

## The Internalisation of Sipamandaq Cultural Values in Civic Education as a Means of Character Building at SMP 3 Polewali

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### Abstract:

*This study aims to examine how Sipamandaq cultural values can be internalised in Christian Religious Education (CRE) as an effort to shape students' Christian character. This study employs a qualitative approach using a literature review method through the analysis of various sources, such as books, journals, scientific articles, and previous research relevant to the topic. The findings indicate that the Sipamandaq cultural values reflected in the principles of Sirondo-rondo (cooperation), Siamasei (mutual love), and Sianuang pa'mai (shared joy and sorrow) are consistent with Christian values. These values can be integrated into Christian Religious Education (CRE) through a contextual approach, thereby helping students to understand, internalise, and apply Christian values in their daily lives. Although there are various challenges in utilising local culture as a learning resource, the integration of Sipamandaq cultural values has the potential to support the formation of students' Christian character and make learning more meaningful and relevant to their lives.*

**Keywords:** Sipamandaq culture; internalisation of values; Christian character; Christian religious education

### Introduction

Education plays a vital role in shaping students' character, not only in terms of cognitive mastery but also in instilling principles and attitudes. In line with this, Christian Religious Education aims to guide students towards developing good character by emulating the life and nature of the Lord Jesus Christ (Telaumbanua, 2018). This means that Christian Religious Education learning is not merely about understanding the teachings of the faith, but also about shaping Christian character that is reflected in daily life.

However, various studies indicate a similar trend: Christian Religious Education still places greater emphasis on knowledge than on the application of Christian values

in the context of students' real lives. This highlights a gap between students' knowledge and behaviour. It suggests that Christian Religious Education teaching practices in the classroom have not yet fully guided students towards contextual or meaningful learning experiences. This situation is inextricably linked to the direction and emphasis of the Christian Religious Education curriculum, which forms the basis for teaching practice. In line with this, research presented by (Natalia, 2025) explains that the current Christian Religious Education curriculum places greater emphasis on the cognitive domain and doctrinal understanding, meaning that Christian values tend to be studied conceptually without being followed by practical application in the lives of learners. A similar point is made by the study (Mofu, 2026), which indicates that the Christian Religious Education curriculum remains focused on mastering doctrine and has not yet optimally developed critical thinking skills, social awareness, and the implementation of values in concrete actions. In contrast to this situation, research by (Salni, Enjelina, Putri, Napa', 2025) proposes an experience-based learning approach according to Dewey, which positions the teacher as a learning facilitator, enabling students to build an understanding of faith through direct experience and to develop knowledge, attitudes, and skills in a balanced manner.

This means that the Christian values taught are not always evident in pupils' day-to-day attitudes and behaviour. In other words, pupils understand the theory but are not necessarily able to apply it in real life. Therefore, Christian Education lessons need to be made more relevant to the pupils' own lives. One way to achieve this is by using teaching methods that link the subject matter to real-life situations and the surrounding environment, including local culture as a learning resource (Salu, 2018), this is important to ensure that learning is more contextual and meaningful for students; this is also supported by research findings (Beru, Wonga, Tegu, Laja, Moi, Noo, 2026) which indicate that the use of local culture in education has great potential to bring learning closer to students' daily lives, so that it does not merely remain theoretical but can be understood in a more tangible and meaningful way.

One local culture that can be integrated into Christian Religious Education learning is the Sipamandaq culture, which has developed within the Mandar community. The Sipamandaq culture is a form of local wisdom among the Mandar people that emphasises the importance of living in harmony and mutual support. The values contained within it are reflected in the principle of Sirondo-rondo, which teaches cooperation; Siamasei, which emphasises a spirit of mutual love; and Sianuang pa'mai, which illustrates togetherness in facing both joy and sorrow. These values have become an integral part of Mandar society and are passed down from generation to generation as a guide for building harmonious social relationships (Hidayah, 2023).

The values found in Sipamandaq culture align with Christian teachings, particularly regarding love, compassion, brotherhood, and living in community. Therefore, Sipamandaq culture has the potential to serve as a tool in Christian Religious Education to help students understand and apply Christian values in their daily lives.

