

Dynamics of inland Papuan students integrating local culture and contemporary physical education curriculum

Dinámica de los estudiantes del interior de Papúa que integran la cultura local y el currículo de educación física contemporáneo

*Cahyo Wibowo, **Yahya Eko Nopiyanto, *Priska Lydia Sulistyawati Pulungan, *Dennys Christovel Dese, *Angkit Kinasih, ***Ipa Sari Kardi, ***Ibrahim, ****Silvi Aryanti, **Bayu Insanisty

*Satya Wacana Christian University (Indonesia), **Universitas Bengkulu (Indonesia), ***Universitas Cenderawasih (Indonesia), ****Universitas Sriwijaya (Indonesia)

Resumen. Esta investigación explora la dinámica de los estudiantes papúes en la integración de las tradiciones locales y los currículos contemporáneos en la educación física. Empleando un diseño etnográfico, el estudio busca una comprensión profunda de la cultura, la vida cotidiana y las experiencias de los estudiantes papúes de las regiones del interior en el contexto de la educación superior en programas de educación física. Los participantes de la investigación comprendieron 8 estudiantes papúes de las regiones del interior actualmente inscritos en el programa de educación física. La recopilación de datos implica entrevistas y observaciones en profundidad. Los resultados de esta investigación revelan un patrón de enfoques que sirve como una solución significativa a la dinámica que enfrentan los estudiantes papúes de las regiones del interior, ayudándolos a lograr el éxito en la educación. Estos enfoques abarcan estrategias participativas, contextuales, empoderadoras, inclusivas y de apoyo. En conclusión, este estudio establece una base crucial para promover y desarrollar un entorno universitario multicultural. De manera holística, la investigación contribuye sustancialmente a comprender cómo los estudiantes indígenas papúes integran la cultura regional con los currículos de educación física contemporáneos. Fundamentalmente, ofrece enfoques que apoyan prácticas educativas más inclusivas, con el objetivo final de mejorar el éxito educativo de los estudiantes papúes en su búsqueda de programas de educación física.

Palabras clave: estudiantes papúes, integración cultural, educación física.

Abstract. This research explores Papuan students' dynamics in integrating local traditions and contemporary curricula in physical education. Employing an ethnographic design, the study seeks an in-depth understanding of the culture, daily lives, and experiences of Papuan students from the interior regions within the context of higher education in physical education programs. The research participants comprised 8 Papuan students from the interior regions currently enrolled in the physical education program. Data collection involves in-depth interviews and observations. The outcomes of this research reveal a pattern of approaches that serves as a significant solution to the dynamics faced by Papuan students from the interior regions, aiding them in achieving success in education. These approaches encompass participative, contextual, empowering, inclusive, and supportive strategies. In conclusion, this study establishes a crucial foundation for advancing and developing a multicultural university environment. Holistically, the research substantially contributes to comprehending how indigenous Papuan students integrate regional culture with contemporary physical education curricula. Fundamentally, it offers approaches that support more inclusive educational practices, ultimately aiming to enhance the educational success of Papuan students in their pursuit of physical education programs.

Keywords: Papuan students, cultural integration, physical education.

Fecha recepción: 22-05-24. Fecha de aceptación: 03-08-24

Yahya Eko Nopiyanto
yahyaekonopiyanto@gmail.com

Introduction

Physical education addresses components of movement and physical activities while encompassing character development, social skills, and cultural values (Howley et al., 2022). In today's era of innovation, maintaining the consistency of physical education while respecting regional traditions is crucial for preserving identity and cultural heritage (Yoda et al., 2024). Physical education and culture play a central role in shaping students' characters by integrating physical, mental, and social elements (Sutherland & Legge, 2016). With its rich ethnic and cultural diversity, Papua provides a vibrant context to explore how students from inland areas adapt to modern physical education in a multicultural university environment.

With its dynamics, Papua continually strives to develop an outstanding human resource base. One method involves sending sons and daughters from the region to study and pursue higher education at urban universities, which are prevalent across the island of Java. This is because access to

and the quality of education in the hinterlands needs to catch up. Students from Papua's inland regions bring a solid cultural background deeply rooted in traditional values. The challenge for Papua's students undergoing education in urban-oriented universities is how to reconcile the richness of their regional culture with the demands of modern physical education, which predominantly focuses on technological aspects and globalization. Conversely, contemporary physical education requires adaptation to technology and new concepts (Yao, 2023). This is supported by research results explaining that Physical Education in higher education must innovatively establish new roles and adapt to the development of information technology to face the challenges of the ever-growing technological revolution (Chen & Gao, 2022). Other studies explain a modern approach to teaching physical education using the latest technology and interactive teaching methods aimed at developing creative personalities and innovation in practice (Otravenko et al., 2022). Other theories explain that digital technology in physical education offers new possibilities for teaching and

improving the learning process, with opportunities to integrate technology (Koekoek & van Hilvoorde, 2018). This integration process creates difficulties and dilemmas in balancing preserving traditional values with keeping up with comprehensive modern educational developments.

Students from the inland regions of Papua encounter several challenges in pursuing higher education in the physical education program. The physical education curriculum is designed with a focus on modern concepts such as global sports, advanced technology, societal needs, and a healthy lifestyle based on health sciences (Wang & Xu, 2022). This can create a gap with the reality of inland Papua students who are more familiar with traditional activities such as traditional dances, agriculture, hunting, and games. Furthermore, during the learning process, most Papuan students are still unable to use standard Indonesian and are unfamiliar with physical education terminology the language used in the lecture process. Academic language and unfamiliar terminology may hinder participation in the lecture process.

The challenges faced by students from inland Papua encompass the inability to access modern education and cultural gaps between contemporary curricula and traditional values (Sianturi et al., 2018). Previous research indicates that inland Papua students often need help to overcome cultural and technological gaps in their studies (Sulelino et al., 2021). The research findings explain that integrating local curricula can enhance student motivation and engagement (J. Lee et al., 2019; McPhail, 2018). Conversely, other studies highlight the mismatch between local community expectations and modern educational approaches (Hillen, 2019). There is a significant research gap in understanding how inland Papua students overcome barriers in modern education and effectively integrate regional traditions with contemporary physical education (Dabamona et al., 2021; Haridian et al., 2019). These research results emphasize common issues in Papua without considering significant differences among students in the inland regions of Papua.

