



Study of the Malabot Tumpe Tradition in Banggai Regency as an Ethnopedagogical Implementation of Biology Material

St Syahirah¹, Siti Sriyati^{1*}

¹Faculty of Mathematics and Natural Sciences Education, Universitas Pendidikan Indonesia, Indonesia

*Correspondence to: sriyati@upi.edu

Abstract: The emancipated learning curriculum has the potential to bring significant positive changes in enhancing educational standards. Its implementation aims to instill a love for regional culture and local wisdom. Indonesia's rich cultural diversity and unique traditions offer vast opportunities for developing biology materials grounded in local wisdom. However, local wisdom in Indonesia has been scientifically underexplored, necessitating further research to facilitate its integration into educational activities. This literature review examines the ethnoscience of the Malabot Tumpe tradition and its implementation within the emancipated learning Curriculum. Using the PRISMA model, the study identified and screened 35 articles based on theoretical relevance. The findings highlight the potential of the Malabot Tumpe tradition as supporting material in high school learning, particularly in phases E and F, encompassing biodiversity, ecosystems, and motion systems. Additionally, the tradition can be integrated into the Pancasila student profile by fostering global diversity appreciation. The study emphasizes the connection between science and cultural values, particularly in promoting sustainable conservation efforts to protect the Maleo bird population. This highlights the importance of embedding local wisdom into education for cultural preservation and environmental sustainability. Further research on Indonesia's local wisdom is encouraged to expand its scientific exploration and educational application.

Keywords: biology, emancipated learning, ethnopedagogy, malabot tumpe tradition

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INTRODUCTION

Education has a broad meaning; the basis of education is the interaction between educators and students to achieve educational goals (Bozkurt et al., 2015). Education and learning are related to values; educating means giving, growing, and planting values for students. The purpose of providing values to students, namely playing an active role, is to help develop students' potential, abilities, and characteristics in a more positive direction (Fasasi, 2017; Albrecht & Karabenick, 2018). The effectiveness of the education system is influenced by the implementation of practical curricula and learning programs, but the lack of character and ethical development and serious cultural improvement of educational quality are obstacles to achieving these goals (Damiati et al., 2024; Abbasy & Quesada, 2017). Various educational challenges, including effectiveness, efficiency, and standardization of teaching, will continue to weaken the foundation of education in Indonesia and hinder efforts to improve the overall quality of education (Mursyid, 2023; Friza, 2023). The Emancipated Learning can be used to overcome these challenges because it is designed to improve the structure of education by emphasizing character education and empowering teachers to be more flexible and creative in the learning process (Trilaksono, 2024; Barlian et al., 2022).

The Emancipated Learning represents an educational concept that offers flexibility, focusing on essential material and the development of learners' character and competencies (Fadilah et al., 2023; Pattiasiana et al., 2024). Emancipated Learning is considered the first step in a more comprehensive plan for students to have a more relevant and thorough learning experience. It is intended to provide students with a more holistic and focused understanding of learning and encourage them to become independent and critical thinkers (Vhalery et al., 2022; Wahyuni, 2022). These curricula that contribute to educational recovery include the application of project-based learning methods to shape soft skills and character traits that fit the learner Pancasila profile, emphasizing essential content that allows sufficient time for detailed learning, especially in terms of basic competencies such as literacy and numeracy (Barlian et al., 2022; Safitri et al., 2023). The implementation of an independent learning curriculum aims to improve the competence of graduates, both soft skills and hard skills, to be better prepared and relevant to the needs of the times, as well as preparing graduates as future leaders of the nation who excel and have personality (Yunita et al., 2023; Deliana et al., 2024).

