



Indigenous Cultural Education through Mapag Tamu: Intergenerational Transmission of Moral Values and Cultural Identity

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ABSTRACT

Keywords:

Mapag Tamu;
Indigenous education;
informal education;
Community-based education;
Cultural transmission;
Moral values;
Experiential learning.

Abstract: This study examines how Mapag Tamu transmits cultural knowledge, moral values, social norms, and cultural identity across generations through participation, observation, modeling, and direct involvement. This study is important because modernization and tourism development may affect the continuity of local cultural practices as well as the intergenerational transmission of moral values and cultural identity. The study employed an ethnographic design. Data were collected through participant observation and semi-structured interviews with customary leaders, tourism-village managers, and cultural arts practitioners selected through snowball sampling. The data collection instruments consisted of field observation notes and a semi-structured interview guide. Data were analyzed using interpretive thematic analysis conducted inductively by comparing observed practices with participants' explanations and identifying the educational meanings embedded within them. The findings reveal three main points. First, Mapag Tamu functions as an experiential learning environment that transmits the values of respect, sincerity, responsibility, hospitality, and social harmony through ritual practices, symbols, communication, music, dance, and pencak silat. Second, the involvement of younger generations as musicians, dancers, committee members, and hosts enables observation, imitation, guided practice, and repeated participation with elders, thereby strengthening cultural competence, pride, a sense of belonging, and intergenerational continuity. Third, tourism development has mainly encouraged adjustments in presentation and duration, while cultural meanings, customary rules, and sacred elements remain preserved. These findings highlight the contribution of Mapag Tamu as a community-based cultural education practice that enables the intergenerational transmission of values and cultural identity to continue while adapting to social change.

Kata Kunci:

Mapag Tamu;
Pendidikan adat;
Pendidikan informal;
Pendidikan masyarakat;
Transmisi budaya;
Nilai moral;
Pembelajaran berbasis pengalaman.

Abstrak: Penelitian ini mengkaji bagaimana Mapag Tamu mentransmisikan pengetahuan budaya, nilai-nilai moral, norma sosial, dan identitas budaya lintas generasi melalui partisipasi, observasi, pemodelan, dan keterlibatan langsung. Penelitian ini penting dilakukan karena modernisasi dan perkembangan pariwisata dapat memengaruhi keberlanjutan praktik budaya lokal serta proses transmisi nilai moral dan identitas budaya antargenerasi. Penelitian ini menggunakan desain etnografi. Data dikumpulkan melalui observasi partisipatif dan wawancara semi-terstruktur dengan tokoh adat, pengelola desa wisata, dan praktisi seni budaya yang dipilih melalui teknik snowball sampling. Instrumen pengumpulan data berupa catatan lapangan observasi dan pedoman wawancara semi-terstruktur. Data dianalisis menggunakan analisis tematik interpretatif secara induktif dengan membandingkan praktik yang diamati dengan penjelasan partisipan serta mengidentifikasi makna-makna pendidikan yang terkandung di dalamnya. Hasil penelitian menunjukkan tiga temuan utama. Pertama, Mapag Tamu berfungsi sebagai lingkungan pembelajaran berbasis pengalaman yang mentransmisikan nilai rasa hormat, ketulusan, tanggung jawab, keramahan, dan harmoni sosial melalui praktik ritual, simbol, komunikasi, musik, tari, dan pencak silat. Kedua, keterlibatan generasi muda sebagai pemusik, penari, panitia, dan penerima tamu memungkinkan berlangsungnya observasi, imitasi, praktik terbimbing, dan partisipasi berulang bersama para tetua, sehingga memperkuat kompetensi budaya, kebanggaan, rasa memiliki, dan keberlanjutan antargenerasi. Ketiga, perkembangan pariwisata terutama mendorong penyesuaian pada penyajian dan durasi, sementara makna, aturan adat, dan unsur sakral tetap dipertahankan. Temuan ini menegaskan kontribusi Mapag Tamu sebagai praktik pendidikan budaya berbasis komunitas yang memungkinkan transmisi nilai dan identitas budaya lintas generasi tetap berlangsung sekaligus beradaptasi dengan perubahan sosial.

