

Best Practices for Learning Based on Ecological Traditions and Local Culture of the Lambitu Community in Bima Regency

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Article Info

Article history:

Received: 11 December 2025

Publish: 5 January 2026

Keywords:

Lambitu Local Culture; Ecological Traditions; Tri Hita Karana; Learning Best Practices; Indigenous Knowledge-Based; Education.

Abstract

This study aims to formulate learning Best Practices based on the ecological traditions and local culture of the Lambitu community by integrating the values of Tri Hita Karana (THK). Employing a qualitative descriptive approach, data were collected through participatory observation, in-depth interviews with cultural leaders, local artisans, and educators, as well as documentation of cultural artifacts and ecological practices. The findings reveal a strong alignment between Lambitu's cultural traditions and the three dimensions of THK—Parahyangan, Pawongan, and Palemahan—providing a pedagogical foundation for contextual and character-based learning. Five Best Practices were identified: Uma Lengge-based Eco-Ethno Learning, the “Adopt a Sacred Spring” conservation program, the Tembe Nggoli Character Project, the Eco-Craft Pandan Project, and the Mbolo Weki Education Forum. The study concludes that learning rooted in local culture supports holistic education that reflects harmonious relationships between humans, nature, and spirituality as conceptualized in THK values.

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1. INTRODUCTION

21st-century learning requires students to not only master academic competencies, but also have character, ecological literacy, and contextual cultural understanding. It is in this context that local cultural integration becomes increasingly important because it provides meaningful learning experiences rooted in the realities of students' lives.[1], [2]Local wisdom contains values, norms, and cultural practices that are an important foundation for human resource development, especially amidst the challenges of modernization and rapid social change.[3]However, despite its recognized urgency, the integration of local culture into learning remains limited, particularly in rural areas such as Lambitu, Bima Regency.

Various studies have shown that culturally-based learning has a significant impact on student engagement and the strengthening of cultural identity. Studies have found that integrating environmental wisdom into social learning increases student motivation and participation.[4]At MI Ma'arif Gondang, the application of local wisdom in thematic learning has also been proven to improve students' cultural understanding, even though its coverage only reaches 30% of the curriculum.[5]In Bima, the use of the BiTales application, which features local folk tales, demonstrates that culture-based technology can improve digital literacy while deepening students' understanding of regional cultural values.[6]However, minimal documentation of local culture, a lack of teaching materials,

and the absence of structured Best Practices make it difficult for teachers to integrate culture into their learning.[5], [7].

Lambitu is a region rich in ecological and cultural traditions that hold great potential as sources of learning. Practices such as traditional spring conservation, Uma Lengge architecture, Tembe Nggoli crafts, pandan weaving, and Mbolo Weki traditional deliberations reflect the harmonious relationship between humans, nature, and spiritual values. The ecological traditions in Lambitu share similarities with those of the Swimming in the ocean in East Lombok[8], non-exploitative agricultural ritual of the Lamaholot ethnic group[9], as well as the customary conservation system in the Sangla Valley[10], all of which emphasize the importance of local wisdom in developing ecological awareness and character values. These traditions also contain educational values such as cooperation, deliberation, precision, patience, gratitude, and ecological responsibility—values that are highly relevant in shaping students' character.

Moreover, many of the values of the Lambitu tradition align naturally with the principles of **Tri Hita Karana (THK)**, namely harmony with God (Parahyangan), fellow human beings (Pawongan), and nature (Palemahan). Research shows that the integration of THK values in education can strengthen students' spirituality.[11], [12], improving social skills and empathy in collaborative activities[11], [13], as well as fostering ecological awareness through environmental conservation practices[14], [15]. Thus, THK values can enrich local culture-based learning through a holistic approach that combines spirituality, sociality, and ecology.

However, educational practices in Bima, including in Lambitu, still do not utilize the richness of local culture as a learning resource. Learning approaches remain textual and abstract, resulting in little connection between the material and the traditional life of the community. This situation results in students lacking cultural familiarity, minimal ecological literacy, and missed opportunities to learn through authentic cultural practices. Other challenges, such as low literacy, resistance to change, and inadequate teacher training, also weaken the implementation of local culture in learning.[16], [17].