In the process of internalising local cultural values within Christian Religious Education, an understanding of the relationship between culture and faith is crucial, as culture is not merely a part of students' daily lives but can also serve as learning material that helps connect faith-based lessons with real-life experiences; consequently, learning methods that link subject matter to culture and direct experience are vital, so that learning is easier to understand, more meaningful, and not merely theoretical (Mithunayon, 2024). This is also in line with the view that Christian education, whether in a school or church setting, should provide students with the opportunity to express themselves through their cultural identity in a manner consistent with Christian values,

so that culture need not be viewed as something contrary to faith, but rather as a means of expressing one's identity as a creation of God, such as utilising it as a medium to instil values of faith through attitudes and behaviour in daily life (Selanno, Wagi, Luma, 2020).

Various previous studies have shown that local culture plays an important role in character formation and the reinforcement of educational values. However, studies specifically linking Sipamandaq culture to Christian Religious Education learning remain very limited (Syamsunardi, 2022) in his research on the internalisation of the 'siri' na pacce' culture in building student character at higher education institutions, demonstrated that local culture can be utilised in building student character through the instilling of values that are alive within the community, and showed that the application of cultural values is capable of fostering attitudes of mutual respect, care for others, and responsibility in social life. ( also found that the internalisation of Christian educational values within local cultural traditions in Minahasa demonstrates that local cultural traditions can serve as a relevant medium for instilling Christian educational values, enabling students to understand and internalise the teachings of faith in their daily lives. Furthermore, (Madjid, 2022) indicates that the formation of children's social character is influenced by Sundanese cultural values instilled through family life and interactions within the community.

However, most previous research has focused on other local cultures or discussed character formation in general without linking it to Sipamandaq cultural values.

Given this gap, this study offers a novel approach by examining the internalisation of Sipamandaq cultural values within Christian Religious Education as a means of fostering Christian character in students. It is hoped that this research will provide theoretical contributions to the development of Christian Religious Education grounded in local culture, as well as practical guidance for teachers in designing lessons that are more contextual and relevant to students' lives.

The research question for this study is: How does the process of internalising the cultural values of Sipamandaq in Christian Religious Education lessons at the serve as an effort to foster Christian character in students? This study aims to describe the process of internalising the cultural values of Sipamandaq in Christian Religious Education lessons as an effort to foster Christian character in students.

## **Method**

This study employs a qualitative method using a literature review approach. This method was chosen to examine and analyse various literature sources discussing Sipamandaq cultural values, Christian Religious Education, and the formation of students' Christian character. Through a contextual approach, this study seeks to link the values found in Sipamandaq culture with Christian teachings so that a relevant form of internalisation can be formulated within Christian Religious Education lessons. This approach is based on the view that local culture can serve as a means to help learners understand and internalise Christian values in their daily lives (Mithunayon, 2024); (Selanno, Wagi, Luma, 2020). Consequently, this study focuses on a conceptual review of the utilisation of local culture as a means of fostering Christian character in students.

Data collection was conducted through a documentary study utilising various written sources relevant to the research topic. The data used consisted of secondary data obtained from books, scientific journals, articles, and previous research discussing Christian Religious Education, the internalisation of values, local culture, and Sipamandaq culture. These sources were selected based on their relevance to the

research focus, the quality of the authors, and the recency of the publications. To enhance data accuracy, the researcher cross-checked information by comparing sources discussing the same topic, thereby obtaining more accurate and reliable data.

Data analysis was carried out in several stages, namely reading and understanding the sources that had been collected, grouping information based on relevant themes, and then interpreting and linking these findings to the concepts of Christian Religious Education and the formation of students' Christian character. The results of the analysis are then presented descriptively in the form of a systematic description, providing an overview of the process of internalising Sipamandaq cultural values within Christian Religious Education.

## **Results and Discussion**

Based on the literature review, Sipamandaq culture possesses values that have the potential to support Christian Religious Education in the formation of students' Christian character. These values are reflected in the principle of Sirondo-rondo, which teaches cooperation and a spirit of togetherness; Siamasei, which emphasises a spirit of mutual love; and Sianuang pa'mai, which depicts togetherness in facing both joy and sorrow (Hidayah, 2023). These values align with Christian teachings that emphasise love, brotherhood, care for others, and living in peace (Selanno, Wagi, Luma, 2020); (Mithunayon, 2024). Therefore, the Sipamandaq culture can serve as a contextual learning resource in Christian Religious Education lessons to help students understand and internalise Christian values in their daily lives.