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A. INTRODUCTION

Culture constitutes a fundamental dimension of social life because it provides communities with systems of meaning, values, norms, identity, and patterns of interaction that are reproduced across generations. In Indonesia, ethnic diversity has generated a rich heritage of traditions that function not merely as historical remnants but as living value systems that continue to guide everyday conduct (Yasri et al., 2025). The preservation of such traditions is increasingly important amid modernization and social change because the weakening of cultural practices may also affect the continuity of local identity and moral knowledge (Farlina et al., 2025). Within Indigenous and community-based contexts, education is therefore not necessarily confined to formal institutions. Rather, learning may be embedded in ceremony, storytelling, language, artistic performance, social relationships, and participation in community life. Indigenous education scholarship consistently conceptualizes learning as relational, culturally anchored, and connected to place, with ritual, myth, art, and community relationships functioning as educational resources (Firdaus et al., 2024; Greening, 2024). Similarly, ceremonial practices and cultural performances have been identified as channels through which knowledge, social norms, cosmology, and practical competencies are transmitted across generations (Cansino et al., 2022). This perspective suggests that traditional cultural practices deserve to be examined not only as heritage objects but also as informal educational environments.

The educational significance of cultural practices becomes particularly evident when learning is understood as a process of identity formation and intergenerational transmission. Indigenous communities commonly transmit cultural knowledge through lived participation rather than through exclusively didactic instruction. Elders, cultural practitioners, families, and community leaders function as knowledge holders whose actions embody normative values and culturally appropriate behavior (Chaudhary, 2022). Such learning is frequently embodied through ritual, music, dance, storytelling, and other forms of cultural performance (Nayak, 2025). Language, ceremonial life, and cultural practice similarly contribute to identity development and cultural continuity (Dina & Nurhayati, 2025; Oskineegish & Desmoulins, 2020). In this sense, cultural education can operate through participation, observation, imitation, and direct involvement. Experiential learning research further indicates that authentic participation provides concrete experiences through which learners observe social behavior, reflect upon meanings, imitate valued practices, and develop moral and social dispositions (Nurhayati, 2018; Ramdani et al., 2025). Such processes are particularly relevant to character development because moral values are more readily connected to practice when learners encounter them in meaningful social situations rather than only through abstract instruction (Gorey, 2021). Consequently, understanding traditional rituals as educational practices provides an important pathway for examining how communities sustain moral values and cultural identity.

Within the Sundanese cultural context, these educational processes are closely associated with principles of harmonious relationships among human beings, nature, and God. Values such as *silih asah*, *silih asuh*, and *silih asih* provide important foundations for social interaction, including the culturally significant treatment of guests (Tini et al., 2025). In Rancakalong, welcoming guests is understood not merely as formal etiquette but as a moral obligation rooted in local theological and philosophical understandings. Rancakalong is located in Sumedang, historically recognized as a significant center of Sundanese culture or *Puseur Budaya*, and is characterized by the continued maintenance of customary practices. The area is also regarded as a *kabuyutan*, a culturally sacred space in which traditional practices preserve philosophical meanings concerning relationships between human beings and the Creator. This cultural context makes Rancakalong particularly relevant for examining how traditional practices function as educational mechanisms. The transformation of Rancakalong into a tourism village, however, introduces a further challenge: local communities must simultaneously preserve customary values and respond to new social and economic demands generated by tourism (Nurhayati, Indah, et al., 2025; Putri et al., 2026). Indigenous

tourism scholarship indicates that tourism can provide opportunities for cultural preservation and community empowerment, but it may also threaten cultural integrity when external interests dominate decision-making or when traditions become detached from their original meanings (Astini et al., 2026).

Previous scholarship offers several approaches for addressing this problem. First, Indigenous education research emphasizes culturally sustaining, community-based, and place-based pedagogies in which cultural practices are recognized as legitimate educational resources (Opuni-Frimpong, 2021). Community-based learning spaces, including learning circles, cultural gatherings, and land-based activities, can complement formal education by connecting learning with local knowledge, cultural protocols, and community accountability (Prest et al., 2024). Second, research on intergenerational cultural transmission demonstrates that knowledge and values are reproduced through participation in ceremonies, storytelling, artistic activities, and community practices. Rituals and performances can communicate ethical principles and social norms while simultaneously strengthening cultural memory and identity (Cansino et al., 2022). These findings provide a conceptual basis for interpreting Mapag Tamu as an informal educational practice rather than merely as a ceremonial performance.