The implementation of the Emancipated Learning has several objectives, one of which is to instill a sense of love for regional culture and local wisdom, which today has begun to erode due to the times (Sihnawati et al., 2023; Suharjo & Jacky, 2023). Local wisdom is the community's perspective toward its environment that

goes beyond merely utilizing natural resources (Jumriani et al., 2021). Local wisdom is substantially the values that apply in society, both explicitly and implicitly believed to be true to be a reference in acting in the daily life of the community (Ramadan, 2019; Sutrisno & Rofi'ah, 2023). One of the causes of weakening aspects of local culture is that the preservation of traditional local culture is not accompanied by efforts to develop and utilize existing local potential. Research by Ramadhani et al. (2024) also highlighted the lack of understanding of the essence of local culture as a contributing factor. Acculturation of character-laden local wisdom values has a high level of effectiveness. Learning praxis is a very representative place in instilling character values. Thus, the ethnopedagogical approach can be a relevant strategy to strengthen teaching that integrates local cultural values with the current learning context (Faiz & Soleh, 2021; Subagya, 2016).

Ethno-pedagogy is an educational approach that uses student culture and cultural context as a foundation in the learning process. Ethnopedagogy-oriented learning is essential, considering Indonesia is a pluralistic country of various ethnic groups and ethnicities with different cultures (Oktaviani & Ratnasari, 2018; Suanda et al., 2024). Ethnopedagogy emphasizes incorporating local wisdom values into learning and cultural development (Fadilah et al., 2023; Pambudi et al., 2023). Ethnopedagogy is vital because it helps shape individuals who are not only academically intelligent but also have strong moral and ethical awareness, which is indispensable for facing complex challenges in today's global society (Ibrahim & Suranti, 2024; Gandana et al., 2023). The context of science and ethnopedagogy can help students understand the importance of environmental sustainability and sustainable practices in their society. Ethnopedagogy encourages students to explore their environment actively (Kasih et al., 2019). Ethnopedagogy-oriented learning is not applied early, so in the future, globalization and rapid technological development can shift local wisdom in society and foreign cultures. This condition shows that education in Indonesia needs to implement learning oriented to local wisdom (Hidayati et al., 2020; Kasih et al., 2019).

In the era of globalization, local wisdom values have begun to degrade. One of the traditions that contain local wisdom values that are still preserved is the "Malabot Tumpe" ritual carried out by the people of Banggai Regency, Central Sulawesi Province. Banggai Regency is one of the districts in Central Sulawesi province. The Malabot tumpe ritual, carried out by the people of Banggai Regency every year in December, has been going on for hundreds of years (Karim et al., 2022; Sczombathy, 2021). Malabot Tumpe is a series of activities that deliver and pick up Maleo bird eggs from Batui to Keraton Banggai Laut. Malabot tumpe is an annual tradition carried out in December during the first egg-hatching of male birds (Samatan et al., 2021; Nurhani & Sifat, 2018). The local wisdom contained in this tradition can be integrated into learning through a contextual approach, which incorporates biological theory with real-life situations (Muchsin et al., 2023; Ramdiah et al., 2020). The Malabot Tumpe tradition is one of the effective ways to maintain cultural values while developing scientific understanding among the younger generation. Through a case study of the Malabot trumpet tradition, students can see how biological concepts.

This literature research will explore key concepts in the local wisdom of Malabot Tumpe tradition in schools to maintain the culture in Banggai district, Central Sulawesi province. Through an in-depth understanding of the theoretical underpinnings and related empirical findings, this study will provide valuable insights for educators, researchers, and policymakers in implementing local wisdom into effective and innovative learning and school projects. This study aims to bridge cultural values with modern education so that local traditions such as Malabot Tumpe are recognized, understood in a scientific context, and relevant to the lives of today's students. This study will examine the important aspects of ethnopedagogics in the Malabot Tumpe tradition through a literature review using content analysis in several scientific journals. This research is expected to answer the following questions: 1) how is the ethnoscience study of local wisdom of the Malabot Tumpe tradition? 2) How does the Malabot Tumpe tradition integrate into the Emancipated Learning?

METHODS

This study employed a systematic literature review method based on the PRISMA model (Preferred Reporting Items for Systematic Reviews and Meta-Analyses). PRISMA was chosen for its structured approach to identifying, screening, evaluating, and synthesizing relevant information from scientific literature (Moher et al., 2009). This method has been widely recognized as a reliable tool for conducting literature reviews across various research fields, including ethnopedagogy. The primary objective of employing this method is to ensure that the selection and analysis of literature are conducted transparently and systematically, thereby enhancing the validity and replicability of the research. The stages of the article selection process based on the PRISMA guidelines are explained in Figure 1 below.

