

Strengthening Civic Competence Through The Tanggomo Digital Repository In Paguyaman Pantai District, Boalemo Regency

Mais Nurdin^{1*}, Rasid Yunus², Sastro M. Wantu³

^{1,2,3}Pancasila and Civic Education Study Program, Pascasarjana,
Universitas Negeri Gorontalo, Indonesia

* Corresponding author:

Email: maisnurdinppkn@mahasiswa.ung.ac.id

Abstract.

Civic Education plays a strategic role in shaping citizens who are intelligent, principled, and responsible. One source of civic values rooted in the local wisdom of the Gorontalo community is the Tanggomo oral literary tradition. However, this tradition has become increasingly marginalized as a result of globalization, changing communication patterns, and the dominance of digital media. This study aims to describe the strengthening of civic competence through the Tanggomo digital repository, as well as the role of the digital repository in preserving the local culture of the Tanggomo oral literary tradition in Paguyaman Pantai District, Boalemo Regency. The study employed a descriptive qualitative approach using observation, interviews, and documentation involving the district head, customary leaders, teachers, students, community members, and youth, and the data were analyzed through data reduction, data display, and conclusion drawing. The results show that the strengthening of civic competence through the Tanggomo digital repository is realized in three aspects: civic knowledge, in which Tanggomo serves as a source of knowledge about norms, customs, history, and local identity; civic skills, namely the community's ability to interpret, communicate, and reflect on cultural messages; and civic disposition, in the form of instilling attitudes of responsibility, social care, and respect for custom. The role of the digital repository, in turn, encompasses strengthening cultural meaning, expanding cultural transmission, and protecting cultural values. The digital repository proves to be a bridge between the preservation of local culture and the strengthening of civic competence in the digital era, and at the same time an adaptive strategy for maintaining the continuity of the Tanggomo tradition across generations.

Keywords: Civic Competence; Digital Repository; Local Wisdom and Civic Education; Tanggomo.

I. INTRODUCTION

Civic Education occupies a highly important position because it functions as a means of nurturing citizens who are intelligent, responsible, and principled. This education is concerned not only with an understanding of the state, the constitution, democracy, and the law, but also with the formation of social awareness, concern for communal life, and readiness to participate in the public sphere. Civic Education is not oriented solely toward the mastery of concepts, but also toward strengthening the competence of citizens in facing social dynamics [1].

Civic Education has a strategic role because it serves as the primary means of shaping citizens who are intellectually intelligent, morally strong in character, and possessed of a high sense of social and national responsibility. The intelligence referred to here is not merely related to the conceptual mastery of civic knowledge, but also encompasses the capacity to think critically, rationally, and reflectively in responding to various problems of communal and national life. In addition, Civic Education functions to instill character values such as honesty, discipline, tolerance, and concern for the common good, which constitute an essential foundation for building responsible civic behavior [2].

Juridically, Law Number 20 of 2003 on the National Education System affirms that education is organized to shape citizens so that they develop into human beings who believe in and are devoted to God Almighty, are of noble character, possess intellectual and social skills, and are able to take responsibility as citizens. In this context, local culture is regarded as a source of values that supports the attainment of educational goals because it contains moral, social, and wisdom values that grow out of the life of the community. By integrating local culture into the educational process, the formation of civic character can proceed in a contextual and meaningful manner, so that national values and civic responsibility are instilled more strongly and sustainably.

The strengthening of culture as a basis for character formation also finds its foundation in Law Number 5 of 2017 on the Advancement of Culture, which affirms that culture has an important function as a means of shaping national character. Culture is understood not only as a legacy of the past, but also as a source of values and a guide in building the attitudes, behavior, and identity of the nation. Through culture, noble values such as mutual cooperation, tolerance, solidarity, and a sense of nationhood can be sustainably instilled in the community, particularly the younger generation, so that the advancement of culture becomes an integral part of efforts to build a nation of character that is able to face the challenges of social change.

The local culture of the Gorontalo community is highly diverse and rich in civic values, one of which is the Tanggomo oral literary tradition. Tanggomo is an item of intangible cultural heritage that contains historical, moral, communal, and local-wisdom values passed down from generation to generation. These values are aligned with civic principles such as social responsibility, solidarity, honesty, and respect for social norms. However, the existence of this oral tradition has become increasingly marginalized as the community's communication patterns shift toward digital media.

