



Eryansyah Eryansyah <eryansyah@unsri.ac.id>

Reviewer Invitation for The Role of School in Forming a Local Culture-Based Education Environment in Indigenous School North Seram Island

1 message

Cogent Education <em@editorialmanager.com>
Reply-To: Cogent Education <oaed-peerreview@journals.tandf.co.uk>
To: Eryansyah Eryansyah <eryansyah@unsri.ac.id>

23 February 2023 at 22:37

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Schools in the northern seram island must overcome institutional obstacles, especially the philosophy of life and the existence of local culture which has become a local indigenous perspective. This paper aims to reflect on the role that schools play in shaping the local culture-based educational environment. Using the narrative inquiry method (qualitative research), the formation process is spoken from the point of view of the principal and teacher who serves in the indigenous schools of the northern seram island. Data collection through in-depth interviews and documentation studies. Data analysis refers to Matthew B, Miles (2014) including condensation, presentation, conclusion and verification. The results show that the role of schools in shaping local culture-based education through sympathetic and affirmative policies on indigenous children, indigenous teachers, and local indigenous youth. The educational environment based on local culture such as the terms pela-gandong, ale rasa-beta rasa, potong dikuku rasa didaging, sago salempang patah dua which is the philosophy of life of local culture, can be absorbed in increasing the affection of all elements in the school through the practice of caring attitudes, a sense of brotherhood, respect, and togetherness. The local culture-based educational environment can increase the social bond between schools in indigenous of the northern seram island and the local indigenous people. This research increases insights in educational institutions that are in an indigenous environment, by studying and adopting local culture-based education questions. This research can bridge the gap between indigenous peoples' marginality and educational progress, especially in indigenous

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Eryansyah Eryansyah <eryansyah@unsri.ac.id>

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1 message

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25 February 2023 at 20:29

Reply-To: Cogent Education <oaed-peerreview@journals.tandf.co.uk>

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With kind regards

Arif H Kabir
Senior Editor
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10 March 2023 at 12:33

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To: Eryansyah Eryansyah <eryansyah@unsri.ac.id>

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The Role of School in Forming a Local Culture-Based Education Environment in Indigenous School North Seram Island
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13 March 2023 at 08:37

Reply-To: Cogent Education <oaed-peerreview@journals.tandf.co.uk>

To: Eryansyah Eryansyah <eryansyah@unsri.ac.id>

Ref.: Ms. No. COGENTEDU-2023-0300

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The Role of School in Forming a Local Culture-Based Education Environment in Indigenous School North Seram Island --Manuscript Draft--

Full Title:	The Role of School in Forming a Local Culture-Based Education Environment in Indigenous School North Seram Island
Manuscript Number:	COGENTEDU-2023-0300
Article Type:	Research Article
Keywords:	Local culture-based; education; environmental; indigenous
Manuscript Classifications:	50.7.1.3 Lifelong Learning; 50.7.10 Educational Research; 50.7.17 Multicultural Education; 50.7.23 School Leadership, Management & Administration; 50.7.26 Sociology of Education; 50.7.27.6 Sustainability Education, Training & Leadership
Abstract:	<p>Schools in the northern seram island must overcome institutional obstacles, especially the philosophy of life and the existence of local culture which has become a local indigenous perspective. This paper aims to reflect on the role that schools play in shaping the local culture-based educational environment. Using the narrative inquiry method (qualitative research), the formation process is spoken from the point of view of the principal and teacher who serves in the indigenous schools of the northern seram island. Data collection through in-depth interviews and documentation studies. Data analysis refers to Matthew B, Miles (2014) including condensation, presentation, conclusion and verification. The results show that the role of schools in shaping local culture-based education through sympathetic and affirmative policies on indigenous children, indigenous teachers, and local indigenous youth. The educational environment based on local culture such as the terms <i>pela-gandong</i>, <i>ale rasa-beta rasa</i>, <i>potong dikuku rasa didaging</i>, <i>sago salempang patah dua</i> which is the philosophy of life of local culture, can be absorbed in increasing the affection of all elements in the school through the practice of caring attitudes, a sense of brotherhood, respect, and togetherness. The local culture-based educational environment can increase the social bond between schools in indigenous of the northern seram island and the local indigenous people. This research increases insights in educational institutions that are in an indigenous environment, by studying and adopting local culture-based education questions. This research can bridge the gap between indigenous peoples' marginality and educational progress, especially in indigenous</p>