The urgency of this research is to contribute to the development of inclusive and culturally-based physical education. Understanding the dynamics of inland Papua students is crucial, and it is hoped that educators and practitioners/professors can design educational approaches that align with the characteristics of Papua students. In facing the challenges of globalization and modernization, inland Papua students play a vital role in preserving their cultural heritage. The purpose of this research is to explore how inland Papuan students integrate their local culture with the contemporary physical education curriculum. Thus, this endeavor is about understanding and interpreting the dynamics of Papua students but also about creating an inclusive educational environment that supports them as strong individuals and inheritors of a rich cultural heritage.

Methods

Exploring a profound knowledge and understanding of the dynamics of inland Papuan students in integrating local

traditions and contemporary education necessitates a qualitative research method utilizing an ethnographic approach. Qualitative research requires data and information in descriptive form to reveal the meaning behind such descriptions or information from informants. Ethnographic research is an in-depth study or approach to naturally occurring behaviors in a specific sociocultural community, aiming to comprehend the culture from the perspective of its participants (Ejimabo, 2015; Reeves et al., 2013). This study seeks to understand how inland Papuan students amalgamate local culture with modern physical education. Conducting ethnographic research demands deep experience and observation. The researcher has undertaken observations, closely following academic developments and adaptations for approximately two years.

Sample

The subjects of this research were students from the interior of Papua who were taking part in a Physical Education higher education program. These students are recipients of educational scholarships from the region. The informant's identity is coded PB-401 to PB-408:

Table 1.
Participants

Code	Status	Gender	Year of Entering University	Origin
PB-401	Student	Male	2021	Pegunungan Bintang
PB-402	Student	Male	2021	Pegunungan Bintang
PB-403	Student	Male	2021	Pegunungan Bintang
PB-404	Student	Male	2021	Pegunungan Bintang
PB-405	Student	Male	2021	Pegunungan Bintang
PB-406	Student	Male	2021	Pegunungan Bintang
PB-407	Student	Female	2021	Pegunungan Bintang
PB-408	Student	Male	2021	Pegunungan Bintang

Procedures

The instruments and data collection techniques employed to gather information in this research are as follows:

Participant Observation

The researcher actively engages in the academic life of inland Papua students, employing direct interaction and recording experiences. This participatory observation allows for a firsthand understanding of their experiences.

In-depth Interviews

In-depth interviews are conducted with the informants to acquire detailed information. These face-to-face interviews follow a structured interview guide. To ensure informant privacy and maintain a consistent and standardized environment, interviews are conducted in the same room, with an average duration of approximately 27 minutes. Despite the short timeframe, the researcher successfully gathered the necessary information for this study. In qualitative research, the duration of an in-depth interview can vary significantly depending on the context and subject matter (DiCicco-Bloom & Crabtree, 2006; Minhat, 2015).

Field Notes

Field notes and written documents created based on observations during the ongoing participant observation provide detailed cultural narratives, adaptation efforts, and conversations.

Cultural Documentation

Cultural documentation involves various materials reflecting the culture of the inland Papua students. This includes photographs, folk stories, and videos that capture their artistic essence. Additionally, a voice recorder will be utilized as a research aid to facilitate the processing of qualitative data or information obtained from informants. In this case, the informants are 8 Papuan students who are studying in the Physical Education program. Papuan students studying in the Physical Education program are considered a source of cultural documentation because they bring unique cultural richness from their region, which can be integrated into the curriculum to enrich learning materials, introduce traditional games and physical activities, and provide diverse perspectives in physical education. The presence of Papuan students also supports cultural research and documentation, which is important for cultural preservation and the development of more contextual and relevant teaching materials. These comprehensive data collection methods aim to capture the nuances of the cultural integration of inland Papua students in their academic pursuits.

Statistical analysis

The data analysis process in this research is conducted continuously. The analysis involves organizing, sorting, grouping, coding, and categorizing the gathered information. The research focus is deepened through consistent observation and interviews. This study's data analysis process commences before entering the field, continues throughout the fieldwork, and extends post-fieldwork. Qualitative data analysis takes place concurrently with the data collection process. The data analysis process in this research comprises four stages: data collection, data reduction, data display, and conclusion or verification (Miles et al., 2013; Monaro et al., 2022; Rijali, 2019). These stages are integral to systematically examining and interpreting the qualitative information obtained, ensuring a comprehensive understanding of the research focus.

As part of ethnographic methodology, observation is conducted not only as ordinary observation but as "participant observation", where the researcher participates in the daily activities of the informants to gain deeper insight into their culture and habits, especially in the educational process in the physical education study program. Ethnographic methodology emphasizes in-depth interviews with informants to understand their perspectives in detail. In this context, interviews are not only to collect information but also to understand the meaning behind the experiences and perceptions of informants.

Data reduction in ethnographic research is more than just selection and focusing; it involves the process of

categorization and cultural interpretation. This process aims to understand and describe the social and cultural life of the community in depth and holistically. In ethnographic methodology, data presentation is done narratively with detailed descriptions of the socio-cultural background and interactions observed. To increase the validity and accuracy of the research results, this process emphasizes the use of data triangulation, namely combining various data sources (observations, interviews, documentation) to verify the findings.

