

The Implementation Of Three Main Pillar Characters Learning Approach (Respect, Responsibility, Independence) Based On Sabu Tribe Family Tradition

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Abstract

Petrus Ly, Taty Rosiana Koroh, Thomas Kemil Masi, Fredik Kollo. Teacher Training and Education Faculty of Nusa Cendana University, a 2022 research entitled “The Implementation of Three Main Pillar Characters Learning Approach (Respect, Responsibility, Independence) Based on Sabu Tribe Family Tradition.” This study took place in Sabu Regency, East Nusa Tenggara Province, Indonesia. It aimed to describe the implementation of character learning approach and process of respect, responsibility and independence in Sabu family; the regression level tendency of these main characters in modern era. Descriptive qualitative research method was applied to analyze and interpret data obtained from key respondents through either individual interviews or focus group discussion (FGD). Informants were recommended by several Sabu elders and selected using certain criteria to ensure data homogeneity in order to describe data obtained from interviews, FGD and questionnaire systematically. The result revealed that the pattern of character learning approach in Sabu families rooted in “how good and nice of loving brotherhood life as it makes many things easy” (Ie Lowe Wini Dome Mude Para Lai) philosophy. It was source of inspiration in designing three main characters learning approach of Sabu tribe in order to support respect, responsibility and independence as priority in Sabu families from generation to generation. Parents’ tasks and duties were to teach, educate, and train their children through story telling of infamous figures in Sabu legend. They educated children by describing noble values of the figures to cultivate respect, responsibility and independence behaviors (indirect approach). Training was done using both direct approach by field practice and habituation and indirectly about various life skills practice and cultivating respect. It was also found that there was regression in its implementation of the character learning approach based on the philosophy in Sabu families as an impact of modern education model which tended to part from family tradition that held custom and tradition principles tightly in character learning.

Keywords: Approach, Learning, Character, Sabu tribe family

Introduction

Technological advances in education sector are yet unable to form good character of millennial generation. In today's modern era, especially in big cities, including in Indonesia, people seem to get

uncomfortable and hardly trust others since though they appear to have good attitudes and behavior, they do not necessarily respect fellow human beings, be responsible or independent. Frequent cases of fraud committed by people who look good, including suicide bombers in

Indonesia who appear to be kind and polite on yet turn out to take part in terrorist network groups, and other kind and form of bad attitudes and behaviors that cause inconvenience to others.

Cases of youth's declining respect for elders, teachers/lecturers indicate that Indonesian millennial generation is struggling with their character. Loss of respect results on the birth of bad attitudes and behaviors that likely hurt or cause inconvenience to other people. Offensive and hurtful way of speaking and language choice as done by certain Ustad directed to other religions or Murtadin (converting religion from Islam) or Mualaf (converting religion to Islam) via social media to openly insult their previous religion indicating a decline of respect for fellow human beings, as well as low responsibility ensuring harmonious social life.

A person's lack of responsibility besides having impact on low obligations fulfillment, also results on low social product output. Low responsibility towards work results on low quality of the process and output. It shows that the better the level of one's responsibility, the better the quality of work process; the better the quality of work process, the higher the quality of performance and results. Indicators of low responsibility among East Nusa Tenggara society include field burning for farming in Timor island, illegal logging in various forests such as in Bipolo of East Kupang, Camplong in Kupang Regency, damaging public facilities such as school, hospitals, passenger ships, and other public facilities such as cables and electric accumulator theft in Kupang. Besides physical indicators, indicators of low social responsibility including free sex practices, off responsibility pregnancy, rape, domestic violence, human trafficking and various forms of low character traits also happen.

An independent person tend to work independently supported by a tenacious hard work spirit marked by a feeling of love for the job, and therefore always tries to do the best as possible in a responsible manner and always expects the best results from the job. -good with the best results, also a hard worker has a test-resistant attitude towards any disturbances or obstacles or threats to his work. Often a person with a hard-working character will feel uncomfortable if other people feel uncomfortable with the results of his work, and because of that will try even if they have to work beyond the norm of normal working hours according to the existing regulations on working hours.