The Role of School in Forming a Local Culture-Based Education Environment in Indigenous School North Seram Island

Abstract

Purpose: Schools in the northern seram island must overcome institutional obstacles, especially the philosophy of life and the existence of local culture which has become a local indigenous perspective. This paper aims to reflect on the role that schools play in shaping the local culture-based educational environment. **Design/ Methodology/ Approach:** Using the narrative inquiry method (qualitative research), the formation process is spoken from the point of view of the principal and teacher who serves in the indigenous schools of the northern seram island. Data collection through in-depth interviews and documentation studies. Data analysis refers to [Matthew B, Miles \(2014\)](#) including condensation, presentation, conclusion and verification. **Findings:** The results show that the role of schools in shaping local culture-based education through sympathetic and affirmative policies on indigenous children, indigenous teachers, and local indigenous youth. The educational environment based on local culture such as the terms *pela-gandong*, *ale rasa-beta rasa*, *potong dikuku rasa didaging*, *sago salempang patah dua* which is the philosophy of life of local culture, can be absorbed in increasing the affection of all elements in the school through the practice of caring attitudes, a sense of brotherhood, respect, and togetherness. The local culture-based educational environment can increase the social bond between schools in indigenous of the northern seram island and the local indigenous people. **Implications for Research and Practice:** This research increases insights in educational institutions that are in an indigenous environment, by studying and adopting local culture-based education questions. This research can bridge the gap between indigenous peoples' marginality and educational progress, especially in indigenous

Keywords

Local culture-based, Education, Environmental, Indigenous

1. Introduction

The role of educational institutions is a breather in bridging the improvement of the quality of life of indigenous peoples. People in the northern spooky interior are known to still grasp the philosophy of indigenous life which is an ethical guide in carrying out social interactions between individuals, groups and institutions. It is contained in the terms of expressions of language, symbols, ways of life, dwelling houses, arts, and peculiarities both visible and invisible which is the spirit of unification between individuals/groups in order to preserve the cultural heritage of their predecessors' ancestors ([Alting, 2010](#)). Indigenous peoples in the book *De Commune Trek in bet Indonesische*, indigenous peoples have a magical nature of religious, communal, concrete, and contan ([Hollenmann dalam Alting, 2010](#)). So do the people in the northern seram indigenous, who still keep beliefs as sacred and some still adhere to religious legal systems of religiosity such as animism and natural beliefs. Most societies still blend into the traditional way of life and uphold customary rules above the rule of state law as something that must not be violated and separated. Not without foundation, [Vollenhoven](#) in [H.R Otje Salman Soemadiningra \(2001\)](#) reveals that indigenous peoples lived in the interior of Indonesia, since hundreds of centuries ago arrived before the arrival of the Dutch nation, and have owned and lived in their own laws (customary law).

The northern **seram** island is included in the territorial area of the unitary state of the Republic of Indonesia which is located in the Maluku province. The existence of indigenous peoples in Indonesia has obtained a legacy from the government in the form of obtaining the rights of indigenous peoples such as their own territorial boundaries, their own provisions, norms that apply in society and are obeyed by the community of that group. (Regulation of the Minister of Agrarian affairs and Spatial Planning No. 9 of 2015).

Schools are a bridge for the government in providing people's rights to obtain education as stated in the Amendment to the 1945 Constitution of the Republic of Indonesia Article 31 paragraph 1. Education is a benchmark for people to improve their welfare, including indigenous peoples who are in the frontier, outermost, and disadvantaged (3T) islands such as the northern seram island. This area is affected due to the uneven distribution of development which leads to a low quality of education (Quoted www.kompasiana.com). **PISA results in 2018**, showing the reading literacy of Maluku province where the northern seram island is located, is ranked 26th out of 34 provinces in Indonesia with a favorite level of 52.90% (Quoted www.bahasamaluku.kemdikbud.go.id). Another thing also contributes to reducing the fading of the existence of local culture due to neglect such as the term *katong-katong sandiri, sapa pung lah* which harms the local culture and the lack of skills of the younger generation in making cultural crafts such as *anyam kamboti* (baskets) from coconut leaves, weaving roofs from sago leaves which are currently less in demand and forgotten. (Quoted www.tempo.co)

