

RAMIN BATANGK AND AMARE CULTURAL VALUES TOWARD ENGLISH LEARNING ACHIEVEMENT

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ABSTRAK

Penelitian ini mengkaji pengaruh nilai-nilai budaya Dayak, khususnya yang terkandung dalam konsep Ramin Batangk, terhadap pencapaian prestasi bahasa Inggris mahasiswa di Institut Shanti Bhuana Bengkayang. Ramin Batangk, sebuah rumah panjang tradisional Dayak, memuat warisan budaya yang kaya, ditandai dengan nilai-nilai kebersamaan seperti kerja sama, disiplin, penghormatan terhadap alam, dan spiritualitas. Nilai-nilai ini diintegrasikan dalam kehidupan asrama mahasiswa, yang mencerminkan perpaduan antara budaya Dayak tradisional dan praktik pendidikan asrama modern. Dengan menggunakan desain penelitian korelasional, studi ini meneliti hubungan antara persepsi mahasiswa terhadap nilai-nilai budaya tersebut dan pencapaian mereka dalam bahasa Inggris. Hasil penelitian menunjukkan adanya korelasi positif antara nilai-nilai budaya yang dipraktikkan di asrama dengan keberhasilan akademik mahasiswa dalam bahasa Inggris. Secara khusus, nilai-nilai seperti kerja sama, disiplin, dan ketekunan berkontribusi signifikan dalam meningkatkan prestasi bahasa Inggris mahasiswa. Temuan ini menekankan pentingnya lingkungan belajar yang kaya akan nilai budaya dalam mendukung keberhasilan akademik sekaligus pelestarian identitas budaya. Penelitian ini merekomendasikan agar strategi pendidikan di Institut Shanti Bhuana terus menekankan integrasi nilai-nilai budaya Dayak untuk semakin mendorong keunggulan akademik dan pengembangan pribadi mahasiswa.

Kata Kunci: *Nilai Budaya Dayak, Pencapaian Bahasa Inggris, Ramin Batangk*

ABSTRACT

This research investigates the influence of Dayak cultural values, specifically those inherent in the *Ramin Batangk* concept, on the English language achievements of students at Institut Shanti Bhuana in Bengkayang. The *Ramin Batangk*, a traditional Dayak longhouse, embodies a rich cultural heritage characterized by communal values such as cooperation, discipline, respect for nature, and spirituality. These values are integrated into the students' dormitory life, which reflects both traditional Dayak culture and modern boarding school practices. Employing a correlational research design, the study examines the relationship between students' perceptions of these cultural values and their English language performance. The findings indicate a positive correlation between the cultural values practiced within the dormitories and students' academic success in English. Specifically, values such as cooperation, discipline, and perseverance significantly contribute to enhancing students' English achievement. These results underscore the importance of a culturally enriched learning environment in fostering both academic success and the preservation of cultural identity. The study recommends that educational strategies at Institut Shanti Bhuana continue to emphasize the integration of Dayak cultural values to further promote academic excellence and personal development among students.

Keywords: *Dayak Cultural Values, English Learning Achievement, Ramin Batangk*

INTRODUCTION

Understanding the concept of learning is not only about mastering English material but also involves recognizing and internalizing the cultural values of a society. Asghar et al (2024) stated that Language and culture are inherently interconnected; thus, a comprehensive understanding of a language necessitates familiarity with its cultural context. This approach emphasizes that every effective learning strategy should be designed with consideration of the cultural context in which education is delivered. In the Dayak community in West Kalimantan, the *Ramin Batangk*¹ functions not only as a dwelling place but also as a center of social and cultural life rich in community values, solidarity, and togetherness. The boarding life concept within *Ramin Batangk* offers a unique opportunity for inhabitants to learn and live out Dayak's cultural values in the community's daily lives. These values not only enrich communities' life experiences but also have the potential to enhance English achievement by creating a supportive and harmonious environment. With a deep understanding and appreciation of these cultural values, educational strategies can be tailored to achieve greater success (Sampouw et al., 2024; Sreylak et al., 2022).

