



## IMPLEMENTATION OF LOCAL CULTURE-BASED SCHOOL PROGRAMS IN PUBLIC HIGH SCHOOLS ACROSS MERAUKE REGENCY

### PELAKSANAAN PROGRAM SEKOLAH BERBASIS BUDAYA LOKAL DI SEKOLAH MENENGAH ATAS NEGERI SE-KABUPATEN MERAUKE

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#### Abstract

This study aims to determine (1) the implementation of local culture-based school programs in public senior high schools throughout Merauke Regency. (2) the supporting factors for the implementation of local culture-based school programs in public senior high schools throughout Merauke Regency. (3) the inhibiting factors for the implementation of local culture-based school programs in public senior high schools throughout Merauke Regency. This study is a qualitative study. Data collection techniques used observation, interviews, and documentation. Data validity was verified using source triangulation and technical triangulation. Data analysis included data condensation, data presentation, and drawing conclusions. The results of this study are: (1) the implementation of local culture-based school programs in public senior high schools throughout Merauke Regency is carried out through various activities, such as competitions, craft making, and art performances. (2) several supporting factors for the implementation of local culture-based school programs in public senior high schools throughout Merauke Regency, such as support from educators, teachers, students, and parents. (3) There are several inhibiting factors in the implementation of local culture-based school programs in State Senior High Schools throughout Merauke Regency, such as the entry of foreign cultures, time management challenges, and so on.

**Keywords :** Program Implementation, Local Culture, Senior High Schools



### Abstrak

Penelitian ini bertujuan untuk mengetahui (1) pelaksanaan program sekolah berbasis budaya lokal di Sekolah Menengah Atas Negeri Se-Kabupaten Merauke. (2) faktor pendukung pelaksanaan program sekolah berbasis budaya lokal di Sekolah Menengah Atas Negeri Se-Kabupaten Merauke. (3) faktor penghambat pelaksanaan program sekolah berbasis budaya lokal di Sekolah Menengah Atas Negeri Se-Kabupaten Merauke. Penelitian ini merupakan penelitian kualitatif. Teknik pengumpulan data menggunakan observasi, wawancara, dan dokumentasi. Keabsahan data menggunakan triangulasi sumber dan triangulasi teknik. Analisis data meliputi kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini yaitu (1) pelaksanaan program sekolah Berbasis budaya lokal di Sekolah Menengah Atas Negeri Se-Kabupaten Merauke dilakukan dengan berbagai kegiatan, seperti lomba, pembuatan kerajinan, dan pentas seni. (2) terdapat beberapa faktor-faktor pendukung pelaksanaan program sekolah berbasis budaya lokal di Sekolah Menengah Atas Negeri Se-Kabupaten Merauke seperti dukungan pendidik, guru, siswa, maupun orang tua siswa. (3) terdapat beberapa faktor penghambat dalam pelaksanaan program sekolah berbasis budaya lokal di Sekolah Menengah Atas Negeri Se-Kabupaten Merauke seperti masuknya budaya luar, tantangan pengelolaan waktu, dan sebagainya.

**Kata Kunci :** Pelaksanaan Program, Budaya Lokal, Sekolah Menengah Atas

## 1. INTRODUCTION

Indonesia is an archipelago comprised of thousands of islands and diverse ethnic groups. Furthermore, Indonesia is also home to people from various languages, races, ethnicities, and religions. This makes Indonesia rich in diversity, both in terms of its biological and plant life and culture. This rich diversity is a gift that should be appreciated and preserved.

Currently, many young people in Indonesia view their own culture as old-fashioned and outdated, when in fact, Indonesian culture is incredibly diverse and incredibly unique. As citizens, it is our duty to love, preserve, and develop our own culture, while also introducing it to the international world so that it can be recognized and loved by the global community. However, many young people are more interested in foreign cultures, one of which is Korean culture. Many admire and even idolize Korean figures to the point of fanaticism, even rejecting criticism of their idols. This attitude demonstrates a lack of attention to Indonesian culture. In addition to Korean culture, Western culture also influences the lifestyles of today's youth, leading to an increasing number of them adopting Western-style lifestyles (Dangga, 2023).

Indonesian culture is often the target of claims from other countries. One such claim is Reog Ponorogo, a cultural heritage steeped in history and tradition. In 2017, controversy arose when Malaysia, through its Ministry of Culture, Arts, and Heritage, officially claimed the Barongan dance—which bears similarities to Reog Ponorogo—as part of its culture. This claim sparked a strong reaction from the Indonesian people, the government, and cultural experts, who asserted that Reog Ponorogo is an authentic Indonesian heritage, particularly from East Java, with strong historical roots in Ponorogo. This dispute emphasized the importance of protecting and recognizing cultural heritage as a national identity. Furthermore, the debate that arose not only touched on legal and historical aspects, but also emphasized the need for mutual respect for cultural diversity in the Southeast Asian region (Wulandari, 2024).