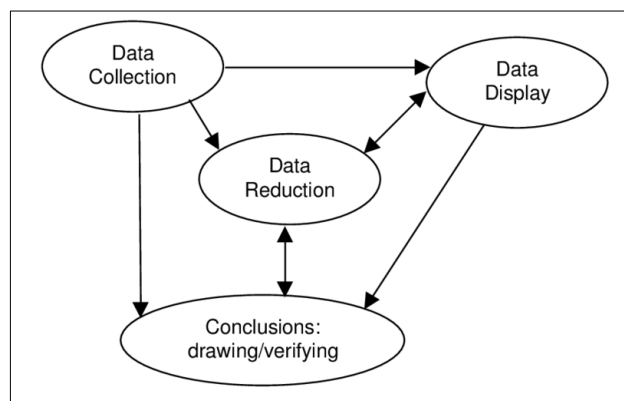


Figure 1. Milles and Huberman analysis (Huberman & Miles, 1983)

Results

The results of this research will be divided into several components based on the patterns and themes identified. Subsequently, they will be illustrated through a research findings chart to facilitate the visualization of patterns and themes that can be drawn to conclusions. However, before this, the research findings will be elucidated through descriptive sentences and the outcomes of interviews with the informants.

Cultural Background

The cultural background in this context pertains to how students from the interior regions of Papua can narrate the local traditions in their respective areas through depictions of activities they have engaged in while residing within indigenous communities of the interior Papua region. Some participants provided the following information:

“The [oksang] dance is a key cultural heritage in my village, passed down through generations and taught from a young age. Alongside the dance, I learned to create and wear traditional accessories using forest materials, including crafting bracelets and the [koteka]. The [oksang] dance is reserved for special occasions and traditional events, including significant celebrations in December, and is not performed on ordinary days. I also participate in classic games with friends in the village.” (PB-401)

In my area, there are four major tribes: [ngalum], [lepki], [ketengban], and [bar], each with distinct cultural practices, especially in dance. As a member of the [ngalum] tribe, I will focus on our cultural dances, which include [oksang], [limne], [yambir], and [bar]. A key tradition for

the [ngalum] involves transitioning to adulthood, where tribal elders build a traditional house called [ap'iwol]. This serves as a quarantine space where we learn the tribe's history, customs, and skills, and where we stay for three days without leaving. The elders also perform a traditional ceremony known as [Burning Stones]. (PB-402)

In Papua, the tradition of [burning stones] involves cooking meat, sweet potatoes, and vegetables by burying them with hot stones. Additionally, there are distinct hunting traditions in the forest: [nal betanmanem] for daytime hunting, [ukol manem] for nighttime hunting, and [ukol manokner] for solo hunting. (PB-403)

In this culture, traditions include [burning stones], hunting, farming, and a unique form of greeting where the index and middle fingers are pinched together to create a distinctive sound, setting it apart from other greetings. (PB-404)

Papua's diverse ethnic groups each have unique cultures, languages, and dialects, but they share common practices. From a young age, people are taught to dance and engage with nature to foster a sense of ownership and connection to their regional culture. (PB-406)

The indigenous people of the remote areas of Papua have a unique and diverse cultural background, particularly in the region of "Pegunungan Bintang". They are taught to comprehend the local culture and traditions from a young age. Several traditions, such as dancing, hunting, and agriculture, are instilled in them. They perceive these cultural practices as inheritances passed down through generations and uphold them with great care.

First Experience in the Campus Environment

The student's first experience in the campus environment discusses the feelings, responses, impressions, or other aspects that can be narrated and expressed when first arriving on campus and participating in lectures in the physical education program. Some informants stated the following:

"Upon my first arrival, I felt shy because previously I only interacted with many Papua people, or it can be said just one tribe. However, after arriving here, I met many people from various tribes, such as Javanese, Kalimantan, Sulawesi, and many more." (PB-401)

"My first experience coming to campus and attending lectures was challenging using the Internet and, specifically, the laptop. I had never used a laptop before, so I had difficulties. I only learned about technology when I came here [to campus]." (PB-403)

"The first time coming and attending classes in physical education, I felt confused about how it should be because it is different from the daily activities in the area. Here, it's more varied, and there are many new people. However, I tried to adapt." (PB-405)

"At first, I was surprised by the teaching methods and physical activities in physical education classes because they are combined with tools I had never seen. We usually see hunting and gardening in the hinterlands, but here, there are many physical education activities that I had never tried.

Fortunately, it adds to my knowledge and understanding." (PB-407)

The first experience will elaborate on students' impressions, feelings, and responses from the remote mountains. They explained that embarrassment, confusion, awkwardness, and surprise arose when they first arrived. They were even surprised by the technology in terms of using learning devices such as laptops and the Internet. The reason is that they had limited interaction with multicultural communities and learning devices in the hinterlands, hence the need for adaptation and social learning.

Local Culture Interaction and Contemporary Curriculum

This delves into how the regional culture of Papuan students can influence their active participation in campus activities through the physical education curriculum in the program of study and whether, indeed, in this participatory process, they feel tension with their traditional values. Informants expressed it as follows:

"I'm confident in physical education because of my extensive experience with physical activities and traditional dances from my village, which involve full-body movement and community interaction. Although I'm comfortable talking with my fellow students, I find modern education challenging compared to what I'm used to in my village. I'm also worried that wearing traditional accessories, like dog teeth necklaces, might seem unusual or out of place on campus." (PB-401)

"I strive to bridge the gap between physical activities in the hinterlands and those in the city, integrating Papua's local cultures into modern practices. For instance, traditional dance movements like [oksang] could be adapted as warm-ups for sports and other activities. Additionally, values such as togetherness and cooperation, deeply rooted in our traditions, are crucial for success in team sports and collaborative endeavors." (PB-407)

"My daily life back home profoundly impacts my physical education activities here on campus. The traditions from my area, deeply intertwined with physical engagement like dancing and hunting, have instilled in me the belief that physical activity and a healthy lifestyle are absolutely essential." (PB-408)

Papuan students embed culture firmly in their hearts; they can implement cultural values taught in their hometown within a dynamic and modern environment. Values such as cooperation and mutual assistance are applied in their new environment. Various activities reflecting their culture are undertaken as a conscious effort to live an active and healthy life.