In this context, the existence of the Tanggomo tradition has strong relevance to efforts to strengthen civic character. Adapting the Tanggomo oral tradition becomes important, particularly amid the currents of modernization and globalization that have the potential to erode local values. If the Tanggomo oral tradition is maintained and integrated into educational spaces and social life, it can serve as an effective medium for shaping the collective awareness of the community. Values such as honesty, mutual cooperation, social care, and adherence to norms indirectly shape civic behavior that is consistent with the principles of national and civic life.

The Tanggomo oral tradition plays an important role in strengthening the civic competence of the community because it functions not only as cultural heritage but also as a medium of values education that is living and contextual. Through the narratives it conveys, Tanggomo is able to instill an understanding of norms, responsibility, and the relationships among individuals in communal life. In Branson's study, civic competence encompasses three main components, namely civic knowledge, civic skills, and civic disposition [3].

In the aspect of civic knowledge, Tanggomo serves as a medium for conveying knowledge about social values, local history, and the norms that apply within the community. The stories it conveys often contain reflections on the relationships among individuals, one's role within the community, and the importance of maintaining social harmony, thereby providing a knowledge base for the community to understand its position and responsibilities. In the aspect of civic skills, Tanggomo encourages the community to develop the ability to think critically, communicate, and participate in social life through the process of understanding and interpreting the messages implied in its verses.

As for the aspect of civic disposition, Tanggomo contributes to the formation of the attitudes and character of citizens grounded in noble values. The moral messages contained within it instill attitudes of responsibility, concern for others, and commitment to social norms and rules. Thus, the connection between the Tanggomo tradition and civic competence lies in its capacity as a cultural medium that integrates civic values, knowledge, and skills. The adaptation and preservation of Tanggomo in the Paguyaman Pantai community is not merely an effort to safeguard cultural identity, but also a relevant strategy for building the quality of citizenship in the modern era.

However, the reality shows that the Paguyaman Pantai community has begun to experience a shift over time, as many residents are starting to forget the Tanggomo tradition. This condition is influenced by the current of globalization and the increasing use of digital technology, which has altered patterns of social interaction and the ways the community obtains information. This change has led to a decline in the cultural spaces where Tanggomo was customarily practiced, such as customary activities, community gatherings, and family events, so that the process of transmitting values, which previously occurred naturally, has become hindered.

The civic skills that should be built through the habits of dialogue, listening, understanding the viewpoints of others, and managing social life in a participatory way also become less honed. This condition can contribute to the community's low capacity to respond to shared problems rationally and responsibly,

such as being less active in social discussions, less trained in expressing opinions politely and argumentatively, and less encouraged to become involved in activities concerning the common good. Thus, the weakening of Tanggomo also has an impact on the weakening of the formation of civic social skills, which are greatly needed in a democratic life.

The same applies to the strengthening of civic disposition, which encompasses responsibility, concern for others, respect for norms, commitment to togetherness, willingness to participate, and sensitivity to the common good. These values are not born instantly, but are formed through a long, repeated social process embedded in everyday life. If Tanggomo is regarded merely as a cultural symbol without being genuinely brought to life, its function in forming civic attitudes will grow ever weaker, so that the community not only becomes distanced from its ancestral heritage, but also loses the effectiveness of the process of forming social character rooted in its own culture.

In the context of local communities, weak civic skills will be evident in the limited capacity of citizens to read social problems deeply, to resolve problems through healthy communication, and to participate consciously in community activities. In fact, a community that possesses good civic skills should be able to cooperate, appreciate differences, take part in deliberation, and contribute to efforts to maintain social order. The Tanggomo tradition can in fact serve as one means of cultivating civic skills, because within it there are elements of the communication of values, learning from experience, and the strengthening of social relationships.

Based on the foregoing description, research on the strengthening of civic competence through the Tanggomo digital repository in Paguyaman Pantai District, Boalemo Regency, makes a significant contribution to the development of civic studies, particularly in integrating the values of local wisdom into the framework of civic education. This study focuses not only on preserving the Tanggomo tradition as cultural heritage, but also on positioning it as a relevant and contextual learning resource for building the quality of citizens.