Within the territory of the Unitary State of the Republic of Indonesia, Papua Island lies north of Australia and forms part of the eastern region of Indonesia. Most of Papua's landmass



remains densely forested. This island is the second largest in the world after Greenland. Papua is known for its cultural diversity, including its rich array of traditional musical instruments. Various Papuan musical instruments possess unique characteristics and hold profound historical significance. These traditional instruments are generally played to accompany traditional ceremonies and celebrations (Solihin et al., 2022)

On Papua Island, Merauke Regency is the designated capital of South Papua Province, Indonesia. Merauke is widely known as the easternmost region of Indonesia and is even mentioned in the lyrics of one of the national songs. This regency shares a direct border with Papua New Guinea. Based on the division of customary territories, Merauke falls within the Anim Ha customary territory (Setyaningrum, 2022). Merauke Regency is home to a variety of local cultures that constitute a national asset.

Currently, local cultures are often marginalized. Many generations of Indonesians are more familiar with foreign cultures, resulting in their own culture being marginalized in their homeland and replaced by the dominance of foreign cultures. This situation certainly cannot be allowed to persist. The younger generation must play an active and decisive role in preserving and preserving local culture to prevent it from being lost over time (Aisara et al., 2020).

One of the local cultures in Merauke Regency is the tradition of hunting. To this day, the Malind Anim people still maintain their ancestral hunting methods, although some aspects have changed. Previously, only men aged 20 and over who had undergone initiation training were allowed to participate in hunting. Hunting grounds were usually not too far from villages, and hunting hours were not restricted to a specific season. Equipment used included bows and arrows, snares called "mankan," knives made from the ribs and leg bones of deer and kangaroos, and natural stones called "kupal," which came in two types: "kirkiri" and "bepe." Hunting techniques practiced include stalking (lur), imitating the sounds of prey such as kangaroos and deer, tapping the ground (toki-toki), "terteri peya", "rasi peya", and even burning grass to herd animals (Yapsenang, 2015). However, in the Merauke area, various educational problems exist.

Heribertus, a member of the Merauke Regional People's Representative Council (DPRD) Special Committee for Education, stated that based on the committee's work, several problems were identified in schools in Merauke City. These include inadequate teacher housing facilities, both in terms of quantity and quality, teachers still having to cover travel expenses, inadequate classroom space, and poorly maintained school buildings (Ratna, 2018). In addition to these issues, researchers' initial observations indicated that children in Merauke Regency, such as those from the Marind tribe, are more interested in learning about life in nature than in contextual learning in the classroom.

The reason the researchers chose high schools in Merauke Regency is because this study is unique compared to other studies, such as Ernawati's (2020) study, "Adoption of Local Cultural Values in Quality Assurance Management in Educational Process Standards." The results of this study indicate that local cultural values in quality assurance management at SMAN 1 Bengkulu-Tengah have been partially implemented in accordance with the conditions, situation, and understanding of local cultural values. Second, the research by Hayudiyani et al. (2020) entitled "Management of Educational Quality Improvement through Local Cultural Development." The results show that improving educational quality is essentially implemented through structured stages, starting with a thorough planning process,



followed by organizing existing resources, then entering the actual implementation stage, and finally, an evaluation to assess the extent to which the planned objectives have been achieved.

Given Indonesia's diversity, Merauke's rich culture, and the problems of poorly maintained classrooms and children in Merauke who prefer learning in nature rather than in school, researchers are interested in linking their concern for nature with the dimensions of local culture. Therefore, to find solutions to these problems, the implementation of the Local Culture-Based School Program in senior high schools throughout Merauke Regency will be examined.

## 2. RESEARCH METHOD

This study employed a qualitative approach. Moleong explains that qualitative research aims to understand phenomena experienced by research subjects, such as behavior, perceptions, motivations, and actions, holistically and through descriptive language, within a specific, natural context and utilizing various natural methods (Moleong, 2015). The rationale for using a qualitative approach in this study, which examined the implementation of the local culture-based school program in senior high schools (SMAN) throughout Merauke Regency, was to obtain concrete data from all parties involved, thereby achieving the research objectives.

In this study, a case study was used as the research method. To obtain data on the implementation of the local culture-based school program in senior high schools (SMAN) throughout Merauke Regency, the researcher went directly into the field to collect data through observation, interviews, and documentation. Data collection instruments are tools selected and used by researchers in their data collection activities to systematically and facilitate the process. In this study, the instruments or tools used were an interview guide to guide the interviews, an observation sheet as a guide for observations, and a documentation checklist to collect data, such as photographs and existing documents. The data analysis technique in this study consisted of three stages: data condensation, data presentation, and conclusion drawing (Milles, Huberman, & Saldana, 2014).