There are also indications that Sabu tribe learning approach of their three main character pillars including respect, responsibility and independence tend to experience regression, in sense that they are experiencing setbacks in implementation, especially in Sabu families adhering modern education and formal schools, both in Sabu island and overseas. The negative effects of regression in implementing a philosophical-based approach to learning according to family tradition of the tribe cover impact on decreasing quality of respect, responsibility, independence in attitudes and behavior of its children and or people.

Research problem Problems to be solved in this research were the way implementation of learning approach and process of respect, responsibility and independence took place according to the upbringing tradition in Sabu family as well as the regression level of those three characters learning approach in this modern era. The aim of this research was to describe form of approach and process in learning respect, responsibility and independence based on upbringing tradition in Sabu tribal family; as well as

the occurrence tendency for regression in the application of approaches and process of learning the three characters in the Sabu family tradition.

Literature Review

Athur (2005) stated that most traditional approaches to character education emphasize the role of habit, imitation, exemplary, orders, rewards and punishments. Kindness is not automatic, but must be obtained and instilled." Further, in *Journal of Positive School of Psychology*, Vol 6. Vol 12.2022, Petrus Ly, Cs, 2022 Research results, FKIP Undana Kupang, Title: Manners Learning Through Hengadd'o (Nose Kissing) and Waje Ngara (Cherished Name) Unique Traditions of Soapese in Sabu-Raijua Regency " Knowledge and life skills learning of sons were fathers' responsibility meanwhile daughters' were the responsibility of mothers. Learning took place through habituation methods and life skills practice by imitating parents' activities. Besides using character assessment rubric, performance assessment rubric was also used to assess children. The child's maturity was not only measured by age maturity, but the highest factor was on the quality of life skills performance that children already obtained. Two unique traditions were applied in character learnings of Sabunese manners which were Hengad'do and Waje Ngara as their distinctive characteristics. Hengad'os most profound meaning was as a symbol of humility, respect and appreciation of other people. On the other hand, Waje Ngara held the deepest meaning as verbal tribute of respect in well-refined language to respect and appreciate others.

Learning approach according to Ly (2022) referred to efforts of creating flexible learning process condition to adapt material characteristics related to real experience in direct and indirect forms. It

was perceived that Sabu family also used this approach to learning the three main pillars of character and it was available for scientific exploration. Likewise, despite how simple learning is, including tradition-based learning, it needs to use effective methods.

Salahuddin (2013) explained that cultural transfer from parents contains moral elements or ethics (character), aesthetics, science and technology. Judging from the simplicity of Sabu culture, it seems that they are rich in cultural-based philosophical values that comparable to western culture philosophical values or transfer such as Greek philosopher teachings.

Lickona (2004) suggests that character is the possession of good things such as honesty, responsibility, hard work, perseverance in facing difficulties (resilient), courage, and compassion. Character shapes one's destiny and that destiny determines fate of the whole society. Saptono (2011) distinguishes between people with weak and strong characters. People with weak characters tend to surrender to their present conditions. Conversely, strong and tough character people hardly accept their existing conditions. In addition to overcoming them, they strive to perfect themselves despite internal and external extraordinary pressure and temptations.

As part of concepts in this paper, respect character is pictured through our respect for others and ourselves, all living forms and environment. It is an element of communicative character which characteristics as explained by Ly (2022) include being friendly, open minded in communication therefore good collaboration may happen which promote comfortable team work. Regarding respect, fair treatment of others even toward strangers or as in proverb "treat others as

you treat yourself or even more than yourself" is necessary.

Respect refers to attitude of politeness according to norms applied cultural environments and social norms are universal. Lickhona (2013) suggested that politeness is another form of respect for others; apologize for wrongdoings or offense, gratitude of service from another party regardless of status. Justice is also value of respect since it principally appreciates the rights of all people. Justice includes many interpersonal virtues including honesty, decency, mutual respect, responsibility and tolerance.