The Influence of Culture in Participating in Physical Education Programs

This entails aligning local cultural values with the physical education program in a university environment. Several informants expressed their perspectives as follows:

"Studying here [physical education], which aligns with

my regional culture, is like athletic courses, running, jumping, throwing. Because back there, I hunt, and when hunting, I need to run, throw, and jump. This also includes [oksang] dance, as I mentioned earlier. There are usually several groups of people dancing, around 4 to 20 groups if there are many people. One group consists of 4-5 people. Well, we line up and take turns." (PB-401)

"Through physical activities similar to dances, both involve movement. In sports, cooperation is taught; in the traditional house, we are also taught to collaborate, and every clan will unite. Yes, I think it is the same." (PB-402)

"Walking has become a habit or tradition there [Papua]. Just like here, I walk to go to college; there, I also walk to go to school, covering a distance of 6 km. I pass through the forest path." (PB-403)

"In the physical education program, there are some that align with traditional game courses." (PB-405)

Through the physical education program in the campus environment, the alignment of these cultural values is evident in various activities. These activities encompass the physical education program reflected in the study program courses.

Challenges in Preserving Cultural Identity

Addressing the challenges of maintaining cultural identity involves navigating physical education programs in a university environment and the holistic challenges of cultural and environmental differences. Some informants responded as follows:

"We do not forget the good habits from our region, such as being open-minded and helpful, which we can also apply here [on campus]. The community here is calm, and the challenge is adapting, adjusting." (PB-403)

"I always instill the spirit of togetherness and cooperation, as well as building good relationships with others and the environment. I highly appreciate the diversity of physical activities on campus, which enriches my knowledge and skills. The campus lifestyle tends to be more contemporary, while the inland Papua culture has more traditional characteristics." (PB-404)

"Differences in cultural perspectives and language become obstacles in establishing communication with other friends." (PB-405)

"I participate in campus activities like the cultural festival held every year, where there are many tribes and cultures, including from Papua. I also join the cultural parade." (PB-408)

Collaborative Experiences among Students

This pertains to the cooperation and interaction between Papua students or students from other ethnicities in the physical education process in a university environment and how they introduce and promote their cultural values. Informants explained the following:

"Student collaboration works well; I am part of several Papua student organizations and I am also involved in the

student association. Our culture can be introduced in collaboration with the university through cultural events, dances, or cultural festivals, using traditional accessories and clothing." (PB-402)

"For example, during group assignments, we often discuss with fellow students. We promote our culture by using bags made with threads, clothing, or other accessories during physical education classes." (PB-403)

"I usually collaborate and interact in sports groups such as gymnastics, soccer, etc. I am part of the Papua student organization, and through this organization, we can introduce the cultures of Papua." (PB-408)

"The university organizes cultural festivals, and Papua students usually participate in those activities [cultural festivals]." (PB-406)

Throughout their studies in the physical education program, inland Papua students have fostered good collaboration and interaction with other Papua students and those from different ethnic backgrounds. They actively participate in various cultural activities organized by the university to promote and introduce Papua's diverse cultures.

The Role of Physical Education

Physical education is a crucial component in the holistic development of individuals, particularly addressing the physical and mental development of inland Papua students. The following are statements from the informants:

"Throughout this period, I have truly felt the growth in physical and mental aspects of this physical education program. Each lecturer gave me opportunities to give presentations, where I had to speak and explain in front of fellow students. This has trained my mental resilience. Physically, our bodies are shaped through various physical activities outside the classroom, such as running, jumping, and physical exercises. After joining the physical education program, I have noticed and felt the improvement in my physical condition." (PB-401)

"The physical education curriculum has played a significantly positive role for me. I have learned a lot about mental aspects inside the classroom. I became an event coordinator and committee member, contributing to developing my academic mindset. Physically, participating in the physical education learning process, both intracurricular and extracurricular, has trained various physical aspects of my body." (PB-402)

"It plays a crucial role because activities in our region [Papua] always involve physical engagement. This field [physical education] has been instrumental in my physical growth and learning about sciences related to physical activities. Mentally, I rarely spoke during junior and senior high school because I feared the teachers who often scolded and hit us. However, perhaps it is better now because several teachers from outside Papua joined through government programs. Here [on campus], we can discuss and talk to our lecturers, and we are allowed to train our mental resilience effectively." (PB-403)

"The subjects in the physical education program at the

campus, such as physical exercises and games, have helped me understand and practice exercises to enhance physical fitness." (PB-404)

"Through enjoyable physical education learning, we can play and learn simultaneously, benefiting both our physical and mental well-being." (PB-405)

"Physical exercises, through training and games, can bring joy and happiness, maintaining the health of our mental well-being." (PB-407)

Physical education plays a crucial and pivotal role in contributing to students' physical and mental development. It extends beyond the physical and mental realms, encompassing a holistic approach. With physical education, inland Papua students can adapt effectively by integrating cultural values into their education.

Positive Experiences and Challenges

This discusses positive experiences and challenges encountered during the education process in the Physical Education program within the university environment. The informants express their responses as follows:

"I could participate in committees and gain experience in physical education organizations. My challenge during my studies in the Physical Education program was struggling with every assignment, including language. I still find it difficult. Many scientific terms and languages are unclear to me, especially English, as I have never learned it. There were no English teachers, and mathematics was also challenging. In the hinterlands, there were no mathematics teachers. Therefore, we face difficulties." (PB-402)

"In the hinterlands, I was never taught to play basketball, athletics, field tennis, table tennis, and so on. Here on campus, I can learn many new things through physical education." (PB-403)

"I got to know sports and physical activities that I had never done before." (PB-404)

"There are difficulties in communication; for example, there are terms I do not quite understand; this can be a barrier." (PB-405)

"Through the education in this Physical Education program, I can meet many people and interact with students from various regions and cultural backgrounds." (PB-407)

"My challenge is adapting to the environment and friends because it is indeed a new environment different from what I am used to." (PB-408)

Positive experiences and challenges serve as indicators of a student's success in undergoing the physical education process in a university setting. Inland Papua students gain positive experiences in various fields of knowledge they have never encountered before, such as specific sports disciplines and other subjects outside sports. Since they have not yet experienced these, it becomes a challenge for Papua students to quickly adapt and intensify their learning efforts.