II. METHODS

This study was conducted in Paguyaman Pantai District, Boalemo Regency, Gorontalo Province. It employed a qualitative method because the problem under investigation is a social issue that is descriptive in nature. Qualitative research is an approach that reveals a particular social situation by describing it accurately, constructed through words, and based on relevant data collection and analysis techniques obtained from a natural setting [4]. Bogdan and Taylor, as cited in Rustanto, define qualitative research as research that produces descriptive data in the form of written or spoken words from people and observable behavior [5]. Therefore, the data in this study are descriptive data in the form of words and do not emphasize particular numbers or quantities.

The use of this method aims to reveal and explain the meaning of existing events. The qualitative method is used to obtain in-depth data, namely data that contain meaning as the value behind the data that appear on the surface [6]. In this study, the researcher acts as the data collector and at the same time as an active instrument in the effort to gather data in the field, while other instruments in the form of aids and documents function as supporting instruments to reinforce the validity of the research findings. The researcher's direct presence in the field becomes the benchmark of success in understanding the case under study, so that the researcher's active involvement with informants and other data sources is absolutely necessary.

Data in qualitative research are related not only to words, but also encompass everything obtained from what is seen, heard, and observed. Thus, the data may take the form of field notes from observation, interview descriptions, personal notes, photographs, experiences, and other documents obtained through observation of and interviews with informants [7].

The data sources in this study are divided into two mutually supporting parts, namely primary data and secondary data. Primary data are data sources that directly provide data to the researcher, whereas secondary data are data sources that provide data to the researcher indirectly [4], [6]. Primary data were obtained directly from their original sources through interviews and observation, which in this study consisted of the

District Head (Camat) of Paguyaman Pantai, customary leaders, teachers, students, community members, and youth. Secondary data were obtained through intermediary media in the form of books, archives, and journal literature related to the research, collected through library visits and literature searches.

Data collection techniques constitute the most essential step in research because the main aim of research is to obtain data that meet the established standards [6]. In qualitative research, data collection is carried out in a natural setting with primary data sources, and the techniques emphasize observation, in-depth interviews, and documentation. Observation was conducted by going directly to the site to observe the behavior and activities under study, then recording and documenting the process. Interviews in this study involved the District Head of Paguyaman Pantai (1 person), customary leaders (2 people), teachers (3 people), students (4 people), community members (4 people), and youth (4 people). Documentation was carried out through the taking of images to reinforce the research findings.

Data analysis was carried out to obtain the meaning contained in the data so that its interpretation is not merely descriptive [4]. Qualitative data analysis is inductive, namely analysis based on the data obtained, which are then developed into particular relational patterns or hypotheses [6]. The process of data analysis in this study was carried out through three main stages, namely data reduction, data display, and conclusion drawing or verification.

III. RESULT AND DISCUSSION

The results and discussion present the data obtained through the process of gathering information in the field, arranged systematically in accordance with the focus and subfocus of the research. The findings of this study are classified into two main foci, namely (1) the strengthening of civic competence through the Tanggomo digital repository in Paguyaman Pantai District, and (2) the role of the digital repository in the local culture of the Tanggomo oral literature. These two foci are elaborated in order to reveal the relationship among the preservation of local culture, the use of digital technology, and the strengthening of the community's civic competence. Within this framework, the digital repository is understood not merely as a process of storing culture in digital media, but is positioned as an educational space that connects cultural knowledge, social skills, and the formation of civic character.

Findings in Paguyaman Pantai District reveal a concern about the weakening of the practice of the Tanggomo tradition in the social life of the community. Tanggomo is no longer frequently performed in customary activities, school activities, or social agendas as it was in the past, so that the community's knowledge of this tradition, particularly among the younger generation, is increasingly limited. Part of the younger generation is familiar only with the term Tanggomo, but does not yet deeply understand its form of delivery, the content of its verses, its cultural meaning, or the social values contained within it. It is precisely this condition that makes the digital repository relevant as a strategy for both strengthening and preservation.

Strengthening Civic Competence through the Tanggomo Digital Repository

Civic knowledge. The research findings show that the Tanggomo tradition holds an important position as a source of civic knowledge rooted in the local culture of the Gorontalo community. Tanggomo is understood not only as a form of oral literature or an expression of the spoken arts, but also as a cultural medium that preserves social, historical, moral, and educational values closely tied to the life of the community. The values it contains provide an understanding of local history, customs, social norms, the ethics of interaction, cultural identity, and the responsibility of the individual as part of the community. Through the messages it conveys, the community can once again become acquainted with the heritage of values that shapes ways of thinking, behaving, and acting in communal life.