Razfar (2012) disclosing that families, schools, governments, and communities together should be advocates and platforms for others in improving the success of culture-based education. Schools as formal institutions become scaffolding of knowledge, one of which supports a climate and culture that supports the success and purpose of learning in schools. Whereas local culture-based education is able to revitalize identity, strengthen identity, empower identity which ultimately improves the development of children, especially maintaining cultural heritage in local indigenous peoples (**Ka'iwi, Monica A., (2006)**). Culture-based education is an instructional foundation in student learning to understand the values, norms, knowledge, practices, beliefs, languages on which a culture is based (**Kana'iaupuni, S. & Kawai'ae'a, 2008**). Teaching in schools is the empowerment of students both socially, intellectually, emotionally who should use cultural references to make an impact on students (**Ladson-Billings, 1994**) **Thomas & Collier (1997)**, The local language acquisition approach is the most powerful and successful academic predictor even for children who have lost their cultural heritage. The National Science Foundation funded Native Science Connections Research Project (NSCRP) on **Gilbert (2011)** successfully revealed that culture-based education is able to improve students' academic achievement and graduation through the integration of language, culture, and tradition in the school curriculum. **McCarty (2003)** also in his research revealed that the academic achievements of the Aha Punana Leo program for non-Hawaiian children in some cases surpassed the achievements of native Hawaiian children themselves and ultimately supported the achievements of the founders of the program such as self-determination and ethnic pride. Therefore, based on the above exposure, local culture is a critical means to overcome problems in indigenous peoples in alleviating the lagging quality of education on the northern Seram island without leaving the value system and cultural heritage of their ancestors. The formulation of the problem in this study is how is the role of schools in

shaping the local culture-based educational environment in the North Seram Island indigenous schools?

2. Literature Review

- **Concept Local- culture based education**

Culture is a collection of spiritual, intellectual, material components that are distinctive and emotional of a person including lifestyle, way of life, value systems, traditions and beliefs. Bruner (1996) reveals that culture not only shapes the mind, but is also a tool for constructing self-construction and social construction of society. Culture-based education is a general term that can be meant by culture that is connected to education, such as education based on culture, education maintaining culture, education that is responsive to culture, all of which are connected because of several components of education that are relevant to cultural conditions (Singh, A. P., & Dangmei, 2022).

Education plays a role in cultural transformation and its spread. Education as a potential instrument, it is able to reconstitute the process of forming culture and society as well as the preservation of culture that exists in society (Singh, A. P., & Dangmei, 2022). Lipka, J., Sharp, N., & Brenner (2002) reveals a loss of indigenous culture and language in indigenous children of marginalized groups in school due to past assimilation policies. Experiential learning and identification of environmental identity are critical steps in educational programs (Kawakami, 2001). Culture-based education will facilitate educational success, as it can overcome the gap in conflict between school culture and culture brought from home which if not accommodated will make it difficult for children to participate in classes or in adverse conditions forcing children to reject their families and cultural heritage (McAlpine, L. & Crago, 1995). Education as a social institution together with other institutions has an important task, namely creating social balance in the internalization of cultural values and the order of society (Sulalah, 2011).

In optimizing the local-culture based education environment, one of the alternative models that can be applied from Talcott Parsons is adaptation, goal achievement, integrase, and latency (AGIL) (Mensah, 2019)

Adaptation - How the school adapts to the environment and its changes, and how to adapt individual behavior to the environment. **Goals attainment** - How schools are able to motivate and mobilize all resources to achieve common goals. **Integration** - How schools are able to control, maintain, and prevent disruptions in the form of policy and rule creation. **Latent pattern maintenance** - Schools are able to create and maintain interaction patterns between individuals, norms, cultures, policies, etc. in a balanced manner.