The values of Sipamandaq culture can form the basis for shaping students' attitudes and behaviour in daily life. In Christian Religious Education lessons, the value of Sirondo-rondo can be applied through group learning activities that emphasise cooperation, shared responsibility, and a spirit of mutual assistance. The value of Siamasei can be realised through fostering attitudes of mutual love, respect, and care for one another. Meanwhile, the value of Sianuang pa'mai can be instilled through activities that encourage students to support and share with one another, both in times of joy and in times of difficulty. Thus, the cultural values of Sipamandaq are not merely understood as cultural knowledge, but are also integrated into Christian Religious Education learning as a means of shaping students' Christian character (Lado, 2024).

However, in practice, there are several challenges in integrating local culture into learning. Based on previous research findings, common obstacles include a lack of supportive learning resources, the unavailability of teaching materials or learning media specifically highlighting local culture, and the suboptimal integration of cultural values into the learning process. Furthermore, differences in students' backgrounds can also influence their level of understanding of the cultural values being taught.

These findings are consistent with the study which indicates that local culture-based learning still faces limitations in learning resources and the underutilisation of local teaching materials. The study also indicates that these issues are not confined to a single location but are also found in other schools. Therefore, efforts are needed to enhance the utilisation of local teaching materials and to improve teachers' ability to integrate local culture into the learning process so that the content is more easily understood by students.

Nevertheless, if integrated appropriately into Christian Religious Education lessons, the cultural values of Sipamandaq have the potential to assist in the formation of students' Christian character. Learning becomes more meaningful as students can understand Christian values through a culture that is close to their own lives. Thus, the

internalisation of Sipamandaq cultural values within Christian Religious Education lessons can serve as one of the efforts supporting the formation of students' Christian character.

### ***Internalisation of Sipamandaq Cultural Values in Christian Religious Education Learning***

The internalisation of Sipamandaq culture in Christian Religious Education learning is a process of instilling values that is carried out continuously until it becomes a habit in students' daily lives.

This concept is supported by a theory stating that internalisation is the process by which an individual accepts the values present in their environment, then internalises them and makes them part of their daily life (Pasani, 2025). According to Sujatmiko, internalisation is a continuous learning process throughout life in which an individual absorbs the values, rules, and norms prevailing in their society or social group (Candra, 2023). Based on the above definition, internalisation is the process by which an individual begins to accept and incorporate the values present in their surrounding environment as part of their identity in daily life; this process occurs continuously throughout life, during which an individual learns and absorbs the values, rules, and customs present in society.

The process of internalisation takes place through several stages, namely accepting, responding, assigning value, and regulating values (Wahidah, 2021) indicates that the instilling of values does not occur directly, but must go through several stages carried out gradually in daily life, starting from the students accepting and responding, until they are finally able to understand and apply them, so that these values can be instilled within them; therefore, the role of teachers and the school environment is crucial in guiding and helping students to adapt so that this process can proceed effectively

Thus, the internalisation of Sipamandaq cultural values in Christian Religious Education learning can be understood as a process whereby students not only become aware of these values but also begin to apply them in their daily lives until they become an integral part of their being. In this context, the values contained within Sipamandaq such as Sirondo-rondo (working together), Siamasei (loving one another), and Sianuang pa'mai (sharing in both joy and sorrow) (Hidayah, 2023). These values can be instilled in students; the values of Sipamandaq are closely linked to the teachings in the Christian Education Curriculum, particularly the values of love (John 13:34), brotherhood (Romans 12:10), living in peace (Romans 12:18) and mutual respect (Ephesians 4:2). As taught in the Bible.

This demonstrates that local culture is not at odds with the Christian faith, but can serve as a step towards creating contextualised learning. Contextual Christian Religious Education does not merely teach Christian doctrine in theory, but also helps students understand and practise their faith in daily life in accordance with their social and cultural environment (Waworuntu, 2025). Thus, the cultural values of Sipamandaq can serve as a bridge to instil Christian values in students' lives. The process of internalising Sipamandaq cultural values in Christian Religious Education learning can be understood as part of the general process of value internalisation. Therefore, the research suggests that there are other methods that can be applied in the process of internalising cultural values among students, namely: firstly, through experience, where the instilling of values is carried out by providing students with direct experiences. so that they can feel and experience things for themselves, both personally and with

friends, particularly in matters relating to spiritual experiences; secondly, emotional strategies, namely an approach that appeals to students' feelings so that they can be more sensitive in understanding values, and can distinguish between what is good and what is less good; Third, rational strategies, whereby students are encouraged to use their minds to understand and accept what is taught, so that they do not merely follow along but truly comprehend; Fourth, functional strategies, which involve instilling values linked to daily life, so that students can directly see the practical application of these values in line with their development (Wahidah, 2021). Based on this explanation, the author observes that these four strategies can complement one another in helping students understand and apply the values taught, as they do not focus solely on one aspect but also address students' experiences, feelings, ways of thinking, and actions in daily life; thus, the instilling of values is not merely understood but can also be seen in students' daily attitudes and habits, so that religious cultural values can be more easily ingrained within them.