The Tanggomo tradition currently faces the challenges of the changing times, particularly the declining number of narrators, the weakening of spaces for cultural performance, and the low interest of the younger generation in local heritage. In safeguarding this tradition, the digital repository serves as a medium for storing, managing, and disseminating cultural knowledge so that Tanggomo not only survives as a limited collective memory, but can be accessed anew by the wider community. Through the digital repository, the values within Tanggomo can be compiled in various forms, such as text, audio, video, transcription, translation, and explanations concerning the social and cultural context that underlies it.

Tanggomo is not only passed down from generation to generation, but also has a strategic function as a medium for strengthening the community's civic knowledge. Through the verses it contains, the community gains an understanding of the values of communal life, social norms, responsibility, the ethics of social conduct, and an awareness of the cultural identity embedded in the life of the Gorontalo community. The content of these messages demonstrates that Tanggomo is present not merely as a cultural expression or a traditional spoken art, but can also be used as an educationally valuable learning resource for building civic insight, so that its existence is relevant to strengthening the community's understanding of its role, position, and responsibilities as part of the social community.

The discussion of civic knowledge essentially rests on citizens' knowledge of values, norms, rights, obligations, democracy, law, social identity, and responsibility in communal life. Civic knowledge becomes an important foundation for citizens to understand their position as part of the political and social community [3]. Civic knowledge is related not only to formal aspects such as the constitution, the system of government, the principles of democracy, and rights and obligations, but is also formed through social experience, cultural practice, customary values, and the local culture that lives within the community. Civic knowledge encompasses a comprehensive understanding of the rights and obligations of citizens, the structure and functions of government, and the internalization of moral and constitutional values [1], [8], and needs to be developed continuously so that citizens are able to understand increasingly complex social, technological, and cultural change [9].

The findings of this study reveal a strong connection with studies that position Tanggomo as local-content learning material because it contains values, knowledge, and cultural messages rooted in the life of the Gorontalo community [10]. This is consistent with the view that positions Tanggomo as a spoken art with informative and educational functions, because through the narrator's ability to convey stories, experiences, and moral messages, the community gains knowledge about the values of life relevant to its social reality [11]. However, previous studies have still emphasized Tanggomo within the space of local-content learning and spoken-art performance, so that this study broadens that perspective by positioning Tanggomo as a wider source of civic knowledge through verses that carry social, moral, cultural, and civic messages in line with Branson's framework [3]. Therefore, the digitalization of Tanggomo through a digital repository becomes a strategic step so that this knowledge is not only stored in the memory of narrators, but is documented systematically and can be used as a source of civic learning.

Based on the foregoing description, the Tanggomo tradition has educational value and plays a role in the process of conveying cultural knowledge to the community. However, civic knowledge does not stop at the mastery of information; it needs to be accompanied by the ability to understand, interpret, and apply it in communal life. For this reason, the strengthening of civic knowledge through the Tanggomo digital repository needs to be accompanied by the strengthening of civic skills, so that the knowledge acquired does not remain mere rote learning, but becomes the basis for meaningful social participation.

Civic skills. The research findings show that the Tanggomo tradition plays an important role in the social capacities of the community, particularly the capacity to understand, interpret, and respond to the problems of communal life. Civic skills are understood not only as the ability to participate in public activities, but also encompass the competence to listen actively, to grasp social messages through oral tradition, to engage in dialogue politely, to express opinions that can be accounted for, to deliberate, and to read the problems of the community wisely. Through Tanggomo, the community is trained not merely to hear stories as entertainment, but also to capture the moral messages, social values, and life counsel implied in every utterance.

The Tanggomo tradition is essentially not only a medium for conveying folktales or an expression of the spoken arts, but also brings forth a space for social dialogue that contains values of counsel, criticism, moral learning, and reflection on the life of the community. In practice, the messages conveyed through Tanggomo often contain calls to maintain social relationships, to appreciate others, to resolve problems in a wise manner, and to place the common interest above personal interest. This condition shows that Tanggomo has an educational function that can help the community develop the capacity for critical and communicative thinking in communal life.

Civic skills are the ability of citizens to use knowledge to understand problems, express opinions, build communication, make decisions, and participate in social life. Civic skills encompass intellectual capacities related to the competence to analyze, interpret, evaluate, and take a position, as well as participatory capacities related to citizens' involvement in cooperation, discussion, deliberation, and social action [3]. Civic skills are highly important to possess and to apply in everyday life [12], and can be developed through local culture by means of the internalization, socialization, and enculturation of cultural values within the sphere of the family and the community [13].