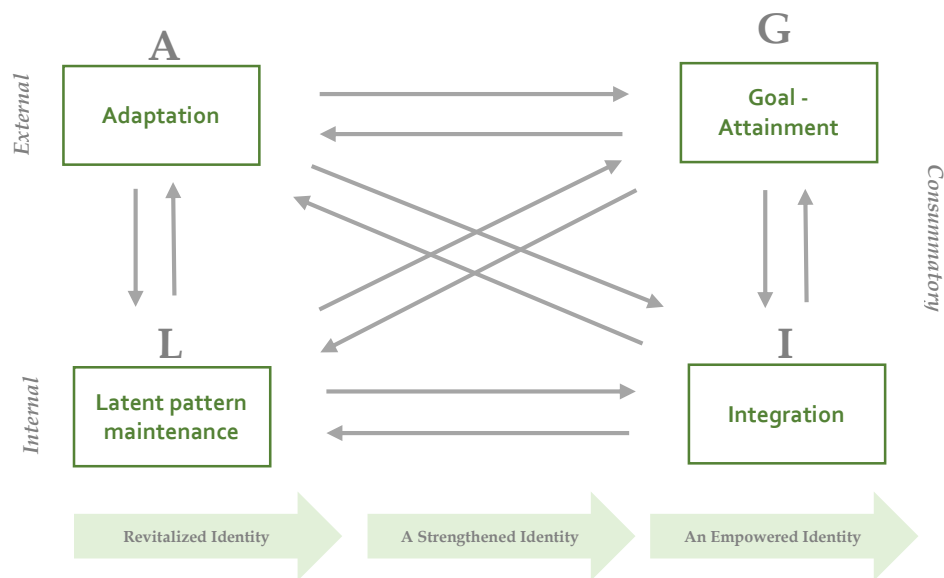


Figure 1: Modification fundamental functional AGIL

Source : Modifications based on Talcott Parsons (Mensah, 2019)

ALT Text : This image shows an alternative model from Talcott Parsons, namely adaptation, goal achievement, integration, and latency which are shown with intertwined arrows.

- **Local- culture based education in Indonesia**

Indonesia is nicknamed an archipelagic country because it has 17,000 islands with a total of 1,340 ethnicities and tribes (BPS, 2010). Maluku Province is one of the provinces in eastern Indonesia inhabited by more than fifteen tribes such as the Ambon, Seram, Kei, Tanimbar, Saparua, Babar, Kisar, Haruku, Tidore, Ternate, Tobello, Nuaulu, Togutil, Morotai, Sahu, and many more. Abundant variety of local wisdom, advantages of regional potential that need to be developed.

Indonesia establishes the decentralization of education by the Ministry of Education and Culture by compiling minimum standards that must be met by education units both central and regional. The minimum standards in the management of educational units are graduate competency standards, content standards, process standards, facilities and infrastructure standards, assessment standards, standards for educators and education personnel, management standards, and financing standards which are finally referred to as 8 National Education Standards (SNP). The National Education Standard (SNP) as stated in PP/4/2022, is the key to realizing a quality education system. (cited www.kemdikbud.go.id)

Decentralization of the education system in Indonesia is a means that can be done by regions and schools to explore the advantages of regional potential, so that children are not unfamiliar with their regions and understand regional cultural values.

- **Why local- culture based education environment is important ?**

Local culture is not only a matter of classroom learning, but must also be the spirit that underlies every element in the education system so that local culture can be embedded in students which is reflected in attitudes, skills in everyday life. The education system deals with indigenous peoples, often students with marginalized backgrounds and cultures because there is a bias with the dominant school culture. It is incompatible with students. Meanwhile, the teaching and learning process requires the interaction of students' physical, social, and cultural preferences.

Classrooms that are responsive to the existence of indigenous cultures must have a place, where students feel respected and comfortable to learn. Such an environment helps to increase the sense of pride, love of the motherland, self-esteem among students. When they realize, that their culture is promoted school, they will feel that they are 1 part of the school to maintain cultural heritage. Students will perform better academically, independently and actively. It refers to Rickard (2005) his findings revealed a comparison of pre-test and post-test student scores that Alaskan Native children outperformed the control group, non-Alaskans. Teacher support is able to improve mathematical achievement through the interweaving of pedagogy, content, and culture. Tibbetts, K., Kahakalau, K., & Johnson (2007) also found teaching and learning with Aloha involving Hawaiian learners can improve through a culture of healthy and responsive learning environment. Webster, J. P., Wiles, P., Civil, M., & Clark (2005) In his research, he found that teachers implement mathematics in a cultural context, a curriculum based on Yup'ik cultural values is able to contribute to Yup'ik students being superior to compete compared to non-Yup'ik students.

- **Role of School**

Schools are the implementing component in stimulating learning activities in schools. Its role is not only to achieve academic, but social, cultural, psychological, and spiritual aspects. In supporting the cultural environment in the classroom learning process, schools need to formulate strategies and include cultural and language components in school work plans and development plans both medium and long term.

Schools need to recognize the potential and excellence of the district, then recognize the cultural background and address the challenges needed to achieve the best potential available. Preparation of a curriculum that is relevant to the lives of indigenous students. Through modifying the curriculum by incorporating cultural backgrounds to create a more positive and productive experience in students. This is not only beneficial to academic advancement, but empowers students as individuals on an equal footing with other individuals.