In line with this, the process of instilling values also needs to be carried out gradually so that they can be truly ingrained in the students, This aligns with the view that the internalisation of values occurs through several stages, namely: (Arifin, 2025) Firstly, the stage of value transformation; this stage begins when a person starts to become acquainted with life values typically these are conveyed verbally, for example from parents to children or from teachers to pupils. Second, the value transaction stage. At this stage, a reciprocal relationship is established; one not only receives values but also begins to understand and respond to them alongside parents or teachers. These values begin to be regarded as important and are held to be worthy of adherence. Thirdly, the trans internalisation stage, where the values that have been learnt truly become part of a person's being and form habits in daily life. At this stage, a person not only knows and believes in these values but also practises them in their life. Through this process, students not only know these values but also learn to live them out in their daily lives. Based on this explanation, it is clear that this process does indeed take time and cannot happen instantly, as students must progress through the stages of becoming familiar with, understanding, and finally incorporating these values into their daily lives. Therefore, the roles of teachers and parents are crucial in providing continuous guidance and setting a good example, so that the values taught are not merely known but truly become ingrained habits within the students.

Consequently, this addresses the research question regarding how the process of internalising Sipamandaq cultural values occurs within Christian Religious Education lessons. Internalisation takes place when students not only understand the values in theory but also begin to accustom themselves to applying them in real life. Scientifically, this occurs because learning linked to students' life experiences is more easily understood.

### ***The Role of Sipamandaq Cultural Values in the Character Formation of Kristinai***

The cultural values of Sipamandaq play a vital role in shaping character; within society, these values are taught to foster respect for diversity and to uphold good manners and conduct. Furthermore, through the learning process, these values help students to accept opinions openly, refrain from belittling others' views, avoid assuming they are always right, and engage in healthy competition (Hidayah, 2023). Based on this explanation, the application of the Sipamandaq values does not stop at understanding; rather, they must be practised in students' daily lives. Through such habits, students will become accustomed to behaving politely, respecting others, and being able to accept differing opinions well. Consequently, the values taught will not merely remain as

knowledge but will be genuinely reflected in their attitudes and behaviour both within and outside the school environment

This forms a strong foundation for shaping behaviour in harmony with the teachings of Christ. Academically, the application of Christian character is also understood as a set of values reflecting love, honesty, loyalty, and humility in one's relationships with others in daily life. (Ndruru, Laia, 2024). By integrating these values into learning, students find it easier to embody love and brotherhood because these values are already familiar within their environment. Christian character formation cannot be separated from students' daily habits, as values such as love, honesty, loyalty, and humility are more easily formed if they are continually practised in a supportive environment, both at home and at school; in this way, students not only know these values but also become accustomed to practising them in their daily attitudes and actions.

In the formation of Christian character, students need to be accustomed to values consistent with Christian teachings in their daily lives; this is important because character is not formed solely through knowledge, but also through habits and attitudes practised consistently at home and at school; these values can also be reinforced through the Sipamandaq cultural values in Christian Religious Education lessons, as this culture teaches togetherness, mutual respect, and living in harmony, which aligns with the development of Christian character in students.

In this regard, there are several character values that are important to instil. Firstly, a love of peace, which is an attitude that always prioritises calmness in speech and actions so that others feel at ease. Secondly, tolerance, which is an attitude of mutual respect despite differences in ethnicity, religion, and culture without causing conflict, Third, respecting differences in religion and belief, which is an attitude of mutual respect despite differing beliefs and without mutual hatred; fourth, steadfastness, which is an attitude of holding fast to one's beliefs and not being easily swayed by what is wrong (Rendi, Sinaga, 2024). When linked to the cultural values of Sipamandaq in Christian Religious Education lessons, these values will help pupils understand and apply them more easily in daily life, as cultural values close to their lives can serve as a simple means of shaping Christian character in a tangible way.