On the other hand, Ly (2022) stated that irresponsibility character includes acts of avoiding and neglecting duties and obligations related to duties and social humanitarian duties, also being ignorant and denying the truth when bad consequences occur due to their irresponsible actions or neglecting socio-cultural, moral and legal obligations.

The characteristics of a responsible person are enthusiastic and hard works. Ly (2022) describes the characteristics of people who have a hard working attitude as follows; (a). Always try with help or own efforts to understand well problem to solve. (b). Work to achieve results that exceed settled standards. (c). Being creative (intelligent) during process of achieving maximum results. (d). Resolved to quickly solve problems/work faster than target time with satisfying results. (e). Resilient despite facing complicated and vast challenges.

Jones (2016) explains that apart from cultural differences, groups or sub-cultures basically own consensus of undoubtedly solid and principal universal core values, in which cultivation and maintenance carried out by adults stabilize everyone to apply those values.

Lickona (2013) stated that family needs moral value education for character development, both for saving and improving attitudes. Moral or character education involved three social communities, namely home or family, spiritual or religious community and school.

Results of previous research, including Ly's (2019), showed that students whose parent affectionately paid great attention to coaching and inculcating their character at home were responded enthusiastically thus children grew self-awareness in accepting and applying parental teachings at home. Average students of this group displayed reasonable attitudes and behavior based on good moral standards at school and likely motivated to have high achievement. In this case, parents' role as the first and foremost teacher greatly contributed to the cultivation of good character attitude.

Furthermore, results of research presented in a book written by Zuriah (2007) showed that there were differences in students coming from families who taught "honesty" and families who taught full of "transgressions". Families filled with transgressions were pictured through students who tend to violate rules, fight, have low discipline and attitudes contradicted with society norms.

Salhuddin (2013) emphasized that true education is in the family, nurturing and teaching mother tongue, manners, respect to elders, and prayer. Referring to this, family had strategic role as the first and most important party in influencing child character. Good or bad was highly determined by learning that children got in their families. The attitude and commitment of parents to teach children various types of good characters had direct impact on their attitudes and behavior of whom later permanently had good

character as performed in interpersonal relations.

It is almost certain that traditions of indigenous peoples in the world are experiencing setbacks or regressions, including the traditions in learning three main pillars of characters including respect, responsibility and independence in Sabu tribal family. This issue became urgent to be studied to gather scientific data of its regression tendency so whole parties could anticipate with smart efforts to preserve it or adopt approaches to be used in education process.

Research methods

The study was conducted in Sabu island of Sabu-Raijua Regency, East Nusa Tenggara Province, Indonesia, with the main target was customary territory inhabited by indigenous people of Sabu tribe who inhabited across traditional territories of Dimu, Liae, Habba and Mehara.

Key informants were traditional elders and community leaders who had experience and were able to provide accurate answers to research questions. Key informants were tracked through recommendations of village chiefs and then based on first informant's recommendation; interviews with other informants were conducted to obtain valid data on the basis of data homogeneity. Several key informants who were successfully interviewed were Petrus Bara Pa (83), an elder of Habba; Ma Mate Ie (81), an elder from Liae; Pe Maddi (68) as Deo Rai or Head of East Sabu Traditional Government, David Bole Tade (67), a traditional leader of Sabu Mehara customary area; Febi I.Kali (48), as education figure from West Sabu; Mone Weo (73), a traditional leader from Liae customary area; and Jeans Djawa Gigy (65), a cultural expert of Dimu.

Results of the interviews were analyzed in descriptive form as basis for drafting this journal manuscript. Then, the draft was validated in a Focus Group Discussion (FGD) by presenting a total of 20 elders, traditional and community leaders representing the four customary territories including all key informants. The draft was presented in the forum to be revised as well as inputs for content improvement of this journal.