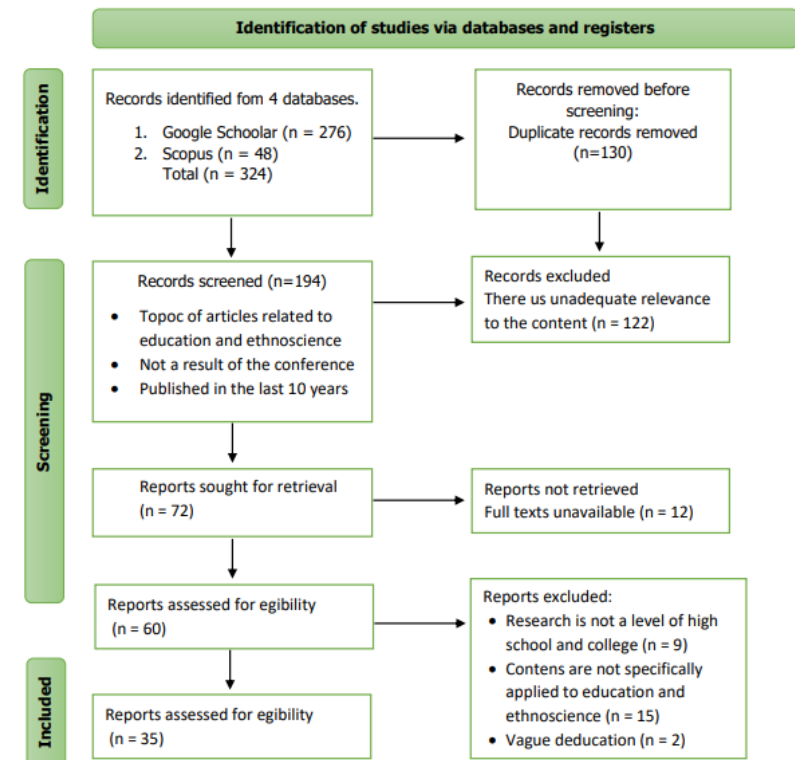


Figure 1. PRISMA Flowchart Process of Source Searching

The data collection process followed the four phases outlined in the PRISMA framework: identification, screening, eligibility, and inclusion. In the identification phase, articles relevant to the research topic were searched using predetermined keywords. This process yielded an initial set of 324 articles, which were then screened based on their titles and abstracts. The initial screening reduced the number of articles to 100 based on their relevance to the research objectives. Subsequently, the eligibility phase involved applying inclusion and exclusion criteria, narrowing the selection to 35 articles deemed suitable for further analysis. The data derived from the 35 selected articles were analyzed using content analysis. This method was employed to identify key themes relevant to the local wisdom of the Malabot Tumpe tradition within the ethnopedagogical context. The selected articles were thoroughly evaluated to extract information regarding the phenomena of the Malabot Tumpe tradition, the cultural values it embodies, and its relevance to biology education. The thematic analysis grouped data into categories such as biodiversity, ecosystems, and motion systems, aligning with the curriculum topics for Phases E and F in the emancipated learning curriculum. The analysis aimed to generate findings supporting local traditions' integration into modern science education.

Participants in this systematic review are defined as the data sources, including scholarly journal articles, books, and digital repositories relevant to the research topic. The inclusion criteria applied were: (1) articles published within the last five years (2014-2024), (2) inclusion of terms such as "ethnoscience," "ethnopedagogy," "local wisdom," "Maleo bird," and "Malabot Tumpe" in the title, abstract, or keywords, and (3) peer-reviewed and officially published articles. Conversely, articles published before the last five years, those irrelevant to the keywords, or unpublished articles were excluded from the analysis. Of the 324 articles identified in the initial search, 35 articles met the criteria and were selected for further analysis. The primary instruments used in this study were the Publish or Perish application and the Google Scholar database. Publish or Perish facilitated the retrieval of bibliographic data from articles indexed in Scopus and Sinta, while Google Scholar provided access to additional relevant scientific literature. Keywords such as "ethnoscience," "ethnopedagogy," "local wisdom," "Maleo bird," and "Malabot Tumpe" were employed in the search to ensure comprehensive coverage. These tools were chosen for their capability to provide broad and relevant data aligned with the research focus.