Accordingly, this study aims to examine Mapag Tamu as an indigenous cultural education practice and to explain how the ritual facilitates the transmission of moral values and cultural identity across generations. Specifically, the study addresses three questions: 1) What cultural, moral, spiritual, and social values are embedded in the Mapag Tamu ritual? (2) How are these values transmitted through participation, observation, imitation, and direct involvement in the ritual? and (3) How does the transformation of Rancakalong into a tourism village influence the educational and cultural functions of Mapag Tamu? The novelty of this study lies in repositioning a traditional welcoming ritual from an object of cultural description into an educational phenomenon. Rather than treating the ritual solely as heritage or tourism performance, the study conceptualizes it as an informal, community-based learning environment in which values are enacted and transmitted through culturally meaningful participation. The study is limited to the Mapag Tamu practice and its cultural-educational meanings within the Rancakalong community, with particular attention to ritual structure, symbolic practices, intergenerational participation, and adaptation under tourism development. Through this perspective, the study contributes to the growing scholarship on indigenous and culturally sustaining education by demonstrating how community traditions can function as living educational systems that preserve cultural identity while responding to contemporary social change.

B. RESEARCH METHOD

This study employed a qualitative ethnographic research design to examine Mapag Tamu as an indigenous cultural education practice and to understand how moral, spiritual, social, and cultural values are embedded and transmitted through ritual participation. A qualitative approach was appropriate because the study sought to understand cultural meanings from the perspectives of the people who enact and preserve the tradition rather than to measure predetermined variables statistically. Qualitative inquiry enables researchers to interpret complex social realities and examine meanings attached to culturally situated practices (Nurhayati, Judijanto, et al., 2025). Ethnography was selected because Mapag Tamu represents a living cultural system in which ritual actions, symbols, artistic performances, social interactions, and community norms are interconnected. The study was conducted purposively in Rancakalong Tourism Village, Sumedang Regency, West Java. The setting was selected because Rancakalong maintains its cultural identity as a *kabuyutan* while simultaneously developing tourism based on local cultural resources. Four key informants participated in the study. The participants consisted of two Tarawangsa cultural-art practitioners and

two Rancakalong indigenous community leaders. Participant selection followed a purposive logic, supported by the snowball procedure described in the original study, whereby access began through cultural authorities and subsequently extended to cultural practitioners. The selection emphasized participants with direct knowledge, experience, and involvement in Mapag Tamu. Participants were eligible when they: (1) were actively involved in preserving, performing, organizing, or interpreting Mapag Tamu; (2) possessed direct knowledge of Rancakalong cultural practices; (3) had sufficient experience with Tarawangsa or indigenous customary traditions to provide substantive information; and (4) voluntarily agreed to participate in the study. Individuals without direct experience or knowledge of the ritual were excluded.

Data were collected through participant observation and in-depth semi-structured interviews. Participant observation enabled the researcher to directly follow the Mapag Tamu process, from preparation through the welcoming ceremony and Tarawangsa performance. Field notes served as the observation instrument, with the main observational aspects comprising ritual sequences, bodily movements, symbolic objects, artistic expressions, interpersonal interactions, and the social atmosphere surrounding the ceremony. Such observation was intended to capture cultural practices as they occurred naturally in their community context. Semi-structured interviews were conducted individually using an interview guide. The flexible format allowed participants to elaborate on issues that emerged during the conversation while maintaining consistency across interviews. The interview guide covered the following aspects: history of Mapag Tamu, the meanings of ritual symbols, the significance of clear water and Tarawangsa, customary rules, moral expectations, and processes through which cultural knowledge is transmitted. Interview information was also used to clarify and verify interpretations derived from observation. Informant statements were documented to maintain accuracy in reporting.

Data analysis followed an interpretive thematic procedure. Observation notes and interview records were organized according to the study objectives and repeatedly reviewed to identify recurring meanings and patterns. Relevant statements and observations were coded according to emerging categories, including ritual structure, moral values, spiritual meanings, symbolic practices, cultural identity, intergenerational transmission, and adaptation to tourism. Related codes were subsequently grouped into broader themes. Interpretations were developed by comparing observed practices with participants' explanations, allowing the analysis to distinguish between what was directly observed and how community members interpreted those practices.

Trustworthiness was strengthened through methodological triangulation by comparing participant-observation evidence with information obtained through semi-structured interviews. Observation provided evidence of enacted practices, whereas interviews provided participants' interpretations of their meanings. Convergence between these sources was used to strengthen interpretive credibility. Ethical procedures were applied throughout participant recruitment, data collection, analysis, and reporting. Before interviews were conducted, participants were informed about the study's purpose, the voluntary nature of participation, the procedures involved, and their right to decline to answer particular questions or withdraw from participation. Informed consent was obtained before collecting interview data. Participants were also informed that their statements would be used solely for academic purposes.