The rich and diverse values of the Dayak community not only enrich the culture but also hold exceptional potential for enhancing learning success. Integrating these cultural values within an educational context can have a significant impact. The Dayak community, with its deep local wisdom and traditions, offers a unique perspective that can strengthen educational approaches. Herman (2023) shows that Dayak culture emphasizes character education through traditional ceremonies, storytelling, and daily practices, instilling values like caring, respect, independence, discipline, and hard work in students. Emphasizing values such as community, solidarity, and togetherness which are central to Dayak life can create a more harmonious and supportive educational environment. These values not only enrich students' learning experiences but also build character and foster intrinsic motivation that drives English achievement. By leveraging these rich values, educators can design more inclusive and effective educational strategies. These strategies focus not only on English achievement but also on the development of cultural identity and character. Integrating Dayak cultural values into education has the potential to bridge the gap between theory and practice, providing a strong foundation for students to succeed both academically and personally. In this context, Dayak cultural values are not merely supplementary but are key elements in creating an effective and meaningful learning environment.

The *Ramin Batangk* concept, as a symbol of the culture and social life of the Dayak people, plays a significant role in improving the learning outcomes of Dayak students. The communal life in *Ramin Batangk* concept, which emphasizes the values of cooperation and collaboration, creates a social environment that is highly supportive of learning. Syahrin (2020) emphasized that embedding *Ramin Batangk* values in the curriculum helps students develop positive character traits such as honesty, harmony, tolerance, and togetherness, which are essential for both academic and social success. Students growing up in this environment receive support not only from students' immediate families but also from the entire community. This collective support helps to increase students' motivation to learn and assists in completing school assignments, enabling students to achieve better English performance.

Furthermore, the *Ramin Batangk* concept serves as a center for the teaching of customs and traditions, where students learn about cultural values and local knowledge from elders and students' parents. This knowledge instills the importance of education and learning from an

¹ Ramin Batangk or Dayak Long House is a single and long artistic building inhabited by a big Dayak community to be the center of cultural values, identity, and unity.

early age. The strong tradition of deliberation also teaches students the importance of discussion and collaborative learning, strengthening critical thinking and problem-solving skills that are essential in formal education. These values lay a solid foundation for students to appreciate and pursue formal education more seriously. Modernization and improvements in infrastructure around the *Ramin Batangk* concept also contribute to better learning outcomes. Improved access to schools and other educational resources gives students greater opportunities to receive quality education. Community-based educational programs often held around the concept of *Ramin Batangk*, such as additional classes or literacy programs, also help students in students learning. According to Kobashigawa et al. (2020), these programs foster cultural understanding, motivation, and civic engagement, and can improve school attendance, academic motivation, and classroom achievement. Thus, students have more resources and support to achieve better English performance.

In the modern era, the traditional Dayak longhouse, *Ramin Batangk* — once the center of social and cultural life — is increasingly abandoned as families shift to modern housing; however, its core values of community, solidarity, and collective living remain relevant and are reflected in new communal settings, such as the boys' and girls' dormitories at Institut Shanti Bhuana in Bengkayang. These dormitories, accommodating 283 students, embody *Ramin Batangk*'s spirit by fostering togetherness, mutual support, and shared responsibility, which significantly enhance students' motivation, discipline, and English performance. While many educators overlook the importance of integrating cultural values into education, Bhattacharyya (2025) emphasizes their role in connecting formal and informal learning and strengthening social cohesion. At Institut Shanti Bhuana, these values are preserved through a boarding program rooted in Dayak traditions and Catholic principles, where daily communal meals, collaborative learning, and spiritual activities such as prayer and choir singing create a family-like environment that supports academic, spiritual, and cultural growth.

These activities not only nurture Students' faith but also instill a sense of discipline, responsibility, and communal harmony (Purnasari et al., 2023; Sadewo et al., 2025; Saputro, Silvester, et al., 2025). The act of praying and meditating together fosters a deep sense of spiritual connection and personal reflection, while worship sessions and choir practices provide a platform for collective expression and unity. In addition to spiritual and communal activities, English learning is emphasized, with structured study times that promote disciplined and focused English pursuits. The environment encourages students to engage in discussions and collaborative learning, mirroring the cooperative spirit of *Ramin Batangk*. This holistic approach ensures that students develop a well-rounded character, grounded in Students' cultural heritage and prepared for future English and personal success. Through this integration of Dayak cultural values and modern educational practices, the boarding program at Institut Shanti Bhuana not only preserves and promotes the rich heritage of the Dayak people but also provides students with a nurturing environment that supports students' overall development. By living and learning in a setting inspired by *Ramin Batangk*, students experience the profound impact of Students' cultural roots on Students English achievements and personal growth.