RESULT AND DISCUSSION

Ethnoscience raises culture and local wisdom as objects of learning so that learning is more meaningful. Ethnoscience is a link between Indigenous science and scientific science, reflecting Indigenous scientific knowledge in local wisdom as an understanding of nature and culture that develops among the community (Pangga et al., 2023; Hidayaatullah et al., 2021). The community knowledge system (indigenous science) is one

of the elements of culture (Alessa et al., 2016; Khoiri & Sunarno, 2021). Culture includes various behavior patterns related to specific groups of people, such as customs and community ways of life (Mukti et al., 2022; Chatman & O'Reilly, 2016). Applying ethnoscience-based learning is very beneficial because it can train students to find out, train critical and analytical thinking, and work together to solve a problem (Bogar et al., 2024; Pratama & Jumadi, 2023). Through learning with an ethnoscience approach, it is believed that it can change learning from Teacher Centered Learning (TCL) to Student-Centered Learning (SCL), creating contextual and meaningful learning so that efforts to improve science literacy will increase. Ethnoscience learning can improve the contextuality and meaningfulness of biology learning. Ethnoscience can be applied to many Biology materials, and the learning achievements that students can achieve also vary (Jacinda et al., 2023; Anattri et al., 2024).

In learning biology, ethnoscience allows students to explore various topics, including traditional conservation practices (Fahrudin & Saputro, 2023). By integrating local wisdom into ethnoscience learning, students can better understand the ecology and its relationship with local communities and appreciate the importance of preserving culture and nature in a broader context (Ens et al., 2015). The Malabot Tumpe tradition is one of the traditions in Banggai, Central Sulawesi that must be preserved (Samatan et al., 2021). Malabot Tumpe is a customary tradition of the Banggai people in Central Sulawesi that marks the start of the Maleo bird egg harvest season (Sczombathy, 2021). Molabot Tumpe is a tradition that involves picking up the first Maleo bird eggs from the Batui indigenous community and moving them to the Banggai palace (Karim et al., 2020). Nurhani and Sifatu (2018) explain that the collection of Maleo bird eggs by the Bosanyo and Dakanyo communities, led by Batui traditional leaders, is the beginning of the Malabot Tumpe customary procession. After the Maleo bird eggs are collected, they are wrapped in palm leaves and carried from Bosanyo's house to the beach and then to the boat to be taken to Banggai. Maleo bird eggs are sent to Tolo Bay for the throwing process. The group delivering the eggs must stop at Pinalong village on Peling Island to throw them instead of taking them directly to Banggai Palace. The wooden throwing ritual drives away the disturbing supernatural entities in this place. Changing the Maleo bird's egg wrapper is the next step. The boat is asked to turn around in front of Banggai Lalongo three times before anchoring at Banggai harbor. After that, the boat is set towards Banggai Harbor, which is located opposite the Batomundoan Banggai Palace. In Banggai harbor, jogugu, a Banggai traditional official, leads the process of taking the first egg of the Maleo bird, which will then be handed over to the royal family (Kamali) in the Banggai kingdom, namely kamali putal, kamali boneaka, and kamali lalongo (Lamadang & Supratna, 2021).

