function. These values play an important role in shaping the character, morals, and personality of the younger generation, and are highly relevant for integration into the learning process in elementary schools.

Various folk tales, legends, and proverbs that have developed within the *Ngadhu Bhaga* community, such as Bu'e Wio, Mount Inerie, and Mount Ebulobo, Wolo Watu Ata, and The Journey of the Ancestors to Flores, contain moral messages that describe the relationship between humans and God, fellow humans, and nature. These educational values include the following.

### a. The Values of Mutual Cooperation and Social Solidarity

These values are evident in various stories and proverbs, such as *su'u papa suru, sa'a papa laka*, which means helping each other and working together. In the *Ngadhu Bhaga* community, these values form the basis for joint activities such as building traditional houses, holding traditional ceremonies, and helping each other in agriculture. These values can be integrated into elementary school education to foster a sense of togetherness and cooperation among students.

b. Respect and Politeness

The value of respecting parents, teachers, and others is reflected in the proverb *modhe-modhe ne hoga woe, meku-meku ne doa delu*, which teaches the importance of speaking politely and behaving courteously. In the context of learning, this value can be developed to instil respect for teachers and peers and to shape ethical behaviour in the school environment.

c. Values of Responsibility and Moral Courage

In the story of Bu'e Wio, the main character, Bu'e Wio, shows a high sense of responsibility when she is willing to take care of her family's garden even though she has to do it alone. However, this story also teaches us about the consequences of being unprepared to face challenges and the importance of caution. This value fosters awareness that every action must be accompanied by moral responsibility and the courage to make the right decisions.

d. Local Wisdom and Cultural Preservation Values

Local wisdom is reflected in the Legend of the Journey of the *Ngadhu Bhaga* Ancestors to Flores, which recounts the ancestors' long journey from India to Flores. This story emphasises the importance of maintaining harmonious relationships between humans, nature, and ancestors, as well as instilling ecological awareness and respect for tradition. In learning, these values can be integrated through activities that introduce local culture and environmental preservation.

e. Values of Honesty and Hard Work

The values of honesty and hard work are clearly seen in the proverb *Bugu kungu uri logo*, which means that hard work and effort yield results. In addition, in the story of Mount Inerie and Mount Ebulobo, the contrasting characters of the two main characters teach that arrogance and anger lead to destruction, while calmness, honesty, and humility lead to goodness. It is very important to instil these values in students so that they appreciate the process and strive earnestly to achieve their goals.

f. Spiritual Values and Self-Awareness

In the story of Wolo Watu Ata, the character who disobeys the order to stay at home during a storm shows the consequences of disobeying spiritual values and social ethics. This story teaches the importance of obeying rules and maintaining personal purity to avoid disaster. These spiritual values are also evident in the proverb *puy loka oja pe'i tangi lewa dewa wi dhoru dhegha*, which emphasises that humans must purify themselves to be worthy of God's presence.

3. Learning Integration Strategy in Elementary Schools

The integration of oral traditions into learning can be done by adjusting the Learning Outcomes (CP) in the Merdeka Curriculum. This approach aims to provide contextual learning rooted in local culture while strengthening students' character values. Through the integration of oral traditions, students not only gain academic knowledge but also understand the local wisdom that lives in their community.

The table below illustrates examples of integrating ethnic oral traditions across several elementary school subjects. By integrating oral traditions into learning activities, learning can become more contextual and enjoyable, as it is relevant to students' daily lives.

**Table 1.** Integration of *Ngadhu Bhaga* Ethnic Oral Traditions into Elementary School Subjects

Subject	Oral Tradition Forms	Values Instilled	Learning Strategies
Indonesian	Folk Tales ( <i>Bue Wio</i> , <i>Inerie</i> , <i>Wolo Watu Ata</i> )	Literacy, imagination, critical thinking, honesty, and hard work	Reading and discussing the content of the story, rewriting a modern version, creating illustrations or story posters
Civics Education	Traditional proverbs, legends	Cooperation, respect, responsibility, tolerance	Discussing values, role-playing, and simulating decision-making based on traditional values
Social Studies	Myths (ancestral origins)	Cultural identity, sense of community, love of country	Local history projects, interviewing traditional leaders, and creating cultural maps
Arts and Culture	Pantun, proverbs or traditional sayings	Creativity, artistic expression, and love for local culture	Composing pantun or regional songs, creating folk tale drama performances

Religious Education and Ethics	Traditional prayers, traditional symbols	Gratitude, spiritual awareness, and respect for God's creation	Reflecting on moral values in stories, creating reflection journals
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## Discussion