Cultural Identity Reflection

This addresses whether there are differences or influences on the growth of cultural identity understanding

while undergoing physical education in college. Informants express the following:

"I can gain new knowledge about cultural diversity; I can see, and my eyes are open to uniqueness and adaptation. I wear clothes suitable for the modern progress of campus life." (PB-404)

"Through Papua student organizations, I get closer and build good relationships with various regions on this campus. We collaborate and support each other because we all come from different places." (PB-405)

"I can understand the development of skills in physical activities and sports, and my self-confidence is increasing." (PB-407)

"The physical education program makes me aware of health. I strive to maintain a balance between my mind and body. This is important because it can preserve my cultural identity as a student from Papua." (PB-408)

Physical education has a positive impact on the growth of understanding cultural identity, demonstrating the integration of modern education with the cultural values of inland Papua students.

Cultural Integration in Physical Education

This involves suggestions or considerations for cultural integration in the physical education curriculum that can incorporate regional cultural values. Informants state the following:

There should be a cultural week in the curriculum so that each tribe can showcase its culture. Then, there should be regular discussions among students and tribes so that we all become closer. In our local language, discussions to unite our thoughts are called '[dunderparen weng pinong mai serem].'" (PB-403)

"Conducting guest lectures by inviting cultural communities to provide a deeper understanding of the material through direct experience." (PB-404)

"Creating talent and interest groups related to regional cultures, such as dance groups, traditional games, or hunting or fishing. These can help students, especially Papua students, engage in culture and prevent it from disappearing." (PB-408)

"Various local activities and games can be included in the curriculum; it turns out that our culture is included in physical activities. It turns out that in dances like [oksang] and other dances... dancing has benefits too. It means that the benefits include strengthening and conditioning the thigh muscles. Physical activities in [oksang] dances can benefit our bodies." (PB-401)

Cultural integration in physical education involves engaging cultural communities in learning and teaching the theoretical and practical aspects of cultural values that can be integrated into the curriculum. Student interest and talent groups will be crucial in a holistic and inclusive physical education curriculum.

Considering the research findings, the outcomes of this study can be summarized through an in-depth depiction of the correlation between local culture and physical education

in the campus environment, particularly in the form of regional dances and cultural activities in the inland Papua of the *Pegunungan Bintang* mountains that Papua students from the *Pegunungan Bintang* region effectively integrate their rich cultural heritage with modern education, overcoming initial challenges through physical education and active participation in university activities, which underscores the value of a holistic and inclusive learning approach. The indigenous people of the *Pegunungan Bintang* region in Papua have a rich cultural heritage centered on traditions like dancing, hunting, and agriculture, which are deeply ingrained from a young age. When transitioning to university life, Papua students initially face challenges due to limited exposure to multicultural environments and modern technologies. Despite these challenges, they successfully integrate their cultural values into their new academic setting, actively participating in university activities that reflect their heritage. Physical education plays a crucial role in their development, helping them adapt while maintaining their cultural identity. This integration of traditional values with modern education highlights the importance of a holistic and inclusive approach to learning.

Based on the results of the study above, to ensure optimal educational outcomes for students in remote Papua, a holistic and inclusive educational approach is needed that integrates local cultural values into the physical education curriculum. This includes recognizing and appreciating the uniqueness of Papuan culture, such as dance traditions, traditional games, and involvement in nature, which are naturally part of their daily lives. In addition, efforts are needed to address the adaptation challenges faced by students, such as difficulties in using technology and language, as well as cultural differences with a more diverse campus environment.

Discussion

The first experiences of Papuan students in the campus environment reflect significant adaptation challenges due to cultural and social differences. In addition, they face social and emotional pressures when interacting with peers from different ethnicities and cultures, often leading to awkwardness and isolation. Nevertheless, cultural identity remains vital in this adaptation process, Papuan students usually strive to maintain their values and traditions amidst the demands of a different academic environment (Irab et al., 2024). Integration efforts such as utilizing traditional dance movements in physical activities or implementing the value of cooperation in group projects show that cultural identity can be a source of strength (Calixto et al., 2024). This statement is also supported by research results which explain that young people in the United States are involved in traditional Karen dance to maintain social involvement with their community and find strength in maintaining their cultural identity. (Smith, 2018). However, without the support of an inclusive academic environment and programs that support diversity, the risk of increased anxiety and mental stress can threaten their psychological well-being (Lorca et al., 2023; Gibelli et al., 2014).

The Oksang dance, an integral part of Papuan cultural heritage, functions as a form of artistic expression and a physical exercise that involves the whole body (Ismail et al., 2022). Therefore, this dance can be integrated into the physical education curriculum as a warm-up before other sports activities. In addition, traditional activities such as burning stones also offer values of community and solidarity that can be applied in team sports activities. In this tradition, community members work together in all stages, from collecting food ingredients to preparing hot stones and cooking them. This moment is an opportunity for the community to gather, share stories, and strengthen social bonds between them. Stone burning also reflects mutual cooperation and a sense of helping each other, where everyone, both young and old, contributes to the process. (Tabuni, 2023). However, integrating local culture into formal education faces challenges, including compliance with national curriculum standards and training educators to understand and implement these cultural elements appropriately.

Cultural integration in the physical education curriculum in higher education can serve as an essential bridge between local traditions and modern educational practices (Kalashnyk & Terentieva, 2023; Tolgfors, 2020). Papuan students have shown that traditional physical activities, such as traditional dances and games, have many similarities with modern sports activities, both in terms of movement and the values they contain, such as cooperation and togetherness. Applying local cultural elements in physical education enriches the curriculum and strengthens the sense of identity and cultural pride among students (Flory & McCaughtry, 2011; Pill et al., 2022). However, this integration effort requires a careful and sensitive approach, including involving local cultural communities and creating space for dialogue between tradition and innovation. By promoting active involvement in cultural activities, such as cultural weeks or guest lectures by cultural figures, students can better understand and appreciate cultural diversity while strengthening the connection between their cultural experiences and academic learning (J.-S. Lee & Bowen, 2006; Omeri et al., 2003). The main challenge in this integration is to ensure that local cultural elements are not only respected but also applied in relevant way in the context of physical education, thereby supporting the holistic development of students physically, mentally, and culturally.