C. RESULTS AND DISCUSSIONS

1. Mapag Tamu as an Informal Educational Practice for Cultural and Moral Values

The ethnographic findings indicate that Mapag Tamu functions not merely as a ceremonial form of hospitality but as an embedded cultural-educational practice through which members of the Rancakalong community learn and reproduce norms of respect, sincerity, responsibility, and social harmony. The empirical evidence shows that these values are communicated through the

organization of the ritual, the behavior expected from hosts, symbolic objects, artistic performances, and the active participation of younger community members. The ritual therefore operates as a practical learning environment in which cultural values are enacted rather than simply explained. Field observations identified a structured sequence beginning with notification of a guest's arrival to community elders, followed by internal coordination, customary prayer, preparation of the welcoming arrangement, ceremonial reception, artistic performances, formal interaction, and a concluding social gathering. The systematic organization of these stages ensures that appropriate conduct is practiced consistently throughout the encounter. The interview material further indicated that the ritual has been transmitted as part of the customary etiquette of the kabuyutan and is understood as an inherited practice associated with the community's high regard for visitors (Mail, 2020). The educational character of the ritual is particularly visible in its behavioral code. Hosts are expected to remain cheerful, friendly, and sincere, while expressions of hostility or displeasure toward guests are prohibited. The observed and reported rules require residents to regulate negative emotions and temporarily prioritize the guest's comfort over personal interests. The community interprets insincerity as potentially undermining the blessing associated with the opening prayer. Thus, the ritual establishes behavioral expectations that function as informal moral instruction. Table 1 presents the empirical relationship between ritual components and the educational meanings identified from observation and interviews.

Table 1. Empirical Mapping of Ritual Components and Cultural-Educational Meanings

Observed ritual component		Empirical evidence	Educational process
Notification and community coordination		Guest arrival is communicated to elders and followed by collective preparation	Learning collective responsibility
Customary prayer		Prayer is led by an elder with spiritual authority	Learning spiritual orientation and respect
Clear water		Water is presented as a symbol of a clean and transparent heart	Learning sincerity and purity of intention
Polite Sundanese communication		Hosts use respectful and refined language	Learning culturally appropriate communication
Hospitality code		Hosts must maintain friendliness and suppress negative emotional expression	Learning emotional self-regulation
Youth participation		Young people participate as musicians, dancers, and technical organizers	Learning through direct practice and modeling

The evidence demonstrates that learning takes place through repeated participation. More specifically, Table 1 shows that different stages of the ritual transmit distinct but interconnected values: community coordination develops collective responsibility, elder-led customary prayer reinforces spiritual orientation and respect, clear water materializes sincerity and purity of intention, polite Sundanese communication models culturally appropriate interaction, and the hospitality code requires emotional self-regulation. These interpretations are supported by field observations of the ritual sequence and participants' behavior, as well as interview explanations indicating that clear water represents a clean and transparent heart and that hosts are expected to remain friendly and sincere while suppressing negative emotional expressions. The convergence of these observational and interview data indicates that moral values are embedded in concrete ritual actions rather than communicated only as verbal principles. Rather than receiving an explicit lesson on hospitality, younger participants encounter the norm through the organization and performance of the ritual itself. This pattern is consistent with the broader finding that indigenous cultural knowledge is frequently transmitted through participation, observation, imitation, and direct involvement.

2. Ritual Symbols as Experiential and Embodied Learning of Moral Values

A second major finding concerns the role of symbolic and artistic elements as mechanisms of experiential learning. The clear water used in welcoming guests constitutes a particularly significant symbolic medium. The study found that ordinary guests may receive a relatively simple welcome involving clear water, whereas distinguished guests receive a more elaborate reception involving a larger organizing committee. This differentiation is understood locally as proportional respect within customary etiquette. The water itself represents a clean and transparent state of mind. It is simultaneously associated with refreshment, life, generosity, and spiritual comfort. Consequently, the object becomes an accessible material representation of an otherwise abstract moral principle. Rather than explaining sincerity verbally, the ritual makes sincerity visible and tangible through the act of offering water. This finding suggests that Mapag Tamu communicates moral knowledge through embodied symbolism. Tarawangsa occupies a similarly important position. Field observations identified the music as present throughout the welcoming process. The instrument is understood locally as a medium of spiritual communication, while its sound establishes an emotional atmosphere connecting hosts and guests. Previous scholarship similarly identifies Tarawangsa as an important non-verbal medium for communicating Rancakalong's cultural identity. Pencak silat and traditional dance complement the musical dimension. Silat symbolizes physical readiness and protection, while dancers' movements communicate willingness to serve guests. The use of natural materials in costumes and decorations further connects the performance to the community's agrarian environment. Table 2 summarizes the principal symbolic evidence without duplicating the behavioral findings presented in Table 1.