The role of the teacher is key in instilling these values; there are four approaches that can be taken. Firstly, setting an example is one of the most effective ways of instilling values in students. Teachers act as role models by demonstrating positive attitudes, such as solidarity, care, and mutual respect. As students tend to imitate what their teachers do, the attitudes and behaviour of teachers will have a significant influence on the formation of students' character. Secondly, habit formation is achieved by training students to consistently perform good deeds repeatedly. Through daily habits, the values taught will be more easily ingrained in the students. Although it may feel difficult at first, if done consistently, students will become accustomed to it and perform these actions of their own accord. Thirdly, enforcing rules is also crucial in supporting the process of character development. Clear rules help students understand what is and is not permitted. With rules consistently enforced, students will learn to be disciplined and responsible. Fourthly, motivation is an effort to encourage students to do good things. Teachers can offer encouragement, praise, or guidance to motivate students to apply the values they have learnt. With motivation, students will be more enthusiastic about learning and behaving well. Therefore, learning that is closely linked to students' lives will be easier to understand and apply in daily life. The findings of this study are consistent with previous research indicating that incorporating values into learning can help shape students' character more comprehensively. This is evident in

the process of internalising the 'siri' na pacce' culture in character development, which is carried out through the cultural geography course with a focus on local culture, particularly the 'siri' na pacce' culture of the Makassar people (Syamsunardi, 2022).

Based on the findings of this research on Sundanese culture, it is evident that cultural values play a significant role in shaping children's character through the role of parents, daily habits, and early socialisation within the family environment. Parents are the primary agents in introducing, instilling, and embedding cultural values in children so that these values are upheld and serve as a guiding principle in life. This demonstrates that culture can shape character if taught consistently and supported by the child's immediate environment (Madjid, 2022). This is also consistent with the application of Sipamandaq cultural values in the formation of Christian character, as, just like Sundanese culture, Sipamandaq values can also be instilled through the family and school to shape pupils' attitudes. Thus, local cultural values, whether Sundanese or Sipamandaq, both play a vital role in shaping children's character when applied in daily life.

Christian Religious Education also plays a vital role in shaping students' character, as through this education students are guided to nurture their faith, understand Christian teachings, and accustom themselves to living in accordance with the values taught. The aim of this education is not merely knowledge, but also the development of good attitudes and behaviour in daily life, so that students can demonstrate a character consistent with the teachings of Jesus Christ, such as living in love, avoiding wrongdoing, and having a commitment to the values of the faith they hold (Saingo, 2023). Thus, Christian Religious Education can serve as an appropriate means of integrating cultural values such as Sipamandaq to shape a Christian character in students.

### ***Challenges and Efforts in the Application of Sipamandaq Cultural Values***

In practice, there are several challenges in integrating the cultural values of Sipamandaq into Christian Religious Education lessons. These challenges include a lack of understanding among teachers regarding how to link culture to the curriculum, a limited availability of teaching materials based on local culture, differences in students' backgrounds, and time constraints in the classroom.

This situation has meant that the process of internalising values has not yet been fully realised. To address this, given teachers' lack of understanding in linking culture to the curriculum, one approach that can be taken is through training on cultural preservation. Such training not only helps teachers better understand the importance of culture in learning, but also provides more engaging teaching methods or strategies by utilising culture as a learning medium, making the learning process more relevant to students' lives, so that they find it easier to understand the material taught and can also foster a sense of pride in their own culture whilst encouraging them to help preserve it. Furthermore, this approach can strengthen the relationship between schools and the community, as schools play a role in safeguarding and developing cultural values (Mulyani et al., 2024). Therefore, initiatives such as teacher training and professional development are essential to enable teachers to integrate Sipamandaq cultural values into Christian Religious Education (Local Culture Education) lessons more effectively. With a better understanding, teachers can create more contextualised learning experiences, ensuring that cultural values are not only understood but also applied by students in their daily lives.

Regarding the limited availability of teaching materials based on local culture, one approach is to develop thematic teaching materials, which can assist teachers in

designing lessons suited to students' circumstances and environment. Thematic teaching materials offer advantages such as being tailored to students' developmental stages and needs, aligned with their interests, making learning more meaningful, easier to remember, and helping students develop their thinking skills (Divan, 2018). Therefore, the development of thematic teaching materials based on the Sipamandaq culture can be an appropriate solution to address the limitations of existing teaching materials. By incorporating the values contained within Sipamandaq such as Sirondorndoi (working together), Siamasei (loving one another), and Sianuang pa'mai (sharing joys and sorrows together) into the learning materials, students will find it easier to understand as these concepts are directly relevant to their lives.