Many researchers are talking about the relationship between boarding houses (dorms) and English achievement (Dioso and Iglesia, 2021., Khan et al., 2019; Maphoso and Mahlo, 2020). First, researchers Dioso and Iglesia (2021) conducted a study aimed at evaluating students' opinions on the impact of dormitory or boarding house living on English performance. The findings revealed that the average grade of the respondents was 1.78, which is notably high. The study concluded that living in a dormitory or boarding house positively influences students' English performance rather than negatively. Students performed better when living

independently compared to living with Students' families. Respondents, regardless of gender, had similar views on how dormitory living affects English performance. Students in Course B viewed dormitory living more favorably in terms of its impact on students' English performance. Furthermore, students from high socioeconomic backgrounds had more positive perceptions compared to those from low and middle socioeconomic backgrounds. In contrast, the current study at Institut Shanti Bhuana emphasizes the application of Dayak cultural values and the *Ramin Batangk* concept in dormitory life, including religious activities such as praying, meditation, worship, discussions, praise, choir singing, communal meals, and studying. This integration of cultural values enriches students' experiences, supporting Students' English, spiritual, and personal development, and highlights how cultural and religious practices can enhance students' overall development in a boarding environment.

This study focuses on students' perceptions of how dormitory living affects their English performance, emphasizing the integration of Dayak cultural values and the *Ramin Batangk* concept into daily life at Institut Shanti Bhuana. These values are embedded in activities such as praying, meditation, worship, discussions, choir singing, communal meals, and collaborative studying, enriching students' experiences and supporting their English, spiritual, and personal development. Unlike previous studies, this research highlights the unique role of cultural and religious practices in enhancing student growth within a boarding environment, creating a supportive community that strengthens motivation and discipline. In contrast, Khan et al. (2019) examined the impact of living arrangements on students' English achievement, focusing on practical aspects like study facilities and domestic involvement, while Maphoso and Mahlo (2020) emphasized the importance of physical amenities in supporting English success in boarding schools. Unlike these studies, which concentrate on material conditions, the current research explores how cultural and spiritual integration within dormitory life contributes to holistic student development. By embedding Dayak traditions and religious activities, Institut Shanti Bhuana offers a unique approach that fosters not only academic success but also spiritual and personal growth, illustrating the transformative power of cultural values in education.

This research aims to explore the impact of a boarding house or dormitory life within the concept of understanding Dayak cultural values in *Ramin Batangk* and its effect on students' English achievements. By gaining an in-depth understanding of the synergy between the preservation of Dayak culture in West Kalimantan and English success, this study seeks to identify key factors contributing to successful education within the Dayak cultural context. The results of this research are expected to provide valuable insights and guidance for developing more effective educational strategies that align with the cultural values of the Dayak community. Thus, this research not only contributes to understanding the influence of cultural environment on English achievement but also to efforts in preserving Dayak's cultural heritage. Through the integration of cultural values into educational strategies, it is hoped that the inhabitants of the *Ramin Batangk* concept can achieve optimal English success while maintaining student's cultural identity. The above theory has encouraged the researcher to conduct the study with the title: "Exploring the Influence of Boarding Life in the Concept of *Ramin Batangk* on Dayak Cultural Values and English Achievement".

RESEARCH METHODOLOGY

To achieve the primary objective of this research, appropriate methodologies must be utilized. In this context, a correlational research approach has been chosen. According to Han and Lu (2017), correlational design is a quantitative research method used to measure the strength and nature of the relationship between two or more variables through statistical

analysis. Siedlecki (2020) notes that correlational research design helps to elucidate the connections between variables. This approach involves testing objective theories by examining how variables interact with each other. These variables can be measured with various tools, and the resulting numerical data is analyzed statistically. Nassaji (2015) explains that descriptive statistics are used to transform raw numerical data into meaningful information.

In this research, the correlational design is employed to explore how the traditional values of *Ramin Batangk*, integrated into modern boarding life at Institute Shanti Bhuana, influence students' English performance. By quantifying the relationship between the cultural values practiced in the dormitories and the students' English outcomes, this study aims to provide insights into how maintaining cultural traditions can impact educational success. The study was use statistical procedures to analyze the data collected, offering a clearer understanding of how these traditional values contribute to or hinder English achievements. This approach is grounded in the expert opinions and methodological guidelines provided by Han and Lu (2017), Siedlecki (2020), and Nassaji (2015), ensuring a rigorous and objective examination of the research questions. The data has undergone tests for normality and instrument validity. The results can be found in the appendices.