Table 2. Symbolic and Performative Evidence in Mapag Tamu

Symbolic element	Reported/observed meaning	Educational significance
Clear water	Purity, transparency, refreshment, generosity	Makes moral intentions materially observable
Tarawangsa	Spiritual communication and emotional connection	Transmits cultural identity through sound and affect
Pencak silat	Readiness, strength, and protection	Communicates responsibility toward guests
Traditional dance	Grace, willingness, and service	Embodies culturally valued interpersonal dispositions
Natural decoration	Connection with the agrarian environment	Connects cultural learning with place and ecology

The findings therefore demonstrate that Mapag Tamu is a multisensory learning environment. More specifically, Table 2 shows that the symbolic and performative elements of the ritual convey different but complementary forms of cultural learning. Field observations showed that clear water was presented during the welcoming process, while participants explained it as representing purity, transparency, refreshment, and generosity; thus, an abstract value such as sincerity becomes materially observable through ritual practice. Tarawangsa was observed throughout the welcoming process and was understood by participants as a medium of spiritual communication and emotional connection between hosts and guests, indicating that cultural identity is transmitted not only through verbal explanation but also through sound and affect. Pencak silat and traditional dance further embody readiness, protection, grace, willingness, and service, whereas the use of natural decoration reflects the community's connection with its agrarian environment. The convergence between these observed practices and participants' interpretations indicates that the symbolic elements function as educational media rather than merely as ceremonial decoration. Visual symbols, music, movement, language, and physical participation jointly communicate cultural meanings. This

is significant educationally because learners encounter values through embodied experience rather than through abstract verbal instruction alone.

3. Intergenerational Transmission of Cultural Knowledge and Moral Values through Participation

The third finding concerns the active role of younger generations in sustaining the ritual. The study found that young residents increasingly participate as musicians, dancers, and technical organizers rather than remaining passive observers. Their involvement creates opportunities for direct learning from older community members and cultural practitioners. The reported process indicates that cultural knowledge is transferred naturally through repeated participation in ritual preparation and performance. This finding is particularly important because the continuity of Mapag Tamu depends on the reproduction of both technical competence and cultural meaning. Young participants learn not only how to perform artistic components but also why those components matter. Participation consequently becomes a mechanism for developing cultural ownership and pride. The manuscript reports that direct involvement strengthens young people's sense of pride and belonging toward their ancestral heritage. Table 3 identifies the principal intergenerational learning mechanisms emerging from the empirical evidence.

Table 3. Intergenerational Learning Mechanisms Identified in Mapag Tamu

Learning mechanism	Evidence in the study	Resulting capacity
Observation	Younger members observe experienced performers and elders	Recognition of culturally appropriate conduct
Modeling	Cultural practitioners demonstrate ritual and artistic practices	Acquisition of culturally legitimate behavior
Direct participation	Youth perform music, dance, and organizational tasks	Practical cultural competence
Repetition	Participation occurs across ritual occasions	Stabilization of knowledge and skills
Social recognition	Participation generates pride and belonging	Strengthening of cultural identity

Table 3 shows that intergenerational cultural transmission in Mapag Tamu occurs through a sequence of mutually reinforcing learning mechanisms. Field observations indicated that younger community members first observe elders and experienced performers and then participate directly as musicians, dancers, and technical organizers. Through this process, observation and modeling provide examples of culturally appropriate conduct, while direct participation transforms these examples into practical cultural competence. Repeated involvement across ritual occasions further stabilizes the knowledge and skills acquired. Interview accounts also indicate that such participation generates pride and a sense of belonging among younger members, thereby strengthening their cultural identity. The convergence of observational and interview evidence therefore suggests that intergenerational transmission involves not only the transfer of ritual and artistic skills but also the internalization of cultural meanings, values, and identity. The empirical pattern can therefore be represented as a cyclical educational process in which cultural practice produces experience, experience enables observation and modeling, participation transforms observation into competence, and repeated participation reinforces cultural identity. Figure 1 presents this relationship.