Papuan students in the *Pegunungan Bintang* often struggle to maintain their cultural identity due to the stark cultural differences with the more modern and multicultural campus environment. Language barriers and differences in cultural perceptions can create social distance between students from different backgrounds (Nguyen & Hamid, 2019). This challenge is compounded by stereotypes and prejudices that sometimes arise from their peers, which can reduce self-confidence and reinforce feelings of alienation.

However, opportunities to maintain and promote cultural identity can be strengthened through specific

initiatives, such as participation and campus cultural events (Dewilde et al., 2021). These initiatives not only provide a platform for students to share and celebrate their culture but also serve as a means to educate the broader campus community about the richness and diversity of Papuan culture. These programs can help overcome stereotypes and increase intercultural understanding while building solidarity among Papuan students and the rest of the campus community.

In addition, physical education itself offers a space to explore cultural identity through physical activities with artistic elements, such as traditional dances and traditional games, which can be integrated into the curriculum (Hartanto et al., 2021; Mattsson & Lundvall, 2015). By supporting these activities, universities can help Papuan students feel their culture is valued and recognized academically. To maintain cultural identity in a diverse environment, collaborative and structured efforts are needed from all parties, including students, lecturers, and institutions, to create an inclusive environment that respects cultural diversity (Alt & Raichel, 2022; Bunce, 2021; Gopalkrishnan, 2019).

Analysis of the influence of physical education on the development of the cultural identity of Papuan students shows that physical education not only contributes to their physical and mental growth but also plays a crucial role in forming and preserving cultural identity. Physical education that involves traditional physical activities, such as traditional dances and local games, allows Papuan students to continue connecting their academic experiences with their cultural heritage, strengthening their sense of identity and pride in their culture of origin. Physical activities relevant to their traditions allow one to celebrate and maintain local culture while adapting to the new higher education environment.

Furthermore, involvement in physical education often promotes cultural values such as cooperation and community strength, which are at the heart of many traditional Papuan practices. By integrating elements of local culture into the physical education curriculum, students can experience and appreciate the balance between modernity and tradition and apply cultural values in a broader context (Guo, 2019; KurlishChuk & Aleksieieva, 2022).

However, for physical education to effectively serve as a tool for preserving cultural identity, there needs to be support from institutional policies and practices that support the integration of culture into the curriculum (Hansen, 2014; Vasquez et al., 2022). With a planned approach and consistent support, physical education can serve as a bridge between tradition and innovation, facilitating the holistic development of Papuan students and supporting the preservation of their cultural identity in higher education.

In this study, several limitations must be considered to understand the findings more accurately. First, the focus of the survey of Papuan students from *Pegunungan Bintang*

Regency limits the generalizability of the results to a broader population of Papuan students or from other remote areas. Cultural diversity in different regions in Papua may differ, so the findings only partially represent all Papuan students. Second, data collection methods, including observation, interviews, field notes, and cultural documentation, are potentially subject to subjective bias, which may affect the accuracy of the information obtained. The personal perceptions of informants may influence interviews, and observations may not cover all aspects of students' lives. Third, this study did not fully consider the influence of external factors, such as institutional, educational policies and campus social dynamics, which may affect students' cultural adaptation and integration. Fourth, time and resource constraints limited the scope of the study.

Conclusion

The conclusion of this study explains that Papuan *Pegunungan Bintang* students from the interior experience significant challenges in adapting to a multicultural and modern campus environment. The findings indicate that although these students have the potential to integrate their local culture in the context of physical education, they also need help maintaining their cultural identity in a new and modern environment. Integrating Papuan cultural values into the physical education curriculum can increase engagement and learning effectiveness but requires a sensitive and inclusive approach. This study underscores the importance of educational institutions' support in creating an environment that supports cultural diversity and facilitates a smoother transition for students from the interior to maintain their cultural identity while adapting to the academic and social demands of the college environment.

References

- Alt, D., & Raichel, N. (2022). Precursors of college students' attitudes towards cross-cultural collaboration: the role of group-learning activity design and openness to diversity. *Journal of Further and Higher Education*, 46(6), 737–752. <https://doi.org/10.1080/0309877X.2021.2002280>
- Bunce, J. A. (2021). Cultural diversity in unequal societies sustained through cross-cultural competence and identity valuation. *Humanities and Social Sciences Communications*, 8(1), 238. <https://doi.org/10.1057/s41599-021-00916-5>
- Chen, C., & Gao, X. (2022). Construction of 3D Model of College Public Physical Education Class Based on Text Mining Model. *Wireless Communications and Mobile Computing*, 2022, 1–7. <https://doi.org/10.1155/2022/2490960>
- Calixto, S. E. M., Paucar, O. M., Maridueña, A. M. B., & Alvarado, E. V. (2024). Los juegos tradicionales como estrategia pedagógica para el fortalecimiento de valores culturales en la comunidad (Traditional games as a pedagogical strategy for the strengthening of cultural values in the community). *Retos: nuevas tendencias en educación física, deporte y recreación*, 57, 859-865.