RESULT AND DISCUSSION

Result

To provide a comprehensive understanding of the research findings, this section presents the results in a systematic manner. The presentation begins with demographic data of the respondents, followed by descriptive analysis of Dayak cultural values (Amare culture) as practiced among the students, their English learning achievement, and finally the correlation analysis between cultural values and English achievement. Each result is described in detail to highlight the characteristics and tendencies of the participants that relate to the study objectives.

Student Demographic Data

1. Students Age

The demographic data related to students' age are presented in Table 1.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	17.00	9	18.0	18.0	18.0
	18.00	15	30.0	30.0	48.0
	19.00	16	32.0	32.0	80.0
	20.00	9	18.0	18.0	98.0
	21.00	1	2.0	2.0	100.0
Total		50	100.0	100.0	

Table 1 shows the distribution of students' age. The most represented age group is 19 years old (32%), followed by 18 years old (30%), 17 and 20 years old (18% each), and 21 years old (2%). This suggests a relatively young undergraduate population.

2. Students Gender

After presenting the age distribution, it is also important to describe the gender composition of the participants to provide a more complete demographic overview. The gender data are presented in Table 2 below.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	26	52.0	52.0	52.0
	Male	24	48.0	48.0	100.0
	Total	50	100.0	100.0	

Based on the "Students Gender" table, the sample consists of 50 students with a nearly equal gender distribution. Female students make up the slightly larger portion of the sample, accounting for 52%, while male students comprise 48%. This balanced representation indicates that both genders are almost equally involved in the study, which may contribute to a more comprehensive and unbiased analysis of the research findings. The cumulative percentage confirms that all participants are accounted for by the second category, reaching 100%.

3. Students Batch

In addition to gender, the participants' year of entry is detailed in Table 3 to provide a clearer overview of the student cohorts involved in this study.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2023	13	26.0	26.0	26.0
	2024	37	74.0	74.0	100.0
	Total	50	100.0	100.0	

Table 3, titled "Students Batch," presents the distribution of participants based on their year of entry. The majority of students in the study, 74%, belong to the 2024 batch, while the remaining 26% are from the 2023 batch. This indicates that most respondents are from the most recent cohort, suggesting a higher level of participation or availability among newer students. The cumulative percentage reaches 100% after the 2024 batch, confirming that all participants are accounted for within these two entry years. This distribution may reflect current trends in enrollment or accessibility of students for the study.

4. Program Study

Furthermore, to complete the demographic profile of the participants, it is necessary to describe their academic backgrounds. The distribution of students across different study programs is presented in Table 4 below.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	S1 Kewirausahaan	10	20.0	20.0	20.0
	S1 Manajemen	8	16.0	16.0	36.0
	S1 Pendidikan Guru Sekolah Dasar	30	60.0	60.0	96.0
	S1 Teknologi Informasi	2	4.0	4.0	100.0
	Total	50	100.0	100.0	

The table showing the Program Study distribution of students taking the English course at Institut Shanti Bhuana Bengkayang reveals that the majority of participants, 60%, are from the S1 Pendidikan Guru Sekolah Dasar (Primary School Teacher Education) program. This is followed by 20% from S1 Kewirausahaan (Entrepreneurship), 16% from S1 Manajemen (Management), and the smallest group, 4%, from S1 Teknologi Informasi (Information Technology). The data indicates that students from education-related programs are the most dominant group enrolled in the English course, which could be attributed to the language proficiency requirements in the teaching profession. The presence of students from various disciplines also reflects the interdisciplinary nature of the English course offered.

Dayak Cultural Values (Amare Culture) Descriptive Results

1. Religiosity Aspect

Following the demographic profile, the analysis begins with the religiosity aspect as one of the core cultural values adopted in dormitory life. The detailed results are presented in Table 5.

Table 5. Religiosity aspect

Score	Categories	Q1	Q2	Q3	Q4	Q5	Total Frequently	Total Percentage
5	Strongly Agree	19	22	17	16	17	91	36,4%
4	Agree	17	22	13	19	22	93	37,2%
3	Neutral	14	6	19	14	11	64	25,6%
2	Disagree	-	-	1	1	-	2	0,8%
1	Strongly Disagree	-	-	-	-	-	-	-
Total Answers		50					250	100 %

Based on the analysis of Questions 1 to 5, which assess the aspect of religiosity among students at Institut Shanti Bhuana Bengkayang, it can be concluded that the overall level of religiosity is high. The majority of respondents consistently selected "Agree" and "Strongly Agree" across all five questions, with the highest agreement observed in Question 2, where 88% of students expressed positive responses. Similarly, Questions 1, 4, and 5 also showed strong agreement levels ranging from 72% to 78%, while Question 3 displayed slightly lower but still significant agreement at 60%. Neutral responses appeared in moderate numbers, indicating that some students may hold more reflective or uncertain views toward certain religious statements. Notably, the level of disagreement was extremely low, with only 2% selecting "Disagree" and none choosing "Strongly Disagree." These findings suggest that religiosity is a well-internalized value among the majority of students, playing a meaningful role in their personal beliefs and daily lives.