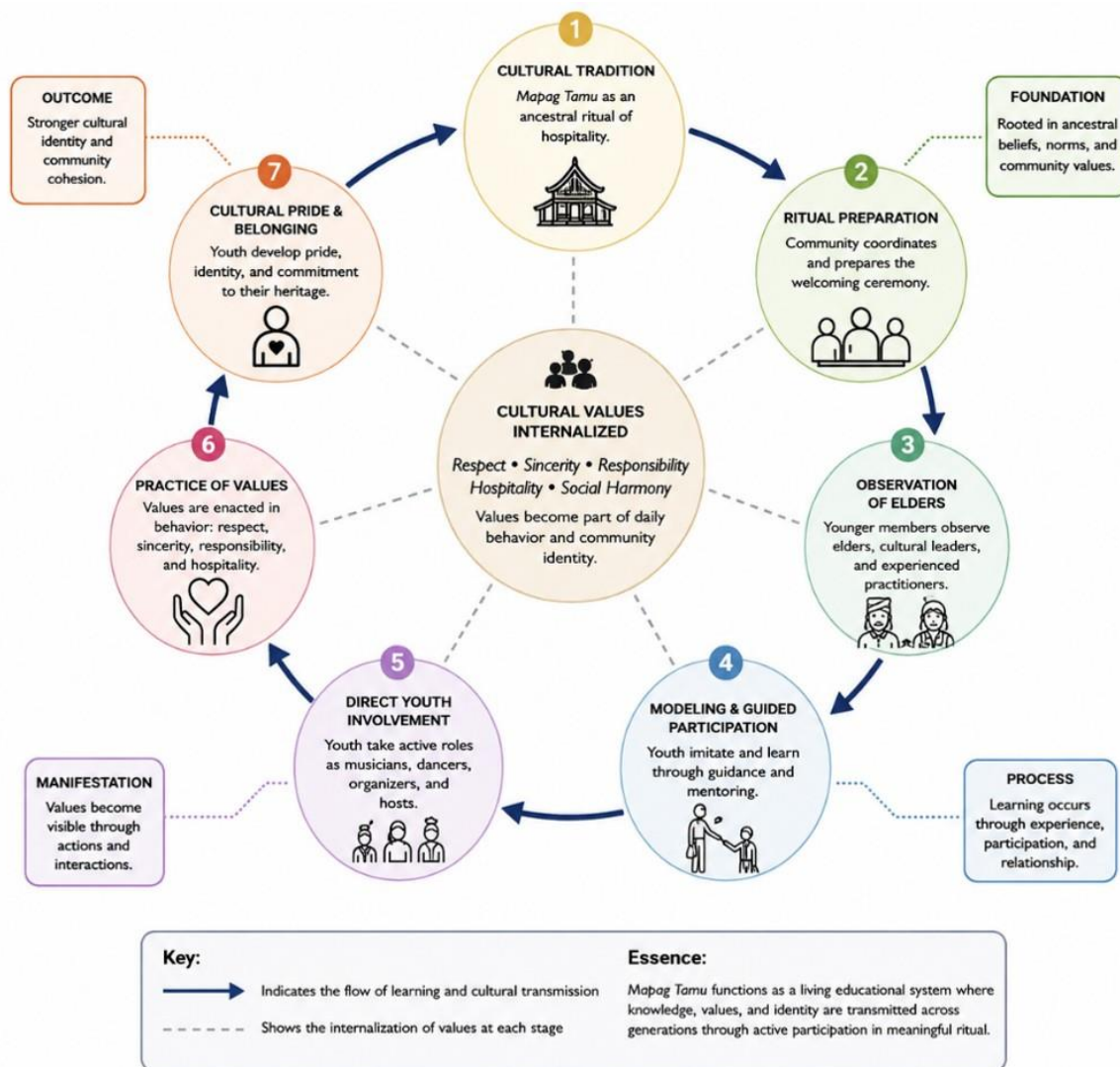


Figure 1. Intergenerational Cultural-Learning Cycle in Mapag Tamu

Figure 1 illustrates the intergenerational cultural-learning cycle through which Mapag Tamu functions as a living educational system. The process begins with Mapag Tamu as an inherited cultural tradition rooted in community beliefs, norms, and values, followed by ritual preparation and coordination among community members. Younger generations then observe elders and experienced cultural practitioners, engage in modeling and guided participation, and gradually assume direct roles in the ritual as musicians, dancers, organizers, and hosts. Through repeated participation, cultural values such as respect, sincerity, responsibility, hospitality, and social harmony are enacted in practice rather than learned only through verbal instruction. This experience subsequently strengthens cultural pride, a sense of belonging, and commitment to ancestral heritage, which in turn supports the continuity of Mapag Tamu across generations. The cyclical structure therefore emphasizes that cultural transmission is an ongoing process in which observation, participation, practice, value internalization, and cultural identity mutually reinforce one another.

4. Preserving Cultural and Moral Values amid Tourism Development

The fourth finding concerns the relationship between cultural continuity and tourism development. The transformation of Rancakalong into a tourist village has resulted in adjustments to the presentation and duration of Mapag Tamu. The ritual is now organized more attractively and its duration is adjusted to visitor schedules. Nevertheless, the evidence indicates that these

modifications are concentrated primarily on artistic presentation and logistical arrangement rather than on the ritual's substantive cultural principles. The sequence of customary prayers and the use of sacred elements remain protected. The tourism managers also emphasize authenticity as an important attraction. Visitors are provided with explanations concerning the meanings of movements and symbols so that cultural performance is not reduced to passive entertainment. The evidence therefore suggests an adaptation strategy based on selective modification rather than cultural replacement. The study further indicates that cultural preservation is increasingly connected with local economic development. Residents recognize that maintaining Mapag Tamu contributes to the attractiveness of the tourism village and therefore has economic value. Culture is consequently positioned simultaneously as a source of identity, education, and community development.

The findings support a conceptualization of Mapag Tamu as a form of indigenous, informal, and community-based education. This interpretation extends beyond viewing the ritual as heritage performance because the empirical evidence demonstrates that knowledge, values, and social norms are learned through participation in culturally meaningful activities. The pattern is strongly aligned with Indigenous education scholarship, which conceptualizes learning as relational, place-based, and culturally embedded rather than confined to formal institutions (Charland et al., 2021). In Rancakalong, the community itself functions as a learning environment, while elders, artists, organizers, and experienced residents function as cultural educators.