Research result

Sabu Tribe Perception on Three Main Pillar Characters Learning Approach

The final results of FGD forum held in this study found that learning approach in Sabu tribe family tradition started from a philosophy that " how good and nice of loving brotherhood life as it makes many things easy"(Ie Lowe Wini Dome Mude Para Lai) . This approach became inspirational source in designing learning approach of respect, responsible and independent characters based on traditions passed down from generation to generation in Sabu tribe.

These three main characters turned into pillars to development of characters in which respect held primary position on the grounds that children who had respect would be able to respect and appreciate themselves, others and their environment as well as possible to promote harmony.

Responsibility held second priority on the grounds that in respect laid a child's responsible attitude and behavior for his future and dignity, good name and family welfare, and role in social activities of his community.

On the other hand, independence was the third priority as perceived that children with independent and hard work attitudes and behaviors and actions are able

to be responsible for themselves and others and are able to participate in family and community social responsibility based on philosophical learning approach of "Ie lowe wini dome mude para lai".

Description of interviews and FGDs results concerning basic principles underlying character learning according to upbringing in Sabu tribe revealed that every child was the family crown; if children had good morals or character, parents' dignity and self-esteem were good in society. On the other hand, if children had bad character, society perceived that dignity and self-esteem of parents were also bad. The saying of "an apple does not fall far from the tree" indicated that the character of children portrayed a reflection of their parents.

The principle serves as philosophy of Sabu tribe that a child is the crown of the family, in which the children character reflects parents' life. Therefore, every parent, father, mother, grandfather, older siblings collaborate to carry out the duties and obligations of teaching, educating, and training every child to have good character including having respectful attitude for fellow human beings, being responsible for maintaining the family reputation, security and welfare, and being independent and creative for his and his family survival.

Learning form and process of the Three Main Pillars Characters

Interviews and FGD results on questions concerning the pattern of cultivating respect attitude according to the parenting tradition of Sabu tribe summarized that the pattern of character teaching in Sabu tribe's upbringing tradition was carried out in two forms, which were:

Learning approach to the tribe's three main pillar characters was known as "Ie lowe wini dome mude para lai". Judging from its main target of creating

harmonious human relations, it was directed to the implementation of a humanist-constructivist approach, but technically the learning approach was likely an implementation of behavioristic approach which emphasized certain pattern of firmly established and passed down from generation to generation attitudes and behavior.

Sabu family character education process adhered to a basic principle that well behaved children were crowns of the family meanwhile misbehaved children reflected their parents' bad life. This perception became motivation for parents to prioritize teaching, educating and training good character attitude and behavior toward their children with emphasis on three main pillar characters known as respect, responsibility, and independence.

The process of learning respect was carried out in three forms; (1) Parents taught values of respect including social norms, social relation manners through storytelling method, described examples of good and bad attitudes of characters in the story; (2) Parents educated through preventive and curative advice regarding various types of norms and manners; and (3) Parents applied habituation methods to practice various norm and manner types applicable for generations and if there was violation in the practice, violators were immediately subjected to sanctions in form of intense warning to customary fines, especially serious violations of religious norms of Jingitui belief system in which violators were demanded to hold traditional ceremonies for purification and atonement. Morality violations such as sex outside marriage were fined by paying several large animals (buffalo, pig), whereas cheaters were herded around village while shouting "we cheated" loudly and must be divorced and stayed single for life. Violations of customary law were subject

to customary fines and isolated from community.

The process of learning responsibility was also carried out in three forms; (1) Parents told stories about great figures in Sabu folklore to explain concepts of a man and woman responsibilities, rights and obligations, and the nature of responsibility to oneself, parents, community and one's environment, customs and culture and to God (Deo) as well as concepts and forms of responsibility of an adult as a condition for marriage; (2) Parents educated through advice to be responsible for carrying out obligations as man, woman, husband, wife, members of nuclear or extended family as well as community member; (3) Parents trained children responsibility in carrying out various assigned works by following correct procedures according to traditions of Sabu tribe, training them to feel responsible for their family, extended family and community burden through various forms such as bringing donations like animals, rice or money or participating cooperative activities like building houses, cultivating and working on rice fields collaboratively (Woro custom), and other responsibility practice in death, birth and marriage events, training to be responsible in maintaining harmonious relationships and intact brotherhood with nuclear and extended family members, community and foreigners based on the philosophical principles of "Ie lowe wini dome mude para lai."