- <https://doi.org/10.47197/retos.v57.107996>
- Dabamona, S. A., Cater, C., Cave, J., & Low, T. (2021). Cultural identity through an educational school trip: Voices of native Papuan students. *Tourism Management Perspectives*, 38(April), 100807. <https://doi.org/10.1016/j.tmp.2021.100807>
- Dewilde, J., Kjørven, O. K., & Skrefsrud, T.-A. (2021). Multicultural school festivals as a creative space for identity construction – the perspective of minority parents. *Intercultural Education*, 32(2), 212–229. <https://doi.org/10.1080/14675986.2020.1851173>
- DiCicco-Bloom, B., & Crabtree, B. F. (2006). The qualitative research interview. *Medical Education*, 40(4), 314–321. <https://doi.org/10.1111/j.1365-2929.2006.02418.x>
- Ejimabo, N. O. (2015). The Effective Research Process: Unlocking the Advantages of Ethnographic Strategies in the Qualitative Research Methods. *European Scientific Journal*, 11(23), 1857–7881.
- Flory, S. B., & McCaughtry, N. (2011). Culturally Relevant Physical Education in Urban Schools. *Research Quarterly for Exercise and Sport*, 82(1), 49–60. <https://doi.org/10.1080/02701367.2011.10599721>
- Gibelli, G., Grava de Moraes, M., Alves Teodoro, M., & Lopes Verardi, C. E. (2024). Levels of physical activity, physical and psychological well-being of university students, during the COVID-19 pandemic. *Retos: nuevas tendencias en educación física, deporte y recreación*, 54, 180–187. <https://doi.org/10.47197/retos.v54.100951>
- Gopalkrishnan, N. (2019). Cultural Competence and Beyond: Working Across Cultures in Culturally Dynamic Partnerships. *The International Journal of Community and Social Development*, 1(1), 28–41. <https://doi.org/10.1177/2516602619826712>
- Guo, X. (2019). Discussion On the Application of Traditional Culture in Physical Education of Primary and Secondary Schools. *Proceedings of the 2019 International Conference on Advanced Education and Social Science Research (ICAESSR 2019)*. <https://doi.org/10.2991/icaessr-19.2019.21>
- Hansen, K. (2014). The Importance of Ethnic Cultural Competency in Physical Education. *Strategies*, 27(3), 12–16. <https://doi.org/10.1080/08924562.2014.900462>
- Haridian, M. R., Nurcahyono, O. H., & Pranawa, S. (2019). Strategi Adaptasi Mahasiswa Asal Papua di Universitas Sebelas Maret. *Indonesian Journal of Sociology, Education, and Development*, 1(2), 152–159. <https://doi.org/10.52483/ijsed.v1i2.14>
- Hartanto, D., Kusmaedi, N., Mamun, A., & Abduljabar, B. (2021). Integrating Social Skills in Traditional Games with Physical Education Interventions. *International Journal of Human Movement and Sports Sciences*, 9(5), 921–928. <https://doi.org/10.13189/saj.2021.090513>
- Hillen, S. A. (2019). The impact of local communities on the school development - A case study examining expectations and inclusion on a systemic level. *International Journal of Learning, Teaching and Educational Research*, 18(2), 13–28. <https://doi.org/10.26803/ijlter.18.2.2>
- Howley, D., Dyson, B., Baek, S., Fowler, J., & Shen, Y. (2022). Opening up Neat New Things: Exploring Understandings and Experiences of Social and Emotional Learning and Meaningful Physical Education Utilizing Democratic and Reflective Pedagogies. *International Journal of Environmental Research and Public Health*, 19(18), 1–17. <https://doi.org/10.3390/ijerph191811229>
- Huberman, A. M., & Miles, M. B. (1983). Drawing valid meaning from qualitative data: Some techniques of data reduction and display. *Quality & Quantity*, 17(4), 281–339. <https://doi.org/10.1007/BF00167541>
- Irab, S. P., Flassy, M., Zainuri, A., Sinaga, E., Hidayat, R. R., Wandik, Y., & Putra, M. F. P. (2024). Determinants of nutritional status, students' learning achievement and physical activity: a cross sectional study in Jayapura City, Papua, Indonesia. *Retos: nuevas tendencias en educación física, deporte y recreación*, 58, 485–494. <https://doi.org/10.47197/retos.v58.107422>
- Ismail, A., Munsil, H., & Hijjang, P. (2022). Potensi Daya Tarik Wisata Alam dan Budaya di Oksibil Kabupaten Pegunungan Bintang. *CENDERAWASIH: Jurnal Antropologi Papua*, 3(1), 1–17. <https://doi.org/10.31957/jap.v3i1.2272>
- Kalashnyk, L., & Terentieva, N. (2023). Cross-cultural component in the training of future teachers in the China High School (example of physical education and dance teachers). *Scientific Journal of National Pedagogical Dragomanov University. Series 15. Scientific and Pedagogical Problems of Physical Culture (Physical Culture and Sports)*, 3(162), 160–166. [https://doi.org/10.31392/NPU-nc.series15.2023.3K\(162\).32](https://doi.org/10.31392/NPU-nc.series15.2023.3K(162).32)
- Koekoek, J., & van Hilvoorde, I. (2018). *Digital Technology in Physical Education* (J. Koekoek & I. van Hilvoorde, Eds.). Routledge. <https://doi.org/10.4324/9780203704011>
- KurlishChuk, I., & Aleksieieva, O. (2022). Cultural Competence Formation of Secondary School Students by the Means of Physical Education. *Bulletin of Luhansk Taras Shevchenko National University*, 3 (351), 127–135. [https://doi.org/10.12958/2227-2844-2022-3\(351\)-127-135](https://doi.org/10.12958/2227-2844-2022-3(351)-127-135)
- Lee, J., Song, H. D., & Hong, A. J. (2019). Exploring factors, and indicators for measuring students' sustainable engagement in e-learning. *Sustainability (Switzerland)*, 11(4), 1–12. <https://doi.org/10.3390/su11040985>
- Lee, J.-S., & Bowen, N. K. (2006). Parent Involvement, Cultural Capital, and the Achievement Gap Among Elementary School Children. *American Educational Research Journal*, 43(2), 193–218. <https://doi.org/10.3102/00028312043002193>
- Lorca, M. M., Baños, M. C. Z., Calvo, S. M., Romo, R. A., & Lorca, A. M. (2023). Mental Health, affect and emotions in Spanish university students of Health and Social Sciences. *Retos: nuevas tendencias en educación física, deporte y recreación*, (49), 163–173. <https://doi.org/10.47197/retos.v49.97652>
- Mattsson, T., & Lundvall, S. (2015). The position of dance in physical education. *Sport, Education and Society*, 20(7), 855–871. <https://doi.org/10.1080/13573322.2013.837044>
- McPhail, G. (2018). Curriculum integration in the senior secondary school: a case study in a national assessment context. *Journal of Curriculum Studies*, 50(1), 56–76. <https://doi.org/10.1080/00220272.2017.1386234>
- Miles, M., Huberman, M., & Saldaña, J. (2013). Qualitative Data Analysis: A Methods Sourcebook. In *Zeitschrift für Personalforschung* (Vol. 28).
- Minhat, H. S. (2015). an Overview on the Methods of Interviews in Qualitative Research. *International Journal of Public Health and Clinical Sciences*, 2(1), 2289–7577.
- Monaro, S., Gullick, J., & West, S. (2022). Qualitative Data Analysis for Health Research: A Step-by-Step Example of Phenomenological Interpretation. *The Qualitative Report*.