2. Togetherness

In addition to religiosity, the value of togetherness is also considered an important aspect of Dayak cultural values and dormitory life. This value emphasizes the importance of social harmony, mutual support, and communal spirit among students. The responses related to togetherness are presented in Table 6 below.

Table 6. Togetherness

Score	Categories	Q6	Q7	Q8	Q9	Q10	Total Frequently	Total Percentage
5	Strongly Agree	4	9	9	7	6	35	14 %
4	Agree	12	23	15	13	19	82	32,8%
3	Neutral	28	12	20	25	22	107	42,8%

2	Disagree	6	6	6	5	3	26	10,4%
1	Strongly Disagree	-	-	-	-	-	-	-
Total Answers		50					250	100 %

Based on the table summarizing responses to Questions 6 through 10, which measure the aspect of togetherness, it is evident that students generally hold moderate to positive perceptions regarding this value. The highest percentage of responses falls into the “Neutral” category (score 3), totaling 107 responses or 42.8%. This indicates that a significant number of students adopt a cautious or undecided stance toward the statements related to togetherness. The second most frequent category is “Agree” (score 4) with 82 responses (32.8%), followed by “Strongly Agree” (score 5) with 35 responses (14.0%). Meanwhile, only 10.4% of responses fall into the “Disagree” category (score 2), and none selected “Strongly Disagree” (score 1).

3. Honesty

The following aspect assessed is honesty, reflecting students’ attitudes toward truthfulness and integrity. Details are provided in Table 7.

Table 7. Honesty

Score	Categories	Q11	Q12	Q13	Q14	Q15	Total Frequently	Total Percentage
5	Strongly Agree	4	9	9	7	6	35	14 %
4	Agree	12	23	15	13	19	82	32,8%
3	Neutral	28	12	20	25	22	107	42,8%
2	Disagree	6	6	6	5	3	26	10,4%
1	Strongly Disagree	-	-	-	-	-	-	-
Total Answers		50					250	100 %

Based on Table 7, which presents the overall responses to Questions 11 through 15 concerning the aspect of honesty, it can be concluded that students generally demonstrate a positive disposition toward honesty. The majority of responses fall within the “Agree” (score 4) and “Strongly Agree” (score 5) categories, accounting for 32.8% and 14% respectively, which together comprise 46.8% of all answers. This indicates that nearly half of the respondents actively endorse honesty as a personal and social value. Furthermore, a significant portion of responses (42.8%) is categorized as “Neutral”, suggesting that many students might recognize the importance of honesty but may not always feel confident in expressing strong agreement. This neutral tendency could reflect uncertainty in their experiences or a lack of opportunity to apply honesty in various academic or interpersonal contexts. Only 10.4% of the responses fall under the “Disagree” category (score 2), while no responses were recorded in the “Strongly Disagree” (score 1) category.

4. Tolerance

Furthermore, the aspect of tolerance was examined to understand students’ acceptance of diversity and inclusivity. The detailed responses are presented in Table 8.

Table 8. Tolerance

Score	Categories	Q16	Q17	Q18	Q19	Q20	Total Frequently	Total Percentage
5	Strongly Agree	22	16	17	15	16	86	34, 4 %

4	Agree	22	20	19	17	16	94	37,6%
3	Neutral	5	14	14	18	16	64	26,8%
2	Disagree	-	-	-	-	2	-	0,8%
1	Strongly Disagree	1	-	-	-	-	1	0,4%
Total Answers		50					250	100 %

Based on the responses to Questions 16 through 20, which represent the tolerance aspect, it is evident that the majority of students demonstrated a strong inclination toward tolerant attitudes. In each question, responses categorized as “Strongly Agree” (5) and “Agree” (4) dominated. For example, in Question 16, 44% of students chose 5 and another 44% chose 4. A similar response pattern was observed in the remaining items (Q17–Q20), where over 60% of the responses fell into the positive categories (4 and 5). Only a small number of students chose neutral responses (3), and very few selected disagreeing categories (2 or 1), indicating a low level of intolerance among the respondents. When the data from all five questions are aggregated, a total of 80 responses (32%) were in the Strongly Agree category, and 99 responses (39.6%) were in the Agree category. Meanwhile, 67 responses (26.8%) were Neutral, and only 4 responses (1.6%) were Disagree. No responses indicated Strongly Disagree.