Independent character learning process was also carried out in three forms: (1) Parents told stories about successful great figures in Sabu folklore to explain concepts, characteristics and benefits of independence for men and women of Sabu tribe; (2) Parents educated children through advice and great hopes to become great children through attitudes, behaviors and actions reflecting independence by relying

on their own strengths and abilities in fighting for decent and good life; and (3) Parents trained children by distributing respective tasks, both at home and tasks related to agricultural activities, farm, fishing, and other social tasks under parents' strict supervision and control. While children carrying out the activities, parents functioned as coaches, mentors/tutors therefore every time things got out of line, especially procedures, it immediately got fixed under parents' direction. This training model lasted until a child was perceived skilled. One of the tribe's marriage requirements was a child's personality maturity and skill quality which were considered worthy by parents.

The regression issue while the three main pillar characters learning approach and process in upbringing tradition of Sabu family kept increasing due to the influence of modern life variables which switched the parents role in the educational process to educational institutions. Another effect of modernization and globalization was alternative opportunities available for children to part from their parents and attend formal education outside Sabu Island. Subsequently, those who remained living in the customary area of Sabu performed attitudes and behavior of respect, responsibility and independence characters while Sabu children or people who receive less education according to Sabu family tradition, including those outside Sabu Island who have loose ties with their indigenous people were likely to show regression.

Regression or Setbacks Application of the Characters Learning Approach

Questionnaires of the parenting patterns existence regarding these basic principles were distributed to 100 respondents from 25 family leaders of 4 customary area with

a composition of 50% of respondents who remained living and strongly bound by customary and cultural practice, and primary educational background was categorized group 1, and 50% of the family leaders coming from secondary and higher educational backgrounds and lived in modern lifestyle were categorized as group 2.

The questionnaire results showed that all family leaders in group 1 stated that they

were firm and consistent in holding the basic principle that every child was the family crown and their attitudes and behavior reflected their parents' life. 50 respondents of second category were classified into 30 family leaders (60%) who firmly followed the principle as character learning basic in parenting and 20 heads of families (40%) followed them with loose principles.

Table 1 Respondents' Consistency on parenting basic principles based on Sabu tribe traditions

No	Group	Consistency		Loose	
		f	%	f	%
1	Family groups living inside customary territories in Sabu Island	50	100	-	-
2	Family groups living outside customary territories in Sabu Island	30	60	20	40
Total		80	80	20	20

Source: Questionnaire processed data, 2023

Assessing data presented in the table, family group category who lived outside customary territory on Sabu island were dominant (60%) in experiencing regression or setbacks in family commitment to implement tradition-based learning approach which had been passed down from generation to generation. On the other hand, heads of families who live inside their customary territories and worked as farmers, breeders appeared to have strong commitment (100%) on average for the existence of the three main pillar characters learning approach implementation in Sabu tribe family tradition.

Discussion

The form and process of Respect Character learning

Oral narratives of teaching virtues by ancestors had passed down from generation

to generation. In a household, fathers, mothers and older children acted as teachers. Beside general teachings to form positive character regardless of gender, there was particular teaching based on gender to shape children's character as man and woman of Sabu tribe.

General teaching for boys and girls was taught collaboratively by fathers and mothers such as teaching respect, responsibility, independence character and manners, religious matters and others. Specific teaching for sons was carried out by fathers in relation to duties that fathers usually did, including correct and good working procedures on how to cultivate corn and rice fields, gardens, look after and care for large and small livestock, tapping palm juice and making Sabu sugar methods and processes, and also family lineage.