- <https://doi.org/10.46743/2160-3715/2022.5249>
- Nguyen, T. T. T., & Hamid, M. O. (2019). Language choice, identity and social distance: Ethnic minority students in Vietnam. *Applied Linguistics Review*, 10(2), 137–161. <https://doi.org/10.1515/applirev-2017-0037>
- Omeri, A., Malcolm, P., Ahern, M., & Wellington, B. (2003). Meeting the challenges of cultural diversity in the academic setting. *Nurse Education in Practice*, 3(1), 5–22. [https://doi.org/10.1016/S1471-5953\(02\)00026-4](https://doi.org/10.1016/S1471-5953(02)00026-4)
- Otravenko, O., Dovgan, N., Gancheva, V., & Goncharenko, V. (2022). The Latest Technologies for Teaching Physical Education to Students in the Context of Global Change and Current Challenges. *Bulletin of Luhansk Taras Shevchenko National University*, 3 (351), 6–20. [https://doi.org/10.12958/2227-2844-2022-3\(351\)-6-20](https://doi.org/10.12958/2227-2844-2022-3(351)-6-20)
- Pill, S., Evans, J. R., Williams, J., Davies, M. J., & Kirk, M. -A. (2022). Conceptualising games and sport teaching in physical education as a culturally responsive curriculum and pedagogy. *Sport, Education and Society*, 27(9), 1005–1019. <https://doi.org/10.1080/13573322.2021.1964461>
- Reeves, S., Peller, J., Goldman, J., & Kitto, S. (2013). Ethnography in qualitative educational research: AMEE Guide No. 80. *Medical Teacher*, 35(8), 1365–1379. <https://doi.org/10.3109/0142159X.2013.804977>
- Rijali, A. (2019). ANALISIS DATA KUALITATIF. *Alhadharah: Jurnal Ilmu Dakwah*, 17(33), 81. <https://doi.org/10.18592/alhadharah.v17i33.2374>
- Sianturi, M., Chiang, C. L., & Hurit, A. A. (2018). Impact of a place-based education curriculum on indigenous teacher and students. *International Journal of Instruction*, 11(1), 311–328. <https://doi.org/10.12973/iji.2018.11122a>
- Smith, Y. J. (2018). Traditional Dance as a Vehicle for Identity Construction and Social Engagement after Forced Migration. *Societies*, 8(3), 67. <https://doi.org/10.3390/soc8030067>
- Sulelino, R., Chen, Y., & Henning, M. (2021). Exploring Papuan medical students' learning experiences whilst studying in Indonesia. *Australian Journal of Indigenous Education*, 50(2), 368–376. <https://doi.org/10.1017/jie.2020.7>
- Sutherland, S., & Legge, M. (2016). The possibilities of “doing” outdoor and/or adventure education in physical education/teacher education. *Journal of Teaching in Physical Education*, 35(4), 299–312. <https://doi.org/10.1123/jtpe.2016-0161>
- Tabuni, A. N. (2023). Nilai dan Fungsi Budaya Bakar Batu Dalam Relasi Lintas Suku di Pegunungan Tengah Papua. *Ganaya : Jurnal Ilmu Sosial Dan Humaniora*, 6(1), 171–185. <https://doi.org/10.37329/ganaya.v6i1.2210>
- Tolgfors, B. (2020). Promoting integration through physical education (?). *Sport, Education and Society*, 25(9), 1029–1042. <https://doi.org/10.1080/13573322.2019.1687442>
- Vasquez, M., Gaudreault, K., & Flory, S. B. (2022). Strategies to Support and Deliver Culturally Relevant Physical Education. *Strategies*, 35(5), 3–7. <https://doi.org/10.1080/08924562.2022.2100538>
- Wang, C., & Xu, S. (2022). Construction of the Evaluation Index System of Physical Education Teaching in Colleges and Universities Based on Scientific Knowledge Graph. *Mobile Information Systems*, 2022. <https://doi.org/10.1155/2022/4225081>
- Yao, J. (2023). Development and Application of Modern Educational Technology in Physical Education: Trends, Challenges and Recommendations. *International Journal of Education and Humanities*, 10(3), 129–133. <https://doi.org/10.54097/ijeh.v10i3.12240>
- Yoda, I. K., Festiawan, R., Ihsan, N., & Okilanda, A. (2024). Effectiveness of motor learning model based on local wisdom in improving fundamental skills. *Retos: nuevas tendencias en educación física, deporte y recreación* 57, 881–886. <https://doi.org/10.47197/retos.v57.106807>

Datos de los/as autores/as y traductor/a:

Cahyo Wibowo	cahyo.wibowo@uksw.edu	Autor/a
Yahya Eko Nopiyanto	yahyaekonopiyanto@gmail.com	Autor/a
Priska Lydia Sulistyawati Pulungan	priska.pulungan@uksw.edu	Autor/a
Dennys Christovel Dese	dennys.christovel@uksw.edu	Autor/a
Angkit Kinasih	angkit.kinasih@uksw.edu	Autor/a
Ipa Sari Kardi	ipasari@fik.uncen.ac.id	Autor/a
Ibrahim	ibrahimibe616@gmail.com	Autor/a
Silvi Aryanti	silviaryanti@fkip.unsri.ac.id	Autor/a
Bayu Insanistyoto	bayuinsanistyoto@unib.ac.id	Autor/a
Ira Maisarah	iramaisarah@unib.ac.id	Traductor/a