Seeing these conditions, this research is important to be carried out to formulate best practices learning based on the ecological traditions and local culture of the Lambitu community with the integration of Tri Hita Karana (THK) values. The research does not refer to a new learning model, but rather to inspiring, contextual, and applicable practices that educators can use as a reference in utilizing local culture as a learning resource. By producing systematically structured Best Practices, this research is expected to provide a solution to implementation gaps, help teachers adopt a culture-based learning approach, and strengthen students' character and ecological literacy through THK values and Lambitu cultural heritage.

2. RESEARCH METHODS

This research uses a qualitative descriptive approach that aims to explore in depth the ecological traditions, local cultural practices, and Tri Hita Karana (THK) values that live in the Lambitu community as a basis for compiling Best Practices learning. This approach was chosen because it allows researchers to understand cultural phenomena in a naturalistic way through direct experience, interaction with the community, and interpretation of the meaning behind cultural practices. Data were collected through participant observation, in-depth interviews, and documentation, with purposively selected informants, including traditional leaders, spring conservationists, Tembe Nggoli and Pandanan artisans, Mbolo Weki traditional deliberation participants, teachers, school principals, and community members familiar with local traditions.

The data obtained was analyzed, including data reduction, data presentation, and conclusion.[18] Data reduction was conducted to focus findings on educational values, ecological practices, socio-cultural dimensions, and their relevance to THK principles. Data presentation was conducted through thematic categorization so that value patterns and learning potential could be systematically identified. Conclusions were obtained through triangulation of sources and methods to ensure data validity, and member checking with key informants so that the research results are accurate and acceptable to the community. This process produces best practices learning that is applicable, contextual, and can be used as a reference for educators in integrating Lambitu culture into learning.

3. RESEARCH RESULTS AND DISCUSSION

3.1. Components in the Planning of *Best Practices Learning*

Data analysis shows that the design of Best Practices, Lambitu's ecological and local cultural tradition-based learning, is composed of four main, interrelated components. First, **eco-cultural artifacts**, namely cultural artifacts that also function as ecological artifacts: Uma Lengge, Tembe Nggoli, Rimpu, and Pandan Leaf Weaving. These artifacts are not only material objects, but also contain symbols, values, and local knowledge that can be translated into cross-disciplinary learning resources (mathematics, social studies, arts and culture, and civics). Second, **eco-practical traditions**, namely ecological practices that are embedded in the community's daily lives, particularly the conservation of traditional springs and the practice of Mbolo Weki deliberation. This tradition demonstrates how communities build sustainable relationships with nature and each other through customary rules, rituals, and collective work.

Third, **eco-social values**, namely the socio-ecological values that bind the community: cooperation, responsibility, perseverance, patience, gratitude, and environmental awareness. These values emerged strongly in the informants' narratives when explaining the meaning of Uma Lengge as a symbol of gratitude for the earth's bounty, Tembe Nggoli as discipline and aesthetics, and Mbolo Weki as a space for equality and deliberation. Fourth, **eco-school activities**, namely school activities that adopt and adapt local culture in an educational context, for example, study visits to traditional villages, the Saturday Culture program, class discussion forums, the "adopt a spring" project, and local craft workshops. These four components form the framework for the design of *Best Practices*: artifacts and traditions as content, socio-ecological values as spirit, and school activities as pedagogical implementation space.



Figure 1. Components of Lambitu Culture

3.2. Analysis of the Harmony of Lambitu Culture with the Principles of Tri Hita Karana (THK)

Based on observations and interviews, key cultural values in Lambitu were mapped to align with three dimensions of THK: Parahyangan (relationship with God), Pawongan (relationship between humans), and Palemahan (relationship with nature). This mapping provides both a theoretical and practical basis for integrating THK values into the community. *Best Practices learning.*