Tanggomo verses generally do not merely convey a story directly, but contain counsel, social criticism, subtle insinuation, collective experience, and moral reflection on the relationships among human beings. For this reason, community members who listen to Tanggomo need to undertake a process of interpreting the messages conveyed and connecting them to their own social experience. This process demonstrates that Tanggomo can be a cultural medium that trains the capacity for critical thinking, because the listener does not merely receive the message textually, but also weighs the meaning, intent, and values behind the verses conveyed by the narrator, while at the same time cultivating social sensitivity.

Education based on local and national cultural values is an educational process capable of reflecting local and national values to learners with the aim of cultivating a sense of pride in the homeland, so that a love for the nation and its environment is born [14]. Traditional culture is also connected to the development of civic skills, particularly through the values of togetherness, kinship, and mutual cooperation that live within the social practice of the community [15]. The formation of citizenship takes place not only within the space of formal education in schools, but also through learning experiences outside school, such as the family and community organizations [16], while local cultural values such as mutual trust, the ability to cooperate, solidarity, deliberation, and mutual cooperation also contribute to shaping civic competence [17].

Local culture has a close relationship with the formation of civic competence because within it are values, norms, and social practices that shape the behavior of citizens. Local culture functions not only as the collective identity of a community, but also as a space for social learning that instills civic attitudes and skills naturally through the habits of everyday life, such as mutual trust, responsibility, the spirit of mutual cooperation, the habit of deliberation, and social solidarity. Thus, local culture can be positioned as one important foundation for shaping citizens who are knowledgeable, skilled, responsible, communicative, and possessed of social sensitivity in safeguarding communal life.

Thus, the Tanggomo digital repository can be understood as a means that opens a space for the community not merely to become a recipient of cultural information, but to become an active subject in understanding, processing, and actualizing the civic values contained within it. This finding shares similarities with studies asserting that civic competence can be strengthened through adaptive learning, the use of relevant media, direct experience, and involvement in meaningful activities [18], and that civic competence can be formed through learning experiences and the habituation of national values in everyday life [19]. Therefore, the strengthening of civic skills through Tanggomo is not confined to the space of the school, but reaches a wider social ecosystem, such as the family, customary communities, community groups, and the digital space.

Civic disposition. The research findings show that Tanggomo can strengthen the civic attitudes of the community. The values of responsibility, social care, courtesy, respect for custom, commitment to togetherness, and love for local culture are part of the messages contained in Tanggomo. Through well-managed digitalization, these values are not merely stored as an archive, but can be revived as material for reflection and the formation of the community's character, so that the Tanggomo digital repository can become a means of shaping citizens who not only know cultural values, but also possess attitudes of care and responsibility and a commitment to the continuity of local identity.

The messages contained in Tanggomo, such as responsibility, social care, respect for custom, courtesy, and togetherness, demonstrate that this tradition holds an important position in shaping the social character of the community. These values are present not only as cultural expressions passed down from generation to generation, but also reflect moral guidelines that direct the community in building social relationships that are harmonious, civilized, and responsible. Tanggomo cannot be understood merely as a medium of

traditional entertainment, because every verse conveyed contains teachings about respecting parents and customary figures, maintaining etiquette, and cultivating concern for the common good.

Civic disposition is the quality of a person, individually or collectively, in social life, encompassing responsibility, concern for others, respect for the law, a tolerant attitude, honesty, commitment to the common good, and a willingness to participate actively [3]. Civic disposition aims to shape and cultivate citizens of good character, reflected through their attitudes, values, and everyday behavior [20]. Citizens who possess civic disposition not only know what is right according to the norms, but also have the awareness to realize those values in concrete action, so that civic disposition becomes the most important element, because civic knowledge and skills will not function well without being accompanied by strong character.

The Tanggomo tradition has strong relevance to the strengthening of civic disposition because it carries moral messages directly related to social behavior, such as courtesy, respect toward parents and customary figures, togetherness, responsibility, concern for others, and appreciation of custom. These values are not conveyed rigidly, but are present through verses that contain counsel, life experience, and moral guidance, so that Tanggomo becomes a space for character formation. Local culture essentially contains a treasury of values capable of transforming into the disposition, attitudes, and character of the community [21], and carries the noble values of Pancasila that can serve as a means of building national character [22].