Regarding differences in students' backgrounds, efforts that can be made include teaching attitudes of mutual respect, tolerance, and openness to differences through daily habits; families can set an example by accepting and respecting cultural, religious, and racial differences. When applied in schools, this is supported by teaching materials on diversity and the teacher's role in creating a comfortable and open learning environment. Furthermore, students should be involved in joint activities with various groups so that they can better understand differences, get to know one another, and learn to work together (Rudianto, 2023). Therefore, differences in students' backgrounds are not a problem, but rather an opportunity to foster a more open and mutually respectful attitude. The value of tolerance is not enough to be taught merely in theory; it must be practised in daily life, both at home and at school. When students become accustomed to interacting in an environment that accepts differences, they will learn to have empathy, respect others, and be able to work together regardless of background. Thus, an inclusive atmosphere is vital in shaping students' character to value diversity.

As for the time constraints in learning which pose a challenge, one approach is to implement the Direct Instruction model this has been applied in previous research on Social Studies lessons. The steps of the Direct Instruction model, as outlined by Bruce and Weil in Muh. Rapi, comprise several components (Muslimin, Usman, Rama, 2024). First, orientation, where the teacher provides an initial overview before delving into the material, such as exploring students' prior knowledge, explaining learning objectives, and providing guidance on the activities to be carried out. Second, presentation, where the teacher explains the material or skills step by step, accompanied by examples and further explanation of difficult parts to help students understand more easily. Third, structured practice, where students begin practising under the teacher's guidance, whilst the teacher provides feedback, corrects errors, and reinforces correct answers. Fourth, guided practice, where students are given the opportunity to try on their own whilst remaining under the teacher's supervision, who is ready to assist if needed. Fifth, independent practice, where students practise independently after being deemed to have sufficiently understood the material from the previous stage. Based on the above explanation, the author observes that the direct instruction model could be a solution to address time constraints in learning, as its steps are clear and well-organised. In this way, teachers can deliver the material more focused, enabling students to grasp it more quickly. Furthermore, the presence of progressive practice, ranging from guided to independent, helps students learn more effectively without wasting time. Thus, this model not only assists teachers in managing time but also makes it easier for students to understand the material.

Consequently, the challenges in applying the Sipamandaq cultural values in Christian Religious Education learning can be overcome by enhancing teachers' understanding, developing teaching materials based on local culture, instilling a sense of mutual respect in students, and using an appropriate learning model, so that cultural

values are not merely studied but can also be applied in daily life.

In the application of Sipamandaq cultural values in Christian Religious Education learning, there are not only challenges but also factors that can hinder and support the process of instilling these values. These factors need to be taken into account so that the learning process can run more smoothly and the intended objectives can be achieved. Factors hindering the instilling of cultural values include, firstly, the culture of globalisation; that is, the increasingly widespread influence of modern developments makes it difficult for students to understand and accept the values being taught, and some even show a lack of concern or resistance when reminded to participate in religious activities, Second, the school environment, as a place where students socialise, can also exert a negative influence; for example, if a peer is reluctant to participate in activities, other students may be influenced to follow suit. Third, parents: a lack of attention and guidance regarding religious values at home results in students having insufficient awareness of how to practise religious values. (Wahidah, 2021). Based on this explanation, the author observes that these inhibiting factors are directly linked to the challenges in applying Sipamandaq cultural values in Christian Religious Education lessons, as the influence of the environment, globalisation, and the lack of parental involvement can hinder the effective instilling of these values. Therefore, cooperation between teachers, parents, and the wider community is necessary so that Sipamandaq cultural values can be more easily applied in students' daily lives.

Meanwhile, the factors that support the instilling of cultural values include, firstly, parents, who play a role in reminding and supervising their children to continue practising religious activities at home; Second, teachers, who play a vital role in guiding, observing, and directing pupils to ensure the process of instilling values runs smoothly and to help reduce existing obstacles; Third, pupils, namely those who already possess religious awareness, can exert a positive influence on their peers to share the same awareness (Wahidah, 2021). Based on this explanation, it is evident that these supporting factors are highly effective in overcoming obstacles in the application of Sipamandaq cultural values within Christian Religious Education lessons, as the roles of parents, teachers, and students can strengthen the process of instilling these values. If all parties work together, the cultural values of Sipamandaq will be more easily understood and applied by students in their daily lives, thereby enabling learning objectives to be achieved more effectively.