On the other hand, special teaching for girls was done by mothers and/or by adult female relatives about spinning and weaving traditional Sabunese sarong, an ideal woman attitude and behavior according to Sabu people, how to manage and care for household, serving husbands, children, family and guests, special prohibitions on association with other sex, ways to help the household economy and many more.

In teaching values, morals and character, parents used storytelling method, conveying knowledge about ancestral history, beliefs, customary law and traditions, nature of the earth and sky according to their hereditary knowledge level and agricultural systems and farming and other social life knowledge, all of which were called "li ra, a li takka"

The second way was habituation carried out regularly as follows: The practice of respect habituation in Sabu tribal family environment was compatible with moral responsibility to God, the Creator (Deo Mone Woro Mone Panynyi) and to ancestors (Ama Appu Nuhi Kejakku) to shape children and grandchildren into virtuous, noble, hard-working and responsible people to ensure the continuation of a dignified generation. The parents were aware that if their children misbehaved, then they would be recognized by their community as the cause since they were the parents of these children. In Sabu tribe tradition, a metaphor applied "Palm fruit/ coconuts fall around its tree" (Wue Due, Wue Nyiu Bui Pake Pui) which indicated that if children behaved badly, then their actions portrayed the failure of their parents' lives.

Respect was paid to others in verbal and non-verbal forms. The FGD discussion results on the question of what strategies or methods used to teaching respect relying on parenting tradition of

Sabu tribe were summarized as follows: Teaching through the habit of greeting others with a cherished name (Waje Ngara). In verbal or verbal form, this action was done by calling other party using their favorite name. Greeting people by calling someone's real name was considered rude and impolite yet greeting using one's cherished name was considered smooth and polite and indicated respect for other people. This cherished name was sought from the equivalent word with someone's first name. For example, if a girl's name is Rika, then her nickname (Waje ngara) was "Ina (female) Ame", if the word Rika was to combine with the word Ame, it became "America" ". Another example was that if a man's real name "Okto", his Sabu name would be "Oto" (Car) then his favorite nickname was "Ama (male) Roda (Tyre), if both Roda and Okto words were combined, then they became "roda oto" (car).

This favorite name in greeting other people was also given to other ethnic group members or foreigners who had lived long on Sabu Island. Sabunese were quite reluctant to address other people by their real names. To ensure smooth communication, Sabu people who had established close relationships would give newcomers favorite names to be used in general communication and social interaction. Whether they liked the cherished name or not, Sabu people would continue address them using the name since calling their real names was considered impolite and rude. The acceptance level of cherished nicknames by immigrants reached 100%, indicating that giving and using favorite names was a positive tradition accepted by residents out of Sabu tribe.

It is a habit to greet people politely and gently; and younger people are obliged to greet older people first. If the age ratio between one another is unclear, then greeting other people first is a

commendable act of virtue as an indicator of a good character person. Greeting people using Sabu prosperity expressions could be used (Helama Tona Ie), also one's destination such as Ama Tana (affective call for men) or Ina Tana/teto manu (affective call for women), where are you going? (Tala mii). There was also subtle language women addressed to highly respected men with my Lord (Muri Ya or muri mone), such as father, brother, or male elders. On the other hand, highly respected women were addressed by princess (Muri Banni).

Even though character cultivation pattern among Sabu people was solid and strong, possibilities of violating social norms were available therefore the customary law system regulated sanctions for attitudes and behavior violating moral values of virtue. Obscene words and expressions spoken towards other people like swearing, slanders and complaints were reported to traditional leaders, and generally both parties were reconciled by imposing fines to the wrong party to pay animal sacrifice (big pig/buffalo) as a sign of peace and mutual gratitude to God (Deo). This type of sanction had become one of customary law instruments proven to minimize misbehavior towards other people. It was considered taboo to Sabu tribe community to use offensive words to other people until now.