This finding aligns with studies that position Tanggomo as local-content material that carries not only cultural information but also moral values that shape attitudes toward custom, others, and the social environment [10], as well as a spoken art containing stories and life messages that guide the community in understanding the attitudes regarded as good in communal life [11]. This finding is also related to the view that civic competence is connected not only to knowledge but also to the formation of attitudes, care, responsibility, and civic character [18], [19]. Thus, local culture such as Tanggomo can serve to strengthen national character because the values within it are congruent with the moral principles of Pancasila, particularly the values of humanity, unity, deliberation, and social justice.

Based on the foregoing description, local culture essentially cannot be regarded merely as a symbolic legacy of the past, but also as a source for the formation of the community's character. The Tanggomo tradition has an educational function because it connects cultural values with the practice of social life, so that the community can learn about the importance of maintaining relationships among human beings, respecting customary norms, positioning oneself appropriately in communal life, and developing an attitude of care toward one's social environment. Thus, the strengthening of civic disposition through the Tanggomo digital repository does not merely safeguard cultural heritage, but also becomes part of a strategy for forming the character of citizens grounded in local wisdom.

The Role of the Digital Repository in the Local Culture of the Tanggomo Oral Literary Tradition

The role of the digital repository in the Tanggomo oral tradition is one strategy for responding to the increasingly rapid changing of the times, so that adaptation is required in order for the Tanggomo tradition not to become extinct as a result of the shifting era. The digital repository functions not only as a space for storing local culture, but also as a form of effort to safeguard and preserve local culture. The role of the digital repository can be explained through three main aspects, namely strengthening cultural meaning, expanding cultural transmission, and protecting cultural values [23].

Strengthening cultural meaning. The digital repository has an important role in strengthening cultural meaning through the application of adequate metadata and curation processes. A cultural object is not sufficiently addressed merely by being recorded, stored, or technically converted into digital form; it also needs to be accompanied by supporting information such as an explanation of the values it contains, its history, and its social function within the life of the community, so that cultural heritage is present not merely as digital data, but as a source of knowledge that is easily understood [23].

Based on the research findings, part of the community still interprets the Tanggomo tradition merely as a form of spoken art or traditional entertainment, whereas its verses contain social knowledge, moral messages, customary values, and the ethics of life. This perception arises because the community's understanding of the function and depth of the values of Tanggomo is still limited, which cannot be separated from the increasingly diminishing practice of Tanggomo in social life. For this reason, efforts are

needed to broaden the community's perspective so that Tanggomo is seen not only as an expression of the spoken arts, but also as a medium for transmitting cultural values, forming social character, and strengthening civic awareness based on local wisdom.

Through the repository, Tanggomo can be documented more fully and systematically, not only in the form of audio recordings, performance videos, or narrative text, but also accompanied by explanations concerning the performance context, the meaning of the verses, the identity of the narrator, the social setting, and the cultural values contained within it. Thus, the community sees Tanggomo not only as a cultural archive stored digitally, but also as a learning resource that helps in understanding the richness of Gorontalo's cultural meaning more deeply. The digital era can be harnessed to strengthen national identity because cultural heritage can be accessed more widely and the community's awareness of national identity can be enhanced [24].

Digitalization can support cultural preservation, improve access to education, and protect indigenous communities from digital exploitation [25], while a repository functions to provide organized access to and storage of information [26]. In relation to Tanggomo, digitalization through a repository needs to be directed not only toward broadening access to information, but also toward safeguarding local cultural heritage, so that the digital repository becomes a medium of preservation as well as a space for strengthening the meaning of Gorontalo's local culture. However, its presentation must not stop at collecting documents in digital form; the repository needs to be developed with good curatorial principles, adequate explanation, the clear use of metadata, and the involvement of stakeholders in safeguarding the authenticity of local culture.

Through a digital platform, the community gains the opportunity to access the Tanggomo tradition more widely, freely, and flexibly. The existence of digital access enables the community to study Tanggomo without always having to encounter a narrator directly, particularly under conditions in which the number of Tanggomo practitioners is increasingly diminishing and the practice of its narration is no longer frequently present in social life. This situation shows that the digital repository holds an important position as a means that helps the community become acquainted with, study, and once again understand a local culture that is beginning to experience limitations in the process of its transmission.