5. Deliration

Another important value assessed in this study is deliberation, which represents students’ ability to engage in reflective discussion, shared decision-making, and critical thinking within a communal context. The students’ responses regarding deliberation are presented in Table 9 below.

Table 9. Deliration

Score	Categories	Q21	Q22	Q23	Q24	Q25	Total Frequently	Total Percentage
5	Strongly Agree	7	7	8	11	16	38	15, 2 %
4	Agree	17	15	23	23	16	98	39,2%
3	Neutral	23	24	16	14	16	101	40,2%
2	Disagree	3	4	1	2	2	11	4,4%
1	Strongly Disagree	-	-	2	-	-	2	0,8%
Total Answers		50					250	100 %

The results reveal a strong tendency toward moderate-to-positive perceptions, with 79.6% of responses falling into the Neutral (40.2%), Agree (39.2%), and Strongly Agree (15.2%) categories, indicating generally favorable yet cautious attitudes toward deliberative processes. Notably, Q24 received the highest consensus, with 68% combined Agree and Strongly Agree responses, suggesting effective implementation of certain deliberative practices. In contrast, Q23 had the highest disagreement (6%), signaling potential issues requiring further investigation. The dominance of Neutral responses (40.2%) suggests ambiguity or indecision among participants, possibly due to insufficient information or mixed experiences. Meanwhile, the low frequency of Disagree (4.4%) and Strongly Disagree (0.8%) responses indicates minimal polarization, reflecting broad acceptance of deliberation mechanisms. These findings highlight areas for improvement, particularly in enhancing clarity and engagement to shift Neutral responses toward stronger agreement. Further research should

include qualitative methods to explore underlying reasons for neutral and negative responses, ensuring more robust deliberative practices.

6. Cooperation

The aspect of cooperation was also examined to assess students' collaborative abilities. Detailed responses are presented in Table 10.

Table 10. Cooperation

Score	Categories	Q26	Q27	Q28	Q29	Q30	Total Frequently	Total Percentage
5	Strongly Agree	7	5	8	9	11	40	16 %
4	Agree	12	10	17	19	17	75	30%
3	Neutral	29	32	25	21	21	128	51,2%
2	Disagree	2	3	-	1	1	7	2,8%
1	Strongly Disagree	-	-	-	-	-	-	-
Total Answers		50					250	100 %

Based on the analysis of questions Q26 to Q30, which assess the aspect of cooperation among students, the overall results indicate that the majority of students demonstrate a moderate to good level of cooperation. Over half of the responses (51.2%) reflect a score of 3, indicating an adequate or satisfactory ability to cooperate. Additionally, 30% of the responses were rated at level 4 (good), and 16% at level 5 (very good), showing that a considerable portion of students exhibit strong cooperative behaviors. Only a small percentage (2.8%) received a low score (2), suggesting that very few students struggle with cooperation. These findings suggest that while students generally possess a reasonable capacity for collaboration, there is still potential for improvement. Encouraging more active engagement, communication, and teamwork may help elevate students from a satisfactory to an excellent level of cooperation.

7. Love of Nature

The next cultural value examined is love of nature, which highlights students' respect for and commitment to environmental sustainability — a core aspect of Dayak cultural philosophy. The students' responses regarding this value are presented in Table 11 below.

Table 11. Love of Nature

Score	Categories	Q31	Q32	Q33	Q34	Q35	Total Frequently	Total Percentage
5	Strongly Agree	11	5	9	10	9	44	17,6 %
4	Agree	17	22	18	26	20	103	41,2%
3	Neutral	21	21	17	14	21	94	37,6%
2	Disagree	1	2	6	-	-	9	3,6%
1	Strongly Disagree	-	-	-	-	-	-	-
Total Answers		50					250	100 %

The analysis of questions Q31 to Q35, which reflect the Dayak cultural value of Love of Nature, reveals that students generally possess a positive and respectful attitude toward the environment. The majority of responses fall within the moderate to high range, with 41.2% of responses scoring 4 (good) and 17.6% scoring 5 (very good). This indicates that a substantial

portion of students internalize and practice this cultural value in their behavior and mindset. Additionally, 37.6% of responses scored 3 (fair), suggesting that while the foundational understanding of environmental appreciation exists, there is room for further development and reinforcement. Only 3.6% of responses were rated at 2 (poor), and none scored 1 (very poor), demonstrating that negative attitudes toward nature are nearly nonexistent among the students.