The findings particularly support the experiential-learning perspective. Participation in Mapag Tamu provides concrete experiences through which younger members encounter social responsibilities in authentic situations. This corresponds with Peters and Short's (2018) argument that authentic participation can contribute to character development and ethical practice. It is also consistent with Seaman et al. (2017), who emphasize the importance of reflection in transforming experience into moral understanding. Although the present study does not directly measure psychological change, the ethnographic evidence demonstrates that moral principles are embedded in repeated social practice. Thus, the contribution of Mapag Tamu lies less in explicit moral instruction than in the repeated enactment of culturally defined conduct.

The role of observation and imitation further corresponds with social-learning perspectives. Kitzrow (1998) and Gorey (2021) identify modeling as an important mechanism through which individuals acquire prosocial behavior and moral norms. Similarly, Musicka-Williams (2020) and Fredriksen (2019) demonstrate how imitation and participation can support relational learning. The Rancakalong case extends these arguments by demonstrating that modeling occurs within a culturally governed ritual rather than an artificially designed educational intervention. Young people learn by observing elders and practitioners and then performing the practice themselves. The educational process is therefore inseparable from cultural authority and community participation.

The findings also align with Indigenous studies emphasizing elders and knowledge holders as central to cultural transmission. Oskineegish and Desmoulins (2020) argue that Indigenous knowledge is most meaningfully transmitted when cultural authorities retain substantive roles in educational processes. The Rancakalong case similarly shows that customary authorities retain responsibility for the spiritual and normative dimensions of the ritual, while cultural practitioners transmit embodied artistic knowledge. This arrangement contrasts with models in which Indigenous culture is simply inserted as content into an externally controlled curriculum. Mapag Tamu instead represents a community-governed learning process. The symbolic dimensions of the ritual further reinforce this interpretation. The use of water, music, movement, and language illustrates how cultural education can operate through embodied and multisensory forms. Robinson and Nichol (1998) similarly demonstrate that ceremonial performance can function as a channel for knowledge transmission, while Cansino et al. (2022) identify oral and cultural practices as vehicles for transmitting social norms and cosmological understandings. The Rancakalong evidence extends this

literature by showing how hospitality itself becomes the organizing moral principle around which multiple symbolic forms are coordinated.