Expanding cultural transmission. The digital repository has an important role in supporting the process of cultural transmission because it is able to provide access services that are more open, directed, and relevant to technological development. The repository is understood not only as a means of transferring information from conventional form to digital format, but also as a medium that enables local culture to be documented, organized, and studied more easily by the wider public, so that cultural information is not only stored as an archive, but also used as a learning resource, material for study, and a medium for strengthening the community's identity [23].

The research findings show that one fundamental problem in the preservation of Tanggomo lies in the increasingly limited space for intergenerational cultural transmission. A tradition that previously lived through direct encounters, customary performances, community activities, and family interaction is now beginning to decline in intensity. The younger generation no longer has many opportunities to witness, listen to, or study Tanggomo directly from narrators or customary figures, as a result of changing communication patterns, the strong influence of digital media, the diminishing of cultural activities, and the weakening of the habit of making oral tradition part of social education.

Digital preservation has strong relevance in safeguarding the value of cultural heritage against the possibility of damage, loss, or a break in transmission, because the use of technology provides ease in rescuing cultural material through representation in various digital formats [27]. Through the repository, cultural elements that previously lived only in oral utterance, collective memory, or direct performance can be recorded, stored, and presented anew in the form of text, audio, video, and transcription. Thus, the transmission of Tanggomo no longer depends on the moment of a direct performance or on the presence of a particular narrator, but can be strengthened through a digital system that makes it easier for the community to become acquainted with and study it at any time and from various places.

Modernization becomes one major threat to the continuity of local culture, because the current of rapid social change, the strong influence of external cultures, and the dominance of digital media can cause local

culture to become increasingly marginalized if it is not balanced by an appropriate preservation strategy [28]. In this context, an alignment between cultural preservation and technological development is required so that local traditions do not weaken. The repository becomes a relevant instrument because it is able to present a digital space for safeguarding, organizing, and once again disseminating cultural knowledge in a systematic manner, while at the same time opening opportunities for transmission that is more open and inclusive through spaces of learning in schools, youth discussion forums, community activities, and cultural training.

The digital repository functions not only as a medium of information that presents the Tanggomo tradition in general, but is also designed as a space of cultural knowledge that presents a more complete account of the important elements within it. The information presented does not stop at the definition, history, or general existence of Tanggomo, but encompasses documentation of the verses in the Gorontalo language, an explanation of the meaning of each utterance, the social context of its narration, and the moral and cultural values contained within it. The presentation of structured information makes it easier for the community to understand the Tanggomo tradition more easily, in a more directed way, and more broadly, without having to depend entirely on the direct presence of a narrator.

Protecting cultural values. The role of the digital repository in protecting cultural values holds a highly important position in responding to the increasingly complex challenges of the age, particularly the current of modernization, the development of information technology, and changes in the community's way of life. The repository functions not only as a place for storing cultural data digitally, but also as a system capable of documenting, managing, organizing, and safeguarding the authenticity of local cultural heritage, so that cultural values can be recorded in various forms such as text, audio, video, transcription, and translation [23].

The research findings show that the protection of cultural values becomes increasingly urgent as the community's interest, particularly that of the younger generation, in studying the Tanggomo tradition declines, while the continuity of this tradition depends on their involvement. The diminishing number of narrators also affects the process of transmission because Tanggomo has its own distinctive characteristics in its delivery. The weakening of the Tanggomo tradition is not only a threat to the extinction of Gorontalo's cultural heritage, but also means the loss of one medium of social education that carries counsel, teachings of courtesy, respect toward parents, togetherness, responsibility, and moral guidance in building civilized social relationships.

Changes in the community's lifestyle, increasingly influenced by technology and digital media, have caused the social spaces that once served as venues for the practice of Tanggomo to become increasingly limited. On the other hand, the strong influence of external cultures through social media has shifted the community's attention, particularly that of the younger generation, from local culture toward forms of entertainment and information from external cultures. This condition is aggravated by the limited written documents and archives concerning the Tanggomo tradition, so that the verses, meanings, and values contained within it are at risk of being lost. For this reason, the digital repository has an important role as a means of cultural protection because it is able to compile, store, manage, and once again provide information on the Tanggomo tradition to the community.