Table 1. Harmony of Lambitu Culture with THK Principles

Culture/Tradition	Parahyangan (Relationship with God)	People (Interpersonal relationships)	Palemahan (Relationship with Nature)
Uma Lengege	Thanksgiving for the harvest and stored wealth; a prayer during traditional rituals.	Cooperation in building and maintaining houses/jompa; community solidarity.	Traditional architecture that utilizes local and environmentally friendly materials.
Conservation of Indigenous Springs	Respect for water as a gift from God; prayer at water source rituals.	Residents collaborate to maintain the cleanliness and sustainability of springs.	Preservation of water sources and surrounding vegetation; wise management of water use.
Tembe Nggoli & Rimpu	Patience, perseverance, and the intention of worship in the weaving process; clothing that reflects self-respect.	Collective work of women weavers; transfer of knowledge between generations.	Use of natural cotton and dyes; environmentally friendly production.
Pandan Leaf Weaving	Self-awareness and thoroughness a form	Women's collective traditions: spaces for	Sustainable use of local plants; management of pandan plantations.

Mbolo Weki (traditional deliberation)	of appreciation. The deliberation begins with prayer; decisions are considered to contain divine blessing.	inner interaction and cooperation.	Local democratic space: equal voice, solidarity, and consensus.	Policy-setting forum related to land, forest, and village resource management.
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The mapping above shows that the Lambitu tradition naturally contains a value structure that aligns with THK. This reinforces the findings of previous studies that THK can serve as a character education framework that integrates spiritual, social, and ecological dimensions.[11], [14], [15]. This harmony provides ethical and philosophical legitimacy for Best *Practices* of What is developed: when teachers raise Uma Lengge or Mbolo Weki in learning, in fact, they are not only teaching culture, but also THK values , which are internalized contextually.

3.3. Best Practices Learning Based on Ecological Traditions and Local Culture

1) Eco-Ethno Learning-Based on Uma Lengge

Results Research shows that Uma Lengge can function as a contextual learning center that integrates mathematics, social studies, local history, and environmental education. Teachers and students conduct field visits, observe building structures, measure dimensions and shapes of spatial structures, and discuss the origins and socio-ecological functions of Uma Lengge. From a THK perspective, this practice fosters gratitude for the earth's bounty (Parahyangan), strengthens cooperation through group work and interaction with traditional leaders (Pawongan), and encourages students to reflect on the importance of using environmentally friendly local materials (Palemahan).

This practice is in line with findings on ethnoscience learning, which connects scientific concepts with cultural artifacts, thereby increasing students' interest and understanding of science. [19]. Research also shows that the integration of traditional houses into the Boti ethnic curriculum has succeeded in preserving traditions while strengthening learning outcomes.[20]. Thus, *Eco-Ethno Learning of Uma Lengge* can be seen as Best *Practice*, which facilitates mathematical, historical, and ecological literacy in a unified learning experience rooted in students' living spaces.

2) Best Practice "Adopting Indigenous Springs"

The tradition of conserving traditional springs in Lambitu was used as the basis for compiling the Best *Practice* "Adopting a Traditional Spring." One class "adopts" a spring as a shared learning space and responsibility. Activities include identifying the spring, periodically cleaning it, planting trees around the source, recording changes in water flow, and reflecting on the spiritual and social values that accompany the tradition. Here, Palemahan is evident in the concern for water and vegetation conservation, Pawongan is seen in the collective work of students, teachers, and residents, while Parahyangan is present in ritual prayers and expressions of gratitude for water as a source of life.

Theoretically, this practice is in line with the study in Kuta Village, which shows that the integration of environmental wisdom in social studies learning increases students' awareness and participation in ecological issues.[4]Other

research also describes how the Ngalun Aik tradition in East Lombok teaches the sanctity and sustainable management of water through ritual processions.[8]. By making the conservation of traditional springs a learning tool, *Best Practice* not only teaches science concepts about the water cycle, but also instills ecological ethics based on local traditions.

3) *Tembe Nggoli Character Project*

This activity begins with observations of the Tembe Nggoli weaving process, which demands perseverance, patience, precision, and aesthetic sense. Students are invited to directly observe the weaving process, engage in dialogue with craftspeople, and then design simple geometric patterns inspired by Tembe Nggoli motifs. In class, teachers relate these patterns to geometric concepts (symmetry, repetition, and transformation), while also exploring the philosophical meaning of each motif as a gateway to character education. The values of Parahyangan are manifested in the inner experience of weavers who consider work as worship; Pawongan is seen in collaboration between weavers and cross-generational interactions; Palemahan is present in the use of cotton and natural dyes that do not harm the environment.