Research indicates that the *Ngadhu Bhaga* oral tradition has significant potential as a contextual learning resource in elementary schools, particularly for strengthening character values, social values, and cultural literacy. This tradition serves not only as a repository of local knowledge but also encapsulates the moral messages and life philosophy of the Ngada people, which can be seamlessly integrated into thematic learning. These findings align with Sibarani's (2012) view that oral tradition is a vital medium for transmitting educational values, norms, and cultural identity. In a pedagogical context, oral traditions foster critical thinking, social empathy, and an appreciation for cultural diversity. Dewi (2024) and Erwin (2023) demonstrate that integrating oral traditions into language and literature instruction enhances students' critical thinking skills. Furthermore, Erwin (2023), Chen and Borsari (2024), and Kotchick and Forehand (2011) emphasise that oral traditions act as a "beacon" for critical thinking in modern education, as local wisdom is highly relevant to 21st-century competencies.

The results of this study reinforce the importance of local wisdom-based learning, consistent with the work of Suryanti et al. (2020) and Aji and Pujiastuti (2022), which proves that materials developed from local wisdom improve various aspects of student learning (Costigan & Koryzma, 2011; Ferdiawan & Putra, 2013). Such materials serve as alternative resources in science education and contribute positively to scientific literacy. Thus, oral traditions are established as authentic learning resources. These findings are further supported by Awe (2021), Noge et al. (2024), Consoli (2021), and Rusmawaty and Sultan (2024), who explain that integrating local cultural content increases motivation and deepens students' understanding of socio-cultural meanings in daily life. Consequently, developing materials based on *Ngadhu Bhaga* oral traditions supports meaningful learning by positioning local culture as a primary resource. Similar impacts are noted in literacy research, where culture-based materials connect school content with students' cultural contexts (Komara et al., 2025; Pelu & Isawati, 2019; Salimi et al., 2024; Suryanti et al., 2020).

In elementary education, oral traditions help students connect their daily experiences to classroom activities. This approach aligns with Syaifi'ulah et al. (2025), Margunayasa and Awe (2024), and Kamonthip and Kongprasertamorn (2009), who emphasise that ethnopedagogical perspectives foster meaningful learning and support the vision of the *Kurikulum Merdeka* (Independent Curriculum). The *Ngadhu Bhaga* oral tradition is therefore an authentic resource that promotes multicultural understanding and identity formation (Hasanah et al., 2021; Kamonthip & Kongprasertamorn, 2009). Additionally, Komara et al. (2025), Fajrie et al. (2024), and Saputri et al. (2025) show that such materials strengthen social character and socio-cultural environmental awareness.

The study further indicates that using oral traditions increases student engagement through familiar contexts and encourages cultural preservation by positioning students as active inheritors of tradition. These findings resonate with international research (Barth et al., 2020; Basuki & Wulansari, 2024; Syamsijulianto, 2025), confirming that local culture integration is an effective strategy for holistic, value-oriented, and sustainable learning. Supplemental research on local wisdom materials (Anggito & Sartono, 2022; Lubis, 2025; Setyorini & Izzaty, 2016) shows that this integration improves academic outcomes and develops social character. Ultimately, the *Ngadhu Bhaga* oral tradition is not only a cultural legacy but an authentic learning resource capable of fostering meaningful learning, cultural literacy, and character development (Agustina & Lusiana, 2024; Anom et al., 2022; Chen & Borsari, 2024).

## Conclusion

The results of this research indicate that the oral traditions of the *Ngadhu Bhaga* ethnic group, including folk tales such as *Inerie*, *Bue Wio*, and *Watu Kaba*, ancestral legends, and traditional proverbs (*Pata Dela*), remain a vibrant part of the community's social fabric. These traditions embody noble educational values—such as cooperation (*gotong royong*), responsibility, respect, honesty, and hard

work—which are highly relevant for strengthening the character of elementary school students. To address the study's objectives, these values can be integrated into subjects such as Civics, Social Studies, and Indonesian Language through contextual strategies, such as role-playing and art projects. By utilising an ethnopedagogical approach and local wisdom-based materials, educators can connect classroom experiences with students' daily lives, thereby fostering cultural literacy and critical thinking.

The implications of these findings demonstrate that oral traditions serve as authentic learning resources that enrich character development and enhance educational relevance. This study suggests that teachers and local education offices should utilise these traditions as a basis for cross-curricular teaching materials to ensure local culture is preserved against globalisation. Furthermore, the active involvement of traditional leaders and the community is essential for documenting these oral legacies for future generations. Future research should prioritise the development of practical learning models and local content (*muatan lokal*) materials to establish oral traditions as sustainable pillars for character education and cultural identity in primary schools.

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