The repository is a technology-based information medium that constitutes a concrete manifestation of the transformation of information management from a conventional form toward a digital system that is more structured, easily accessed, and can be used sustainably [29]. However, the development of a repository is not sufficiently directed merely at collecting digital material or content; it also needs to attend to the availability of adequate technological facilities, the readiness of human resources capable of managing data well, and support from various stakeholders who have a concern for the existence of the repository [30]. Thus, the repository can function optimally not only as a space for storage, but also as a medium for the preservation, dissemination, and use of knowledge more widely.

The protection of cultural values through the repository needs to begin from the principle of authenticity, because every recording, text, and transcription of Tanggomo must have clear source information in order to avoid a distortion of meaning, a change of language, or an obscuring of the cultural context embedded in the verses. The process of translation into Indonesian must also be carried out carefully because local expressions often contain layered meanings, symbolic values, and social contexts that cannot

always be translated directly. For this reason, the protection of cultural values requires the support of various stakeholders, whether regional government, customary figures, educational institutions, the community, or parties with capabilities in the field of information technology, so that the success of the Tanggomo repository is determined by the interconnection among technology, institutions, and community participation.

Thus, the three aspects of the role of the digital repository, namely strengthening cultural meaning, expanding cultural transmission, and protecting cultural values, are interrelated in supporting the continuity of the Tanggomo tradition amid the changing times. Strengthening meaning ensures that Tanggomo is understood as a source of knowledge, expanding transmission broadens the reach of access across generations, and protecting values safeguards the authenticity and dignity of local culture. All three affirm that the use of digital technology is not in conflict with cultural preservation, but rather becomes an adaptive strategy that allows the Tanggomo tradition to remain alive, studied, and passed on as part of the identity and civic competence of the Gorontalo community.

IV. CONCLUSION

Based on the research results and discussion concerning the strengthening of civic competence through the Tanggomo digital repository in Paguyaman Pantai District, Boalemo Regency, it can be concluded that the strengthening of civic competence through the Tanggomo digital repository is realized in three aspects. First, the strengthening of civic knowledge shows that the Tanggomo tradition carries knowledge about values, norms, custom, local history, cultural identity, social responsibility, and the relationships among citizens in communal life, so that through its verses the community gains a civic understanding rooted in local wisdom. Second, the strengthening of civic skills is evident through the community's ability to understand, interpret, communicate, and reflect on the messages contained in Tanggomo, because this tradition requires the listener to capture implied meaning, read counsel, grasp social criticism, and connect cultural messages with everyday experience. Third, the strengthening of civic disposition is seen in the content of the values of responsibility, social care, respect for custom, courtesy, togetherness, love for local culture, and commitment to maintaining social harmony, so that Tanggomo serves as a medium for the formation of the community's character.

The role of the digital repository in the local culture of the Tanggomo oral literature is also realized in three aspects. First, the strengthening of cultural meaning lies in its capacity to present Tanggomo not merely as digital data, but as local cultural knowledge equipped with verses, translations, meanings, social functions, history, the identity of the narrator, the performance setting, metadata, and curation, so that the community understands that Tanggomo is not merely traditional entertainment, but a source of knowledge carrying moral, educational, historical, and social messages. Second, the expansion of cultural transmission, because the repository is able to present access that is more flexible and open and not limited by the space of a direct performance, so that the community, schools, and cultural communities can study Tanggomo through text, recordings, video, transcription, translation, and explanations of meaning without always depending on the presence of a narrator. Third, the protection of cultural values through documentation, storage, management, curation, and the responsible presentation of cultural information, with attention to the authenticity of the verses, the accuracy of meaning, the source narrator, the location of documentation, the time of recording, and the customary ethics embedded in the Tanggomo tradition.

Based on these conclusions, several recommendations can be offered. The regional government of Boalemo Regency and the Government of Paguyaman Pantai District are expected to give more serious attention to the preservation of the Tanggomo tradition through cultural preservation policies, budgetary support, the provision of documentation facilities, and the development of a Tanggomo digital repository that is officially managed and sustainable. The education office, education units, and teachers of Pancasila and Civic Education are expected to make use of the values of Tanggomo as a contextual learning resource that can be integrated into learning. The community is expected to have greater awareness and more active involvement in safeguarding and preserving the Tanggomo tradition as part of the cultural identity of Gorontalo. As for future researchers, it is suggested that they develop this study in the form of more

operational research, such as the design of a Tanggomo digital repository model, a test of the effectiveness of the repository as a medium of civic learning, or a study of the perceptions of the younger generation toward the use of a local cultural repository, as well as expanding the study location to other areas in Gorontalo.

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