This practice is in line with findings showing that the integration of local wisdom in thematic learning increases student participation and understanding of cultural identity.[5]. The research also confirms that the values of “Maja Labo Dahu” can be internalized effectively through cultural practices such as traditional clothing and ceremonies.[21]. Thus, the *Tembe Nggoli Character Project* expands the space for character education through traditional textile arts, connecting aesthetics, ethics, and ecology in a series of learning activities.

4) *Eco-Craft Pandan Project*

Research findings show that the craft of mats and other products from pandan leaves is still practiced by some women in Lambitu. *The “Eco-Craft Pandan Project” leverages this tradition as a creative and ecological learning platform. Students learn about pandan plants, how to cultivate them, and the principles of sustainable harvesting. In a simple workshop, they practice basic weaving techniques to create miniature products such as coasters or wall hangings. Palemahan values are evident in the emphasis on utilizing local plants and reducing plastic waste; Pawongan is reflected in group work and collaboration with artisans; while Parahyangan dimensions emerge in narratives of gratitude for natural bounties and the opening prayers that typically accompany traditional activities.*

Theoretically, this is in line with the literature on indigenous ecological wisdom, which emphasizes rotational farming and sustainable resource utilization techniques.[22], [23]. The local crafts-based learning approach is also in line with the findings of Boti ethnic education, where the integration of traditional crafts into the curriculum has succeeded in preserving traditions and improving students' life skills.[20]. Thus, *Eco-Craft Pandan Project* can be a concrete example of how the 3R principle (reduce, reuse, recycle) is instilled through local cultural media, not just environmental slogans.

5) *Rape Education Forum*

Mbolo Weki, as a tradition of deliberation in the Bima community, was reconstructed into a democratic education forum in schools. *This class adopts a*

deliberation circle format involving students, teachers, and occasionally parents as "customary witnesses." Each week, the class meets to discuss discipline issues, group assignments, or planned class activities. The process begins with a short prayer (Parahyangan), followed by a round of opinions (Pawongan), and concludes with a collective agreement that may also touch on issues of school environmental management (Palemahan).

The study describes Mbolo Weki as a space where Islamic values of consultation (*shura*) and mutual assistance are internalized in Bima society (Bilqalam et al., 2025). These findings align with research on character education that emphasizes the importance of participatory forums for building empathy and social responsibility. [13], [17]. By converting Mbolo Weki into a class context, *Best Practice* provides an example of how democracy and conflict resolution can be taught through a local cultural framework, not solely through textbooks.

Overall, the fifth Best *Practices* shows that the local ecological and cultural traditions of Lambitu, when read through the lens of Tri Hita Karana and supported by previous research findings, are able to provide a holistic learning framework: balancing spiritual, social, and ecological dimensions while strengthening students' cultural identity.

4. CONCLUSION

This research shows that the local ecological and cultural traditions of the Lambitu people have strong pedagogical potential to be developed into best practices, contextual, character-based, and holistic learning. Through a qualitative descriptive approach, the study revealed that cultural artifacts, ecological practices, social values, and traditional activities can be translated into meaningful learning that reflects the harmony of human relationships with God, others, and nature as reflected in the principles of Tri Hita Karana (THK). The harmony of Lambitu culture with the values of Parahyangan, Pawongan, and Palemahan strengthens the philosophical foundation that education can be built from within the community itself, not only from external sources.

Five Best *Practices*, which are formulated, namely Eco-Ethno *Learning* on Uma Lengge, "Adoption of Traditional Springs", *Tembe Nggoli Character Project*, *Eco-Craft Pandan Project*, and *Rape Education Forum*—show how local traditions can be combined with the needs of 21st-century learning. Every *Best Practice* not only provides authentic learning experiences but also fosters ecological awareness, social character, and spirituality in students. Thus, this study confirms that Lambitu local culture-based learning is an effective and sustainable approach to strengthening cultural identity, THK values, and the relevance of learning to students' real lives.

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