The study of the Malabot Tumpe ritual is an effort to preserve the culture of the two islands, Banggai Regency and Banggai Islands Regency, which contains educational values including religion, morals, and social aspects (Nurhani & Sifatu, 2018). The Malabot Tumpe tradition demonstrates the importance of conservation by educating about the Maleo bird as an endemic species of Sulawesi (Karim et al., 2022). This research discusses seven phenomena of the Malabot Tumpe tradition: 1) collecting Maleo bird eggs, 2) packaging Maleo bird eggs using dried lontar leaves, 3) the process of delivering eggs to the Banggai Islands, 4) delivering eggs to the Banggai palace, 5) consuming Maleo bird eggs after being handed over to the rightful party, 6) the use of wood in the process, and 7) the Malabot Tempe tradition as a conservation effort. The phenomena of the Malabot Tumpe tradition, which encompasses indigenous science and scientific knowledge, have been analyzed and explained in Table 1.

Table 1. Ethnoscience Study of Malabot Tumpe Tradition

Phenomena	Original Science	Scientific Science
Maleo bird egg collection (Macrocephalon maleo)	The collection of 100 - 160 eggs from Maleo bird nests by the Batui community is a manifestation of the gratitude of the Batui community.	Maleo's egg spawning sites are in open sandy areas with direct sunlight or geothermal-sourced habitats to ensure stable nesting (Karim et al., 2022).
Maleo bird egg packaging using dried lontar leaves (Borassus flabellifer)	because palm leaves are strong and durable so that they can protect eggs. Palmyra leaves are easy to use and find in Sulawesi.	Using leaves as food wrapping is an effort to keep food clean from dust, dirt, and microorganisms. Stomata are also a consideration for wrapping food to maintain moisture and keep it fresh (Nugrahani & Parela, 2022; Kumar et al., 2021; Rambabu et al., 2019).
Egg delivery procession to Banggai islands	The delivery of Maleo bird eggs from the Batui traditional house to the beach. Once on the beach, the eggs are kept on the boat, delivered to the Peling and Lalobo	Damaged or expired food wrappers can leak or be contaminated by bacteria and other microorganisms, which can cause food to be contaminated and unsafe to eat (Indraswati, 2017; Singh & Singh, 2019)

	islands to replace the leaf wrappers, and delivered to Banggai Island.	
Egg delivery to the Banggai palace	During the egg delivery, no talking is allowed. When entering the Banggai Palace, one must walk squatting, as part of the manners in the Banggai Palace environment, accompanied by traditional Banggai music.	Dynamic squatting involves many joints of the lower extremities and is often used to train lower muscle groups in sports training (Peng, 2015). Human movement is driven by muscles, and the body frame is assisted by energy (Wulandari & Irsyada, 2019).
Consuming Maleo bird eggs after being handed over to the rightful party	Maleo eggs can be consumed after submitting the first Maleo egg to the royal family (Kamali) in the Banggai Kingdom, namely Kamali Putal, Kamali Boneaka, and Kamali Banggai Lalongo. The number of eggs consumed is limited to 100.	Maleo eggs have a higher protein content and lower fat content. Maleo eggs also contain vitamins A and B2, which are much higher than native chicken eggs (Taufik et al., 2020; Tasirin et al., 2021).
Use of wood in the procession	Using wood for boats that deliver Maleo eggs to Banggai Island. Using wood for shields and spears.	Wood is an ideal material for boatbuilding because it has several properties of strength, durability, and ease of processing (Nasir & Muhammad, 2018; Praharsi et al., 2020). The wood structure consists of long, naturally arranged fibers, providing strength (Azwar, 2016; Dai & Fan, 2014).
Malabot Tumpe tradition as a conservation effort	The Malabot Tumpe tradition reminds of the importance of protecting Maleo birds. The Malabot Tumpe tradition limits the use of Maleo bird eggs in the tradition. There are more hatched eggs than those used for traditional processions.	Measures to address the decline of male birds in the Reserve due to predators include the construction of artificial nests. The primary function of these mock nests is to protect the flightless male chicks from predators and minimize the risk of predation in the early stages of their lives (Putra et al., 2023; Yusuf et al., 2024).