## **Conclusion**

Based on the findings of this study, it can be concluded that Sipamandaq cultural values play a significant role in Christian Religious Education learning, particularly in supporting the formation of students' Christian character. The values found in Sipamandaq, such as cooperation, mutual love, togetherness, and mutual respect, have been shown to align with the Christian teachings imparted. This demonstrates that local culture does not conflict with the Christian faith but rather serves as a means to strengthen students' understanding of religious teachings in their daily lives.

The process of internalising Sipamandaq cultural values in Christian Religious Education lessons occurs through several stages: students begin by becoming familiar with the values, then understanding them, and finally incorporating them into their daily lives. In this process, the teacher's role is crucial, as they not only deliver the curriculum but also serve as a model for students in their attitudes and behaviour. Furthermore, the school and family environments also exert a significant influence in helping students accept and apply these values. If all parties cooperate effectively, the

process of internalising these values can be maximised. Based on the literature review in this study, Christian Religious Education learning that incorporates Sipamandaq cultural values can help students understand the subject matter as it relates to their daily lives. Students do not merely learn in theory but can also directly observe and experience these values in their daily lives. This makes learning more meaningful and less tedious. Consequently, the integration of local cultural values into Christian Religious Education lessons is highly beneficial in shaping students' character in accordance with Christian teachings.

Furthermore, several challenges were encountered during the implementation of Sipamandaq cultural values. These included a lack of understanding among teachers regarding how to link culture to the learning material, a limited availability of teaching materials based on local culture, differences in students' backgrounds, and time constraints. These challenges have meant that the process of instilling these values has not yet been fully optimised. However, these challenges are not the main obstacles but rather serve as a basis for evaluation to improve the learning process in the future. To overcome these challenges, several measures can be taken, such as enhancing teachers' understanding through training, developing teaching materials based on local culture, and employing teaching methods better suited to students' circumstances. Furthermore, teachers need to create a pleasant and open learning environment so that students can more readily accept the values being taught. With these efforts, the process of internalising Sipamandaq cultural values within Christian Religious Education lessons can proceed more effectively.

A review of the literature indicates that there are both inhibiting and supporting factors in the application of Sipamandaq cultural values. Inhibiting factors include the influence of globalisation, an unsupportive school environment, and a lack of parental involvement in instilling religious values at home. Supporting factors, on the other hand, include the roles of parents, teachers, and the students themselves. These three elements are crucial in facilitating the process of instilling values so that it runs smoothly. If all three work together, Sipamandaq cultural values will be easier to apply in students' lives. Thus, it can be concluded that the internalisation of Sipamandaq cultural values in Christian Religious Education lessons plays a vital role in shaping students' character. These values not only broaden students' horizons but also help them apply Christian values in their daily lives. Therefore, integrating local culture with Christian Religious Education education must be continuously developed to foster students of good character, who are faithful and capable of respecting others within the community.

This study emphasises that the formation of Christian character cannot rely solely on classroom learning but requires support from external environments such as the family and the community. The Sipamandaq cultural values that are alive within the community serve as a vital force because they are already familiar to and practised by students in their daily lives. This makes the character-building process easier as students do not feel alienated by the values taught at school. Christian Religious Education that integrates local cultural values also helps students to avoid becoming passive listeners, but instead encourages them to be more active in understanding, evaluating, and applying these values. Students find it easier to relate the subject matter to their own experiences. Consequently, learning is not merely about acquiring knowledge, but also helps to shape positive attitudes and habits. Therefore, a teaching approach that incorporates local cultural values is highly relevant for use in education today.

In light of this research, the researcher proposes several recommendations.

Firstly, Christian Religious Education teachers are encouraged to utilise the cultural values of Sipamandaq as part of the learning process so that students can understand and internalise Christian values through a culture that is close to their daily lives. Secondly, schools are encouraged to provide support by supplying teaching materials based on local culture and offering training to teachers to help them better understand how to link culture with the Christian Religious Education curriculum. Thirdly, parents are encouraged to play a greater role in instilling religious and cultural values at home, as a child's first education begins within the family. Fourthly, students are encouraged to be more open and active in embracing the values taught and applying them in their daily lives. Finally, future researchers are advised to develop this study further, for example through field research or experiments, in order to directly observe the effectiveness of applying Sipamandaq cultural values in Christian Religious Education learning in other schools.

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