## 3. RESULTS AND DISCUSSION

Based on the data obtained from the research on the implementation of local culture-based school programs in senior high schools (SMAN) throughout Merauke Regency, the researcher will then correlate and compare the results obtained during the research with various existing theories. Therefore, the following is a description of the discussion.

### A. Implementation of Local Culture-Based School Programs in Senior High Schools (SMAN) throughout Merauke Regency

Management is the ability or skill to organize and direct activities with the aim of ensuring educational activities run effectively and efficiently. Therefore, it is important for educational developers to understand management as a foundation for achieving goals (Zohriah et al., 2023). Local culture is a culture that develops in a region and is recognized by the local community. This culture has existed since ancient times and is a characteristic that distinguishes one region from another (Aisara et al., 2020). Based on the results of the research conducted with informants and the collection of data and documentation from SMAN 1, 2, and 3 Merauke, the following information and discussion regarding the implementation of local culture-based school programs at senior high schools throughout Merauke Regency were obtained.

#### a. Implementation of the Local Culture-Based School Program at SMAN 1 Merauke



The implementation of the local culture-based school program is crucial in supporting the sustainability of schools that care about and promote local culture. The management of this local culture requires the involvement of various parties in its implementation. The implementation of the local culture-based school program at SMAN 1 Merauke is carried out through arts performances and cultural competitions such as creative dance and Indonesian dance.

The management carried out by SMAN 1 Merauke through various arts performances and cultural competitions is an effort by SMAN 1 Merauke to preserve local culture. This aligns with Sari & Hanafiah (Sari & Hanafiah, 2022) who stated that management, a direct translation of the word "management," means management, administration, or leadership. Management comes from the verb "to manage," which means to take care of, implement, or administer.

The local culture embedded in the management practices of SMAN 1 Merauke can also be an effort to pass on local culture to the younger generation in Merauke. This aligns with Fatonah et al.'s (2024) assertion that local culture is a custom practiced by a group to develop its life and then passed on to the next generation. Culture plays a role in the development of thought, reason, customs, and habits that are difficult to change. Culture is also formed through various elements, such as religion, race, traditions, clothing, and works of art.

Based on the researcher's observations, a typical Asmat dance, the Tibe, was performed by SMAN 1 Merauke students during a class 10 art exhibition. This dance, also known as a war dance, reflects the spirit and strength of the Asmat tribe. Furthermore, Mappi Regency's culture remains strongly rooted in ancestral traditions and beliefs, even though some residents have embraced other religions. Mappi Regency is home to indigenous peoples such as the Korowai, Kombay, and Citak Matak tribes.

To optimize the implementation of school programs, SMAN 1 Merauke collaborates with various stakeholders within the school and community, including all teachers, especially arts and culture teachers, extracurricular instructors, and students. The ethnic backgrounds of SMAN 1 Merauke students range from Papua, Java, Sumatra, Kalimantan, Sulawesi, West Nusa Tenggara (NTB), East Nusa Tenggara (NTT), and Maluku, among others. This collaboration with various stakeholders, including teachers, extracurricular instructors, and students, is expected to ensure that all activities are structured and organized according to their respective roles. This aligns with Margiati & Puspaningtyas (2021) who stated that management's role is to create and organize well-structured planning.

The large number of immigrants from Java, Sumatra, Kalimantan, Sulawesi, West Nusa Tenggara (NTT), East Nusa Tenggara (NTT), and Maluku, among others, is expected to prevent the erosion of the local culture of the South Papuan community. This is especially true now with the National Strategic Project for Agriculture and Plantations in South Papua Province. Coordinating Minister for Food Affairs Zulkifli Hasan, also known as Zulhas, stated that land clearing in Merauke could reach three million hectares, with 2 million hectares for rice paddies and 1 million hectares for sugarcane plantations. This land area is equivalent to five times the size of Bali or 45 times the land area of Jakarta.

#### b. Implementation of Local Culture-Based School Programs at SMAN 2 Merauke





At SMAN 2 Merauke, strengthening local culture-based management is carried out through various activities. For example, the Marind local culture is included in one of the Pancasila profile activities, and students participate during scheduled class hours. The distinctive features of the culture-based school program include the creation of noken (traditional clothing), shell headbands, shell necklaces, shell headbands, and more.

SMAN 2 Merauke's time management approach to local culture preservation demonstrates effective time management, supporting local cultural preservation and aligning with existing concepts. This aligns with Sari's (2020) definition that management is the act of managing or organizing an activity to achieve a specific goal. Essentially, humans are inseparable from management in their daily lives. They always organize their time, themselves, and their families to meet their needs and achieve their desired goals.