The findings are also broadly consistent with studies from other developing-country contexts. Research on Indigenous education in the Philippines emphasizes the importance of community-based and Indigenous-led learning as a means of protecting knowledge from domination by majority curricula (Cansino et al., 2022). Similarly, studies in Indonesia and other Asian contexts emphasize the value of local wisdom, cultural participation, and community involvement for cultural sustainability (Fathurrochman et al., 2025). The Rancakalong case is therefore inline with a broader pattern in developing contexts: cultural continuity is strengthened when communities remain active producers rather than passive recipients of educational content. However, the case also provides a useful qualification to the literature on tourism and cultural preservation. Tourism scholarship frequently identifies commercialization as a potential threat to cultural authenticity. Gordon (2018) and Adnyani and Purnamawati (2024) emphasize that tourism can support preservation when cultural development remains community-led, but can weaken cultural integrity when external market interests dominate. The present findings do not demonstrate such erosion. Instead, they reveal a form of selective adaptation in which duration, visual presentation, and visitor orientation are modified while ritual prayer, sacred elements, behavioral restrictions, and core meanings remain protected. This is therefore not necessarily contradictory to the tourism literature; rather, it demonstrates a contextual pathway through which adaptation and preservation can coexist.

The case nevertheless differs from approaches that seek to institutionalize Indigenous education primarily through formal schooling. Whereas Oskineegish and Desmoulins (2020) and Fathurrochman et al. (2025) emphasize curriculum integration and formal educational settings, Mapag Tamu demonstrates that culturally significant learning can remain outside formal schooling while still performing substantial educational functions. This distinction is theoretically important. It suggests that educational policy should not define culturally meaningful learning exclusively through schools, classrooms, or formal curricula. Community rituals may constitute educational infrastructures in their own right. The findings also support the literature's emphasis on cultural identity as dynamic rather than static. Contemporary Indigenous scholarship cautions against treating cultural authenticity as absolute and instead recognizes negotiated adaptation under modernization and globalization. The Rancakalong community's modification of presentation and duration while retaining core values illustrates this dynamic model. Cultural continuity is achieved not through complete resistance to change but through community-controlled decisions concerning which dimensions may change and which must remain protected. This corresponds with the broader literature emphasizing negotiated cultural identities and pragmatic adaptation (Albury & Carter, 2018). The evidence indicates that the educational significance of Mapag Tamu lies in the integration of ritual, moral regulation, embodied symbolism, intergenerational participation, and community governance. The case demonstrates that indigenous cultural education can simultaneously serve cultural, social, spiritual, and economic functions. Its central educational contribution is therefore not simply the preservation of a ritual sequence but the reproduction of a culturally specific disposition toward others: guests are treated with sincerity, respect, protection, and hospitality because these behaviors are repeatedly practiced and socially reinforced. In this respect, Mapag Tamu provides a concrete example of how informal community-based education can sustain moral development and cultural identity under conditions of modernization and tourism.

D. CONCLUSION AND RECOMMENDATION

This study demonstrates that Mapag Tamu functions as more than a traditional welcoming ceremony; it constitutes an informal, community-based educational practice through which cultural knowledge, moral values, social norms, and cultural identity are transmitted across generations. The findings show that respect, sincerity, responsibility, hospitality, and social harmony are learned through ritual participation, observation, modeling, and direct involvement, while symbolic elements such as clear water, Tarawangsa music, traditional dance, and pencak silat provide embodied media for transmitting cultural meanings. Intergenerational participation further enables younger community members to develop practical cultural competence, pride, belonging, and responsibility toward their heritage. Tourism development has encouraged adjustments mainly in presentation and duration, while core ritual meanings, customary rules, prayers, and sacred elements remain protected. The principal contribution of this study is its positioning of indigenous ritual as an educational infrastructure rather than merely as cultural heritage or tourism performance. This perspective demonstrates that moral education, experiential learning, and intergenerational cultural transmission can operate simultaneously within a living community practice. Practically, the findings suggest that schools, cultural institutions, and community programs should recognize community-based traditions as legitimate learning environments and involve cultural authorities in their preservation and interpretation. Future research should examine the longer-term effects of participation on cultural identity and moral development and compare similar practices across Indigenous communities.

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