Creation of a cooperative learning climate and environment that is reflected in a learning atmosphere in the classroom that is friendly, respectful, and minimizes the

vulnerability of cultural conflicts (Gay, 2010; Kottak, C. P., & Kozaitis, 2012; Nieto, 2010; Saifer, 2011).

Schools are a means of implementing local culture-based education so as to increase critical awareness of individuals, recognize the importance of the relationship between schools and local indigenous peoples, respect the various cultural components brought by students, their families, local customs (Alcaniz, E., Garcia, I. and Blas, 2005; McCarty, 2003).

3. Methodology

- **Research design**

This study used a narrative inquiry method (qualitative research) to collect data by respondents. Natural research, which relies on an observation of humans within its own area relates to people, settings and behaviors as a whole (Moleong, 2014).

- **Data collection instrument and research procedure**

In collecting data from respondents, the data collection process focuses on empirical facts in the field. Researchers use observation sheets to explore observations of the atmosphere in the school environment, such as school attributes, student cheerfulness, internalization of local culture in the curriculum, co-curricular, etc. Data collection also goes through in-depth interviews to dig into qualitative data. Data collection procedures include getting in, getting along and logging the data (Moleong, 2014).

- **Data Sources**

The source of data collection is through key informants, namely the principal of public elementary school 339, the head of the section related to the problem under study, and other informants, namely the head of the custom who is around the area where the school is located. To support the research, data was obtained from documents related to research in schools.

- **Data analysis**

Data analysis of this study uses a data analysis model from Joseph & Matthews (2014) namely data condensation, data presentation, conclusion making and verification

4. Findings

Education is a process of internalizing cultural values to be able to inherit cultural values for society. This is stated in the Law of the Republic of Indonesia of 1945 Article 32, namely the importance of building the nation's culture as a guide for every citizen. Indonesia's national education system through PP/19/2005 regulates national standards of education regarding the content of cultural arts in formal educational institutions. This cultural content does not include only one culture in one subject, but all subjects. To support this, schools are authorized to develop education that is able to accommodate the potential and excellence of their regions. So that this is a golden opportunity for education developers in implementing culture-based education (Perpres, 2005). But in fact, the culture of

education in Indonesia, especially inland tribes, has not received serious attention. Although this is stated in the school curriculum in learning and the arts, the portion is small, and does not accommodate the school culture located in the inland tribes of the northern spooky island. Little appreciation for inland tribal students and contrasting cultural differences create difficulties for schools in coping with this, especially in the aspect of student success in learning. The stagnancy of the findings of this study was analyzed through AGIL in looking at the role of schools in shaping the educational environment based on local culture.

1). Adaptation

Referring to the Ministry of Education and Culture regulation, No. 81A, 2013 regarding the implementation of the curriculum, schools can develop education by including local studies according to school conditions and potential. Reflecting on this, SD 339 school has not maximized the local wisdom of inland tribes in internalizing culture in schools such as observing the behavior of inland tribe students, cultural relics of inland tribes, internalization of inland tribal languages. This is still limited to understanding the local culture of the provincial scope such as *pela-gandong*, *ale rasa-beta rasa*, *potong dikuku rasa didaging*, *sago salempang bagi dua* which is the philosophy of cultural life of the Moluccans as a whole. It is not specific to the culture of the indigenous tribe where the school environment is located. This is stated in the principal's affirmative policy identified in the language pathway, personal connection pathway, intellectual pathway, cultural identity pathway, wellness pathway, applied achievement pathway.

2). Goal attainment

The school in practice only introduces the local culture of Maluku. The system is compiled such as including local arts subjects and Maluku history (curricular aspects) to co-curricular aspects such as skills and student involvement in supporting culture organized by the country's customary government. It is hoped that students will be able to participate in the development of the community in the area around the school. Co-curricular aspects such as *meronce* skills, life skills such as the use of natural raw materials into cooking utensils, as well as aspects of focusing on collaboration with traditional leaders of the country.

3). Integration

In carrying out supervisory activities, schools in practice lack control over various school policies, based on observations and observations schools have weaknesses in this regard, such as constraints on the number of teachers who are few and undisciplined in terms of punctuality so that control, especially in the implementation of personal connection pathway policies that are not optimally running effectively, this also causes the culture identity pathway to be built less. Able to show the tribal identity of the *basudara people* as the existence of the original culture of the "Moluccan people".