The local culture embedded in the management of SMAN 2 Merauke also represents a form of artistic and cultural communication carried out by the school to its students. This aligns with Agustin (2022) who stated that art and culture are forms of emotional expression that serve as a means of communication, experienced and enjoyed by everyone throughout human history.

To optimize the implementation of school programs, SMAN 2 Merauke collaborates with various stakeholders within the school and community, including teachers, students, parents, and traditional leaders. This collaboration with various stakeholders, including teachers, students, parents, and traditional leaders, is expected to foster cooperation among various parties in implementing local culture-based school programs.

This aligns with Angelya (2023) who, in a broader and more in-depth perspective, stated that management can be understood as a series of systematic processes, encompassing the activities of organizing, directing, controlling, and utilizing various resources within an organization. This process involves the active participation of all organizational members through a coordinated collaborative approach, ensuring that predetermined goals are achieved effectively, ensuring they are on target, and efficiently, ensuring optimal use of resources without waste.

In other words, management is not merely a technical mechanism for managing the organization's operations; it also reflects the behavior, attitudes, and interactions among organizational members as they carry out their respective roles to achieve collective goals. In this context, the organization serves as a strategic platform or arena where management is effectively implemented, encompassing human resources, infrastructure, and financial aspects. Through sound management practices, an organization serves not only as a gathering place for individuals but also as a dynamic, adaptive system oriented toward achieving a long-term vision.

#### c. Implementation of Local Culture-Based School Programs at SMAN 3 Merauke

At SMAN 3 Merauke, strengthening local culture-based management is carried out through various activities, such as local wisdom-based learning, creating a positive school culture, producing local cultural products, and local cultural festivals. SMAN 3 Merauke's efforts to create these local cultural products represent a form of sound human resource management within the organization, contributing to the preservation of local culture. This is in line with Angelya's (2023) definition, which states that management is the process of organizing and utilizing organizational resources through teamwork to achieve goals effectively and efficiently. Thus, management reflects the behavior of organizational members



in achieving their goals, and the organization serves as a platform for management implementation.

The local culture embedded in SMAN 3 Merauke's management, such as the creation of a positive school culture and local cultural festivals, serves as a platform for expanding students' understanding of local culture. This is in line with Syahrah's (2024) assertion that local culture is the knowledge or understanding students need to understand the customs that develop in their society and environment.

To optimize the implementation of school programs, SMAN 3 Merauke collaborates with various stakeholders, including teachers, administrative staff, students, security officers, and cleaning staff. This collaboration with various stakeholders is expected to foster cooperation within the school in implementing local culture-based school programs, ensuring an orderly, safe, and smooth process. This aligns with Asrita's (2024) assertion that management is the science and art of organizing and utilizing human and other resources effectively and efficiently to achieve specific goals. This demonstrates the crucial and dominant role of human resources in management.

#### **B. Supporting Factors for the Implementation of the Local Culture-Based School Program at SMAN 1, 2, and 3 Merauke**

Several factors contribute to the implementation of the local culture-based school program at SMAN 1, 2, and 3 Merauke, as follows:

- a. Supporting factors for the implementation of the local culture-based school program at SMAN 1 Merauke include the existence of extracurricular activities in regional arts and culture, educators and principals who instill cultural values in daily lessons and attitudes.
- b. Supporting factors for the implementation of the local culture-based school program at SMAN 2 Merauke include adequate infrastructure and human resources at SMAN 2 Merauke.
- c. Supporting factors for the implementation of the local culture-based school program at SMAN 3 Merauke include a conducive school culture, community support, and quality human resources, as well as the active participation of teachers, students, and parents.

#### **C. Factors Inhibiting the Implementation of the Local Culture-Based School Program at SMAN 1, 2, and 3 Merauke**

Several factors hinder the implementation of the local culture-based school program at SMAN 1, 2, and 3 Merauke. These factors are detailed as follows.

- a. Factors inhibiting the implementation of the local culture-based school program at SMAN 1 Merauke include the influx of foreign cultures, which results in a lack of student interest in local culture.
- b. Factors inhibiting the implementation of the local culture-based school program at SMAN 2 Merauke include a lack of local materials for making local cultural products.
- c. Factors inhibiting the implementation of the local culture-based school program at SMAN 3 Merauke include a lack of understanding of the concept, limited resources, lack of community support, and differences in perceptions among teachers. Additionally, other challenges include time management issues and a less than conducive environment.



#### 4. CONCLUSION

The implementation of the local culture-based school program at SMAN 1, 2, and 3 Merauke is carried out through various activities such as competitions, craft making, and art performances. Supporting factors for the implementation of the local culture-based school program at SMAN 1, 2, and 3 Merauke include support from educators, teachers, students, and parents. Inhibiting factors for the implementation of the local culture-based school program at SMAN 1, 2, and 3 Merauke include the entry of foreign cultures, time management challenges, and so on.

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