Besides showing respect using favorite nicknames and dignified language, kissing other people's nose, both men and women, both parents and children and youth, is also a symbol of respect. Nose kissing is a typical greeting of Sabunese the practice is known as Sabu kissing. In Sabu tradition, when younger people meet someone over their age, they are obliged to kiss the person's nose. In cases like death/grief, every mourner must kiss the grieving family to show their sorrow and sympathy. In marriage, the groom's family

had to pay respect to the bride and her family using nose kissing. When one failed or avoided to kiss someone who must be kissed, that person was labeled impolite or immoral.

Respect was also shown by giving others the best; guests who visited the house whether they were family or foreigners, especially those from afar, were respectable people regardless of their social status in Sabu's moral teaching. As honorable people, the guests must be respected by serving delicious and special according to standards of the tribe. The food served for a guest consisted of a large rice portion, mixed with green beans. Also, the meat was served in large portions like chicken meat without its head, intestines, and feet. It is customary for the host to feast with the guests, meanwhile in Sabu tribe the host is not allowed to eat with guests. The host can eat food kept by housewife including the chicken or another livestock's head, intestines and feet after the guests departed. In this case, the teaching of virtue "giving of the best for others" applied. This practice was instilled by mother to daughters of Sabu tribe for generations in serving husband, children and guests.

The learning form and process of Responsibility

Responsibility is defined as a person's attitude and behavior while carrying out or fulfilling duties and obligations properly and correctly related to the person's self, society, society, nation, state, and religion. Carrying out obligations properly and correctly signifies high responsibility whereas ignorance is a form of irresponsible character.

The pattern of responsible attitude cultivation in Sabu tribe, apart from teaching using advice and suggestions about virtues of responsibility done at the

right time and place, was mainly practiced through habituation practice performed by fathers and mothers in their daily activities. The patterns of inculcating responsible attitude or character are as follows;

Practicing hereditary teachings of Uku Rai, Hadda, Wue Ai ; teaching materials parents delivered through storytelling or fairy tale method regarding order of cultural values and life norms integrated with the land of Sabu (Uku Rai), attitudes and behavior inherited from ancestors (Hadda Rai), and good deeds (Wue Ai). Besides acquiring these virtues from parents, children and other adults who had not yet comprehend the deepest cultural order of Sabu tribe learned from intelligent traditional elders. Usually, these traditional elders teach them in crowd gathering of traditional death rituals such as during meetings in Pemau domade or tao leo ritual for purifying the dead which is in Jingitiu belief (local belief of the Sabu people).

There is a customary law provision that children/people allowed to join an elders' narratives about Uku Rai, Hadda, Wue Ai are strictly prohibited from falling asleep and leaving the place before the customary narrative ends. People who adhered Jingitiu believe that any violation of such provisions are prone with sanctions like bad luck, illness and possibly death, therefore everyone, including children, tries to comply with various customary provisions fearing the ancestors' sanctions. It is believed that during traditional death rituals like Pemau domade or tao leo, all the ancestors spirits attend the event to enjoy food offerings specifically prepared for them and to pick up recently passed away children and grandchildren spirits to be brought to the dwelling of Sabu people spirits in Sasar cape of Sumba Island.

Teaching Implementation through Habituation Practices; Dominant

character teaching pattern was habituation practice carried out by parents, older children (siblings) to younger children. Parents generally carried out habits such as deliberately creating various work types befitting child's age and ability, either routine or incidental in nature.

Generally, children 5 to 12 years routine task were to sweep yard, clean rooms, help mother in the kitchen, lift light objects and others. On the other side, adolescents towards pre-married grown-ups were taught directly through work practices with their parents. Sons practiced with their father to tap palm extract/palm wine and cut firewood, raise livestock, work on farms, rice or corn fields. As for daughters, they help their mother to manage house, watering vegetables, fetching water, making (spinning, weaving) traditional cloth, helping in the farm and fields.