The phenomena discussed in the Malabot Tumpe tradition involve explanations of indigenous science inherited from the local community, supported by scientific science in the context of biology. The Malabot Tumpe tradition includes a deep understanding of ecosystems, conservation, and natural balance, which the Banggai people have maintained through customary practices (Nurhani & Sifatu, 2018). The local wisdom contained in this tradition significantly contributes to the implementation of learning, especially in biology. According to Chairiyah (2017), local wisdom-based education can improve the quality of education, the morality of the nation, and the overall quality of education. The ethnoscience approach helps students understand that science comes from modern science, knowledge, and practices that have developed in society for centuries (Andayani et al., 2021). Combining local knowledge with science in the learning process strengthens cultural identity that continues to be introduced to the next generation and contributes to local ecosystems' environmental conservation and sustainability (Mukti et al., 2022). This is highly relevant to sustainability principles, where local knowledge, such as the Malabot Tumpe tradition, can provide community-based solutions to conservation challenges. Ramadhani et al. (2024) argue that local wisdom takes many forms and is passed on from generation to generation. This knowledge becomes an important foundation in people's daily lives.

Implementing the Malabot Tumpe tradition is focused on maintaining local culture or traditions and has a strong educational dimension, especially related to Maleo bird conservation. As an endangered Sulawesi endemic species, the Maleo bird is protected through local practices that emphasize the importance of maintaining natural habitats and supporting both natural and artificial Maleo hatching. Kilmaskossu (2015) state that Maleo bird conservation efforts can be strengthened by preserving its habitat and applying appropriate hatching techniques. Therefore, this tradition is important as a cultural heritage and an educational and conservation tool that can involve the community and students in environmental conservation efforts. The Malabot Tumpe tradition is a clear example of implementing local knowledge that can be combined with modern science to support education, cultural preservation, and nature conservation, providing holistic benefits for the community and the surrounding environment. Implementing the study of the Malabot Tumpe tradition in the Emancipated Learning provides a strong foundation for achieving holistic biology learning and developing an

integrated Pancasila learner profile. A curriculum is successful if it includes cultural values that can advance students' potential so that they have a character that simultaneously reflects local and universal cultural values (Ramadhani et al., 2024; Barab & Luehmann, 2003). In biology learning, the Malabot Tumpe tradition can be integrated with the Emancipated Learning in outcomes E and F. The following is an analysis of learning outcomes and biology materials that are integrated based on the phenomenon of the Malabot Tumpe tradition.

Table 2. Analysis of Learning Outcomes and Biology Materials in Malabot Tumpe Tradition

Learning Outcomes	Phenomena	Biology Material
In Phase E, learners can solve problems based on local, national, or global issues related to understanding the diversity of living things and their roles, viruses and their roles, biological technology innovation, ecosystem components and interactions between components, and environmental change.	Maleo bird egg collection	Biodiversity
	Packaging Maleo bird eggs using dried palm leaves	Biodiversity, Anatomical structure, and physiology of plants
	Egg delivery procession to Banggai islands	Biodiversity
	Consuming Maleo bird eggs after being handed over to the rightful party	Digestive System
	Use of wood in the procession	Biodiversity
	Malabot tumpe tradition as education for Maleo bird conservation	Ecosystem (Conservation)
In Phase F, learners can describe the bioprocesses that occur in cells and analyze the relationship between the structure of organs in the organ system and their functions and abnormalities or disorders that arise in the organ system. Learners can apply the concepts of inheritance of traits, growth, and development in everyday life and evaluate new ideas about evolution.	Egg delivery to Banggai Palace	Movement System