8. Discipline

Furthermore, the aspect of discipline was assessed to understand students' self-regulation and responsibility. The responses are summarized in Table 12.

Table 12. Discipline

Score	Categories	Q36	Q37	Q38	Q39	Q40	Total Frequently	Total Percentage
5	Strongly Agree	13	10	8	5	10	46	18,4 %
4	Agree	20	21	24	24	15	104	41,6%
3	Neutral	16	15	14	18	23	86	34,4%
2	Disagree	1	4	4	3	2	14	5,6%
1	Strongly Disagree	-	-	-	-	-	-	-
Total Answers		50					250	100 %

The analysis of responses to questions Q36 through Q40, which reflect the Dayak cultural aspect of discipline, shows that the majority of students exhibit strong and consistent levels of discipline. A combined 60% of responses fall into the good (score 4) and very good (score 5) categories, with 41.6% scoring 4 and 18.4% scoring 5. This indicates that most students regularly demonstrate persistence, responsibility, and self-regulation in their academic and daily conduct. Additionally, 34.4% of responses fall in the moderate (score 3) category, suggesting a considerable number of students who understand the importance of discipline but may still need encouragement or support to apply it more consistently. Only a small percentage (5.6%) of responses were rated 2 (low), and none scored 1, which shows that extreme lack of discipline is not a significant issue in this group.

9. Perseverance

The final cultural value examined in this study is perseverance, which represents students' ability to maintain commitment, resilience, and consistent effort in facing academic and personal challenges. The detailed responses related to this aspect are presented in Table 13 below.

Table 13. Perseverance

Score	Categories	Q41	Q42	Q43	Q44	Q45	Total Frequently	Total Percentage
5	Strongly Agree	12	17	27	8	9	73	29,2 %
4	Agree	21	19	23	24	24	111	44,4%
3	Neutral	16	14	-	18	14	62	24,8%
2	Disagree	-	-	-	-	-	-	-
1	Strongly Disagree	1	-	-	-	3	4	1,6%
Total Answers		50					250	100 %

Based on the analysis of responses to questions Q41 through Q45, the perseverance or discipline aspect demonstrates that most students possess a strong and consistent level of persistence. This is reflected in the high percentage of students scoring 4 (good) at 44.4% and 5 (very good) at 29.2%, indicating that the majority consistently apply discipline, responsibility, and perseverance in their academic and daily tasks. A smaller portion (24.8%) scored 3 (moderate), suggesting that while the basic understanding and practice of perseverance are present, some students may still benefit from further guidance or encouragement to strengthen this trait. Only 1.6% of responses were at the lowest score (1), and no students scored 2, indicating that a lack of perseverance is not a significant concern among this group.

English Achievement

In addition to cultural values, this study also examined students' academic performance, specifically their English achievement, to provide a comprehensive overview of their learning outcomes. The descriptive statistics of English achievement among second-semester ISB students are presented in Table 14 below.

	N	Minimum	Maximum	Mean	Std. Deviation
English Achievement	50	65.00	81.00	75.8095	2.94037
Valid N (listwise)	50				

Based on the descriptive statistical analysis of English achievement scores from 50 students, the results indicate a mean score of 75.81, showing a generally high level of academic performance in English. The scores range from 65.00 to 81.00, with a standard deviation of 2.94, which reflects a low level of score dispersion.

The correlation between the cultural values of the Dayak traditional longhouse (Ramin Batangk) and modern dormitory living values (Amare culture) with English achievement

Finally, to examine the relationship between cultural values and academic performance, a correlation analysis was conducted between the cultural values of the Dayak traditional longhouse (Ramin Batangk) and modern dormitory living values (Amare culture) with students' English achievement. The results of this analysis are presented in Table 15 below.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.297 ^a	.088	.065	2.84250

a. Predictors: (Constant), Questionnaire

Based on the correlation analysis results, it can be concluded that there is a positive relationship between the cultural values of the Dayak traditional longhouse (*Ramin Batangk*) and the modern dormitory living values (Amare culture) with students' English achievement. The correlation test results show an R value of 0.297, indicating a relationship between these cultural values and English achievement. Additionally, the R Square value of 0.088 indicates that approximately 8.8% of the variation in English achievement can be explained by these

cultural values. The Adjusted R Square value of 0.065 suggests that after considering other factors, the influence of these values slightly decreases, yet still indicates a significant relationship. The Standard Error of the Estimate of 2.84250 shows some variation in predictions that cannot be fully explained by the model, indicating that other factors also contribute to English achievement.