Independent character learning form and process

Hard work term is interpreted as behavior performing serious effort (fighting to the last blood drop) in completing various tasks, problems, work, and others as well as possible. Hard working people characteristics were diligent, disciplined, persistent/ tough in doing tasks happily according to good procedures to get good results. The result satisfies themselves and others. This character appears as cultural character forming hard work ethic to both men and women growing up in the Do Hawu Dimu tribe cultural environment.

The main life orientation is related to agriculture and trading sector, not politics. Their life goals are not civil servants and politicians, but successful farmers and traders as a basis of building successes in other fields except politics. In general, some Do Hawu Dimu people migrated to other islands without bringing large sum of money and goods as capital to

start living overseas. There were plenty stories of Savunese migrants to other islands (Sumba, Flores, Timor and others) armed with high energy and work enthusiasm, sincerity honesty and friendly attitude towards other people. Those characteristics made them easily adapt to other ethnic communities without leaving their customary and cultural heritage. This ability also made them accepted by other ethnic groups as part of their community.

Demands of Maturity Requirements for marriage; cultivating a tough character attitude in boys is done until he deserves to be called an adult and ready for *Banga Ammu* (marriage) by being able and skilled at tapping palm extract in which the palm wine is enough to produce sugar exceeding a year's needs, cultivating rice or corn fields, and farm independently with enough harvest to feed the needs of his family. Likewise, a new daughter is called adult and ready for *banga ammu* when she is able and skilled at spinning and weaving traditional sarongs, managing and maintaining the house also diligently doing tasks usually done by a housewife.

Demands to fulfill customs and culture obligations; In general, Sabunese people were encouraged to have a hard work ethic driven by demands of fulfilling obligations besides for family survival (primary needs), also to support interests of indigenous peoples collectively (social customs) like various traditional rituals related to birth, marriage, death and other life aspects rituals. The life philosophy of Sabu tribe "*Ie lowe wini dome young para lai*" does not simply portray the beauty of togetherness without a shared responsibility to bear costs incurred by any traditional rituals.

There had been regression or setback in implementing the three main pillar characters of respect, responsibility and independence. This issue emerged due

to the fact that some families in Sabu tribe chose to live outside Sabu Island and adopt modern learning approaches and other cultural influences. In addition, there were children who left their tribe to pursue education and work in urban and other sectors which gradually uprooted their character and cultural roots.

Conclusion

1. The learning approach in Sabu tribe family tradition was originated from "how good and nice of loving brotherhood life as it makes many things easy" philosophy (*Ie Lowe Wini Dome Mude Para Lai*). This approach became inspiration source in designing learning approach of the three main pillar characters of Sabu tribe which had been passed down from generation to generation known as respect, responsibility and independence.
2. The learning process of the three main pillar characters in Sabu tribe family tradition was conducted in three forms, including; (a) Parents taught by telling stories about protagonist and antagonist figures to explain concepts of respect, responsibility and independence; (b) Parents educated children by promoting values of respect, responsibility and independence; (c). Parents trained using practice and habituation methods of attitudes and behaviors of respect, responsibility, as well as independence and hard work.
3. The application of philosophic-oriented learning approach "*Ie Lowe Wini Dome Mude Para Lai*" and its learning process based on family tradition existence experienced regression which specifically happened to children or Sabu people who migrated and interacted with modern life including attending educational process in formal schools outside Sabu island. Their

regression was likely influenced by modern environment and civilization integrated in educational world and cross-cultural social interactions.

Suggestions

1. The basic principles of learning approach and process of the three main pillar characters in Sabu tribe family tradition can be applied as reference in character learning in schools within Sabu-Raijua Regency area in order to withstand regression rate of respect, responsible and independent attitudes and behavior of Sabu children or people.
2. Philosophical values of “Ie Lowe Wini Do Memude Para Lai” and their interpretations should be described and integrated into local curriculum content of schools within Sabu-Raijua Regency.
3. The learning pattern of respect, responsibility and independent characters should be paid more attention by teachers to be applied during character learning process in schools within Sabu-Raijua district.

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