Based on Table 2, the local wisdom of Malabot Tumpe tradition in Banggai district, Central Sulawesi province in phase E is dominated by biodiversity material, including Maleo bird and palm tree diversity. In addition, phase E also integrates structure, anatomy, and ecosystem material (conservation). Through harmonious interactions in this tradition, students are led to understand the virtues of maintaining environmental balance, which refers to maintaining biodiversity and its ecosystems. The Malabot Tumpe tradition can be a means to educate the public about the importance of protecting Maleo birds by limiting the use of Maleo bird eggs for consumption and hatching more Maleo bird eggs for cultivation. The Maleo bird is one of the endemic animals of Sulawesi that is already threatened with extinction and is the main key to carrying out the Malabot Tumpe tradition. This is in line with what was stated by Gonibala et al. (2022), which stated that the Maleo bird is listed on the IUCN red list as an endangered Sulawesi endemic animal. The Maleo bird is threatened with extinction due to habitat destruction, predator threats, poaching, and theft of its eggs. Various conservation efforts have been made to protect the Maleo, including research, habitat protection, and public education (Yusuf et al., 2024). In phase f, the Malabot Tumpe tradition can be integrated into the material of the movement system, nervous system, and inheritance of properties of the material of the movement system integrated into the process of delivering Maleo bird eggs to the Banggai palace because it must walk squatting which involves joints and muscles in its movement. The delivery of Maleo bird eggs in the Banggai palace must walk squatting because it is the manners of the Banggai kingdom (Karim et al., 2022). Integrating biological materials in the Malabot Tumpe tradition can be innovated in local wisdom teaching materials that discuss the Malabot Tumpe tradition in biology learning. Student teaching materials with instructions and learning activities are designed systematically and communicatively with ethnobiological and ethnopedagogical studies according to basic competencies in Biodiversity material (Adinugraha & Ratnapuri, 2020). E-modules based on local wisdom develop 21st-century skills and enhance a more meaningful learning experience (Atmaja et al., 2021; Sofyan et al., 2020). Local wisdom-based learning media can help improve student learning outcomes (Mahlianurrahman

& Aprilia, 2022). In addition to teaching materials, local wisdom in learning can be applied to develop questions to improve students' thinking skills. Training students' thinking skills can be improved through the stages of implementing the process, including the assessment process (Dazrullisa et al., 2019; Kristanto, 2019).

The local wisdom of the Malabot Tumpe tradition can be implemented to strengthen the Pancasila student profile in the dimensions of global diversity and mutual cooperation. In the dimension of global diversity, students maintain the local identity of the Banggai district, namely the tradition of malabot time local identity. Simanungkalit (2024) suggests that the keys to global diversity include understanding and appreciation of diverse cultures, cross-cultural communication skills, and reflection and responsibility for multicultural experiences. In mutual cooperation, students work together to implement the Malabot Tumpe tradition because some students in Banggai must participate in the Malabot Tumpe tradition (Lamadang & Supriatma, 2021). Implementing the Malabot Tumpe tradition is coupled with a traditional festival by introducing the Malabot Tumpe tradition and Maleo birds as Sulawesi endemic animals to people outside Banggai and tourists who come. In the dimension of gotong royong, students can work together to launch activities. Cooperation includes collaboration, empathy, and sharing (Ramadhani et al., 2024). This research is significant as it highlights the integration of local wisdom into education, emphasizing the role of traditional practices in fostering environmental conservation and cultural preservation. By embedding the Malabot Tumpe tradition into biology learning, this study provides an innovative approach to strengthening students' environmental awareness, 21st-century skills, and appreciation for cultural heritage. The implications of this study extend to curriculum development, promoting interdisciplinary learning that bridges scientific knowledge and local traditions to create a meaningful and sustainable learning experience.

CONCLUSION

The application of ethnopedagogics supports the Emancipated Learning in Indonesia by enriching the learning process by integrating local cultural and ethnic values in teaching. Ethnoscience learning encourages students to integrate local knowledge with existing science concepts. The Malabot Tumpe tradition consists of various activities that reflect local wisdom, and these aspects can be the subject of ethnoscience studies. The study of the Malabot Tumpe tradition is appropriate, which discusses the Maleo bird, one of the endemic animals of Sulawesi, which is threatened with extinction following the concept of biodiversity, which can be applied in the classroom as material for student study and discussion. The ethnoscience study of this tradition can also be integrated into other biological materials, namely structure and physiology, ecosystems (conservation), and motion systems. The local wisdom of the Malabot Tumpe tradition can be integrated into the project of strengthening the profile of Pancasila students in the dimensions of global diversity and mutual cooperation. Through a more in-depth and systematic study, the integration of local wisdom in education can be more structured and have a broad impact, both for cultural preservation and improving the quality of learning, increasing the nation's morality, and improving the quality of education.

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