In support of the school's affirmative education policy, the principal provides flexibility for indigenous students through a policy of allowing the use of customary attributes such as "berang" headbands for adolescent boys, but on this occasion many male students are not used because they are still not in the adult category in meeting the identity

requirements of the northern seram island indigenous tribe. Maybe if the school is in high school, it will appear that students are wearing *berang* cloth. The school also gives the teacher the flexibility to be able to use his tribal attributes if he is an indigenous tribe in the indigenous.

4). Laten pattern maintenance

In carrying out this function, the principal performs his role in forming a sympathetic policy of providing motivation for inland teachers through the creation of a school atmosphere that is friendly to indigenous culture, so that teachers and students feel comfortable in the school environment. The principal involves the raja negeri (indigenous chieftain) in discussions and coordinates related to the implementation of education. In the formulation of this policy, schools create local culture through the existence of intellectual pathways, wellness pathways, applied achievement pathways. Intellectual pathway through cultural experiences that encourage lifelong and nature-based learning. Learning in schools is also based on the circumstances of the indigenous tribes that make nature a friend and a life that should not be disturbed. Through interconnection between schools and the surrounding indigenous environment, the school guarantees that it can be accepted by the surrounding indigenous environment and ensures a learning process that is easily adapted to students. Wellness pathway is a bridge for schools to create a healthy and happy school life with families and communities as supporting contributors in the implementation of the school's vision and mission. Maintaining the customary boundaries of inland tribes as laws that need to be respected through cultured means that respect each other and strengthen huaulu customs and still build a healthy lifestyle. Applied achievement pathway through the application of a democratic environmental atmosphere both in the academic, social, and cultural fields. Based on the findings, the school implemented a sympathetic and affirmative policy based on the local culture of Maluku alone has not touched the culture of the indigenous tribes. The limitation of this research is a case study in the context of schools in an environment that has a strong and specific inland culture. However, given the relevance of this context in research, the findings suggest that research may be of value to the advancement of theories of local culture-based educational development and the enhancement of the role of schools. This study, using the organization of different case studies with a similar structure in the social context thus contributes to the implementation of the practice of educational institutions.

5. Discussion and Conclusion

The school carries out the task of preserving culture through the transmission of cultural heritage and values in various strategies and processes of its implementation. The school plays a role in maintaining the cultural heritage, especially the local culture in which it takes place and the local identity, to balance between the purpose of the school and the culture that students bring. Local culture-based education is important not only limited to cultural knowledge, but manifested in the attitudes and skills of the daily lives of school residents. School principals in the indigenous hinterland of the northern seram island in this case embody the role of local culture-based education through sympathetic and affirmative

policies on indigenous children, indigenous teachers, and local indigenous youth. Local culture-based educational environments such as the terms *pela-gandong*, *ale rasa-beta rasa*, *potong dikuku rasa didaging*, *sago salempang patah dua* which became the philosophy of life of local culture are absorbed in increasing the affection of all elements in the school through the practice of caring attitudes, sense of brotherhood, respect, and togetherness. Finally, the local culture-based educational environment is able to increase the social bond between schools and indigenous peoples of the country. This research has implications for increasing the insight of educational institutions that are in an indigenous environment, by studying and adopting local culture-based education questions. This research can bridge the gap between indigenous peoples' marginality and educational progress, especially in the indigenous.

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COGENTEDU-2023-0300 review results

Abstract:

1. The number of participants, school elements, and territorial boundaries of the indigenous peoples studied have yet to be seen
2. The research results only confirm the role of schools in indigenous peoples' environment. There has yet to be a resolution offered to increase the role of schools in maintaining local wisdom values in indigenous peoples.

Introduction:

1. The factor of the fading existence of local and individualistic culture should be a substantive study in the background. Why suddenly link it with the 2018 PISA results?
2. There is no theory related to local culture as a means of overcoming the problems of indigenous peoples in alleviating the backwardness of the quality of education. State-of-the-art needs to be sharper on the issue. The gap, research, and theoretical analyses must be clarified in the background.
3. Maluku, as a region that has a history of conflict in Indonesia, needs to be highlighted as an introduction to showing the importance of the role of schools in forming an educational environment based on local culture

Literature review:

1. What is the meaning of *pela-gandong*, *ale rasa-beta rasa*, *cut in the nails taste of meat*, *sago salempang patah dua* for the people of North Seram and its relationship to the role of the school?
2. The library needs to be updated with more up-to-date and relevant sources on the topic of study

Method:

1. The narrative inquiry design used needs to be clarified. How is it different from other qualitative research designs?
2. Data collection procedures have yet to be broken down at each stage. What about the validity of the instrument and the results? What are the assumptions of researchers using observation sheets and interview guidelines?
3. Data sources in the form of informants need to be clarified. How many? What are the criteria for selecting informants? What about the triangulation used?
4. Data analysis is not yet clear

Results and Discussion:

1. Research findings should focus on the formulation of the problem. The framework used to answer the problem formulation is not coherent with the research procedure
2. What is the theoretical support for the findings of this study?
3. The discussion was not carried out in-depth

Conclusion:

1. Researchers need to make a list of empirical findings so that they are free from assumptions
2. Recommendations that take into account the limitations of this study are needed as a basis for follow-up



Eryansyah Eryansyah <eryansyah@unsri.ac.id>

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To: eryansyah@unsri.ac.id

13 March 2023 at 08:39



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Ref.: Ms. No. COGENTEDU-2023-0300
The Role of School in Forming a Local Culture-Based Education Environment in Indigenous School North Seram Island
Cogent Education

Dear Eryansyah,

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Arif H Kabir
Senior Editor
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Eryansyah Eryansyah <eryansyah@unsri.ac.id>

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To: eryansyah@unsri.ac.id

13 March 2023 at 11:39



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Eryansyah Eryansyah <eryansyah@unsri.ac.id>

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1 message

Cogent Education <em@editorialmanager.com>
Reply-To: Cogent Education <oaed-peerreview@journals.tandf.co.uk>
To: Eryansyah Eryansyah <eryansyah@unsri.ac.id>

7 April 2023 at 11:52

Ref: COGENTEDU-2023-0300
The Role of School in Forming a Local Culture-Based Education Environment in Indigenous School North Seram Island
Cogent Education

Dear Dr Eryansyah Eryansyah,

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Subject: 235031672 (Cogent Education) A decision has been made on your submission
Ref: COGENTEDU-2023-0300
235031672
The Role of School in Forming a Local Culture-Based Education Environment in Indigenous School North Seram Island
Cogent Education

Dear Dr Tria,

Thank you again for submitting your manuscript to Cogent Education.
Reviewers' comments on your manuscript have now been received. Having considered these comments alongside your paper I have decided that, unfortunately, we will not be able to publish your paper in Cogent Education on this occasion. If you feel that the manuscript could be significantly revised based on the reviewers' comments, you could consider resubmitting as a new manuscript in the future.

For your guidance, I append the reviewers' comments below.

Thank you for giving us the opportunity to consider your work.

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Yours sincerely

Arif H Kabir
Senior Editor
Cogent Education

Comments from the Editors and Reviewers:

Title, Abstract and Introduction – overall evaluation
Reviewer 1: Unsound or fundamentally flawed

Methodology / Materials and Methods – overall evaluation
Reviewer 1: Unsound or fundamentally flawed

Objective / Hypothesis – overall evaluation
Reviewer 1: Unsound or fundamentally flawed

Figures and Tables – overall evaluation
Reviewer 1: Not applicable

Results / Data Analysis – overall evaluation
Reviewer 1: Unsound or fundamentally flawed

Interpretation / Discussion – overall evaluation
Reviewer 1: Unsound or fundamentally flawed

Conclusions – overall evaluation
Reviewer 1: Unsound or fundamentally flawed

References – overall evaluation
Reviewer 1: Sound with minor or moderate revisions

Compliance with Ethical Standards – overall evaluation
Reviewer 1: Unsound or fundamentally flawed

Writing – overall evaluation
Reviewer 1: Unsound or fundamentally flawed

Supplemental Information and Data – overall evaluation
Reviewer 1: Not applicable

Comments to the author
Reviewer 1: Abstract

- The type of respondents did not match the type of respondents mentioned in the methodology section. If the researcher considered 1 principal and 1 teacher only, I don't think this will reflect the overall role of the school. Limited key informants result
- Provide translations of the local language in English enclosed in parenthesis.
- The abstract sounds hanging especially the last sentence.

Introduction

- There should be concrete discussion on the observed problems in the field which led the researcher to venture in this study.
- This can be strengthened if the researcher provides legal foundations of education that support the need to solidify the love for culture and the role of school in perpetuating such.
- The reviewed literature basically focuses on the study of culture-based education, local culture, and role of schools. A need to explore the underlying problem in the field needs to be investigated to ground the need to study the role of school in a culture-based environment. In addition, remove distantly related literature which do not reflect the aim of the study.
- Although the aim of the study was mentioned in the abstract section, it was not reflected in the introduction due to overriding discussion of unrelated works resulting to confusion in the readers. Better make a subsection and clearly indicate the objectives of your study so that the readers are aware of the specific targets of the study.