Discussion

The demographic profile of the participants indicates that most students were in the 17–19 age range, with a relatively balanced gender distribution and a majority coming from the latest batch and education-related programs. This composition suggests that the sample represents a group of young, active learners who are academically engaged and culturally diverse. The dominance of Primary School Teacher Education students aligns with the program's emphasis on language proficiency, supporting the integration of English courses across disciplines.

Regarding Dayak cultural values as implemented in dormitory life (Amare culture), the results show that religiosity and tolerance are the most strongly internalized values among students. The high level of religiosity is consistent with the findings of Nabilah et al. (2022), which indicated that dormitory environments tend to foster higher spiritual engagement among students. Similarly, strong tolerance reflects the openness and inclusivity promoted in communal living, supporting Wijaksono's (2021) study highlighting the robust ethnic and religious tolerance among Indonesian students. Other values such as togetherness, honesty, deliberation, and cooperation exhibited moderate levels of internalization, as indicated by a large proportion of neutral responses. This suggests that while students recognize the importance of these values, they may not have fully embraced them in daily practice. Such tendencies are in line with Hikmah & Suharno (2022), who reported moderate multicultural awareness and social integration levels among dormitory students. The high proportion of neutral responses points to opportunities for improvement through targeted programs, discussions, and community activities that encourage deeper social interactions and reflective practices. Meanwhile, the values of love of nature, discipline, and perseverance received generally high levels of agreement. This indicates that students not only acknowledge these values but also embody them in their attitudes and behaviors. The findings support Oviyanti et al. (2024), which emphasized the importance of environmental appreciation fostered through student organizations, and Camelia & Devi (2023), who found that structured dormitory programs effectively instill discipline. Moreover, the strong internalization of perseverance aligns with Muslimah and Aufa (2024), who highlighted that academic resilience and persistence significantly contribute to student success.

In terms of academic achievement, the high average English score ($M = 75.81$) with low variability suggests that students have a consistent and solid understanding of English. This finding supports Tarigan et al. (2023), who noted that dormitory living can enhance academic performance through the development of self-regulation and increased learning autonomy. Furthermore, the correlation analysis demonstrated a positive relationship between Dayak cultural values and English achievement ($R = 0.297$; $R^2 = 0.088$). Although the contribution is modest, this relationship indicates that cultural and communal values play a meaningful role in supporting academic outcomes, particularly language learning. This finding corroborates Mudiono's (2019) conclusion that the internalization of core values, such as honesty and discipline, positively influences students' academic performance in boarding school contexts. The integration of cultural values in dormitory life not only strengthens students' character but also positively impacts their academic achievement. To further reinforce these findings, it is

recommended that educational institutions continue to promote value-based programs, facilitate reflective discussions, and encourage experiential learning activities. Such approaches can deepen the internalization of cultural values and support holistic student development, both academically and personally.

CONCLUSION

This study highlights the critical influence of Dayak cultural values, particularly those embodied in the traditional longhouse (Ramin Batangk) and modern dormitory life (Amare culture), in shaping students' behaviors and academic achievements at Institut Shanti Bhuana. The results indicate that values such as religiosity, tolerance, honesty, cooperation, love of nature, discipline, and perseverance are deeply embedded in students, guiding their personal development and academic success. These values significantly contribute to creating a positive learning environment that supports student growth and achievement. The study also underscores the importance of deliberation, which fosters reflective dialogue and decision-making among students, encouraging them to develop critical thinking and collaborative skills. By incorporating deliberative processes and fostering deeper engagement with cultural values, students' academic achievements can be further enhanced. Moreover, the integration of these cultural values into students' lives—especially within dormitory settings—positively impacts both their academic and social behaviors. The findings suggest that institutions should continue to emphasize these cultural values while also reinforcing academic practices that promote critical thinking, cooperation, and perseverance. The success observed in students' English achievements provides a clear roadmap for enhancing academic experiences through a combination of traditional values and contemporary teaching approaches.

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