Methodology

- There should be a thorough discussion of the methodology which encompasses the rationale for the selection of the used methods. Better stitch the use of the appropriate methods and how these methods can be used to answer the aim of the study.
- Clearly indicate the criteria and rationale for the selection of the respondents as participants in the study.
- The researcher also failed to mention the number of schools considered for the study.
- There is also no discussion as to how the instrument was generated (whether standardized or researcher-made), the contents of the instrument, the data collected, and the reliability tests done to the instruments to test whether the consolidated data are reflections of the truth. This section should be thoroughly discussed otherwise, the findings are not worthy of reading.
- There is also no provision of actual number of participants and the author failed to discuss if the number of key informants used is appropriate to answer the aim of the study.
- Since the study is culture-based, clearly indicate the ethical considerations regarding the publication of the practices and knowledge of the locale as you plan to expose it to the general public.
- Expound further the data analysis method.

Findings, Discussion and Conclusion

- Since the researcher used varied key informants, there should be a clear distinction of the findings obtained from each of those groups to saturate the data.
- The discussion section should be separated from conclusion. The discussion should entail the relationship of the findings to the existing body of literature and discuss if findings were consistent, aligned or contradictory with ones already documented. In other words, the discussion section should dig deep into the hidden stories beyond the narratives and observations in the field with respect to the body of literature.

Title, Abstract and Introduction – overall evaluation
Reviewer 2: Unsound or fundamentally flawed

Methodology / Materials and Methods – overall evaluation
Reviewer 2: Unsound or fundamentally flawed

Objective / Hypothesis – overall evaluation
Reviewer 2: Unsound or fundamentally flawed

Figures and Tables – overall evaluation
Reviewer 2: Not applicable

Results / Data Analysis – overall evaluation
Reviewer 2: Unsound or fundamentally flawed

Interpretation / Discussion – overall evaluation
Reviewer 2: Not applicable

Conclusions – overall evaluation
Reviewer 2: Unsound or fundamentally flawed

References – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Compliance with Ethical Standards – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Writing – overall evaluation
Reviewer 2: Unsound or fundamentally flawed

Supplemental Information and Data – overall evaluation
Reviewer 2: Unsound or fundamentally flawed

Comments to the author
Reviewer 2: COGENTEDU-2023-0300 review results

Abstract:

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2. The research results only confirm the role of schools in indigenous peoples' environment. There has yet to be a resolution offered to increase the role of schools in maintaining local wisdom values in indigenous peoples.

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2. There is no theory related to local culture as a means of overcoming the problems of indigenous peoples in alleviating the backwardness of the

quality of education. State-of-the-art needs to be sharper on the issue. The gap, research, and theoretical analyses must be clarified in the background.

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2. Recommendations that take into account the limitations of this study are needed as a basis for follow-up

Title, Abstract and Introduction – overall evaluation

Reviewer 3: Sound with minor or moderate revisions

Methodology / Materials and Methods – overall evaluation

Reviewer 3: Unsound or fundamentally flawed

Objective / Hypothesis – overall evaluation

Reviewer 3: Sound with minor or moderate revisions

Figures and Tables – overall evaluation

Reviewer 3: Not applicable

Results / Data Analysis – overall evaluation

Reviewer 3: Unsound or fundamentally flawed

Interpretation / Discussion – overall evaluation

Reviewer 3: Unsound or fundamentally flawed

Conclusions – overall evaluation

Reviewer 3: Unsound or fundamentally flawed

References – overall evaluation

Reviewer 3: Unsound or fundamentally flawed

Compliance with Ethical Standards – overall evaluation

Reviewer 3: Unsound or fundamentally flawed

Writing – overall evaluation

Reviewer 3: Unsound or fundamentally flawed

Supplemental Information and Data – overall evaluation

Reviewer 3: Unsound or fundamentally flawed

Comments to the author

Reviewer 3: 1. The citations/references used are mostly bvery old

2. The writing of in-text citations and references do not follow APA 7th Style

3. The findings are not written clearly.

4. The discussion is too short and is not related to any theories previously mentioned in the literatures

5. Some grammatical errors found.

Kind regards,

Arif H Kabir
Senior Editor
Cogent Education

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