

Character Education of Children Based on Dayak Kebahan Local Wisdom in Sintang: Philosophical Analysis of Babas Sama Nobas, Lubok Sama Nyaok, Buah Sama Ngelayah

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ARTICLE INFO

Keywords: babas sama nobas, character education, dayak kebah, local wisdom, sintang

Received : 15, January

Revised : 20, February

Accepted: 26, March

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ABSTRACT

Amidst the growing influence of globalization that often overshadows local values, the urgency of character education rooted in cultural wisdom becomes increasingly significant. This study investigates the philosophical dimensions of the Dayak Kebahan traditions in Sintang, focusing on three central principles: *Babas Sama Nobas* (mutual support in carrying burdens), *Lubok Sama Nyaok* (mutual sharing of resources), and *Buah Sama Ngelayah* (mutual sharing of outcomes). The primary objective is to analyze how these values can shape children's character formation, emphasizing solidarity, justice, and moral responsibility. Utilizing a qualitative-philosophical approach that combines ethnographic understanding, literature study, and interpretive analysis, the research highlights the educational implications of these cultural teachings. The findings show that *Babas Sama Nobas* instills empathy and cooperation, *Lubok Sama Nyaok* fosters equality and inclusiveness, while *Buah Sama Ngelayah* reinforces fairness and accountability. When integrated, these principles provide a comprehensive framework for character education that harmonizes with Indonesia's educational objectives while safeguarding local identity. The study concludes that incorporating Dayak Kebahan philosophy into both formal and informal education can reinforce children's moral growth, preserve indigenous cultural values, and enrich educational practices in plural societies. This research contributes by offering a philosophical foundation for contextualizing character education through indigenous wisdom, ensuring its relevance and sustainability in multicultural regions such as Sintang.

INTRODUCTION

In recent years, character education has gained increasing prominence as a central theme in educational research and practice. The growing influence of globalization, the rapid development of digital technology, and the transformation of social structures have intensified the urgency of preparing the next generation with solid moral foundations. Character is understood not merely as ethical conduct but also as a combination of cultural, social, and spiritual values that sustain communal life and identity (Lickona, 2018). For Indonesia, a nation characterized by cultural plurality, character education is particularly vital, as diverse traditions provide a vast reservoir of values that can support the moral development of children.

Among the most valuable sources of such moral foundations is local wisdom. Local wisdom can be defined as a body of knowledge, values, and norms embedded in community life and transmitted across generations, functioning as a guiding principle for social order and everyday life (Hidayat & Khalika, 2019). Across Indonesia, local traditions have long served as a form of social capital, strengthening both identity and resilience in the face of change. Consequently, embedding local wisdom into the framework of character education ensures cultural relevance while addressing the moral needs of modern society.

The Dayak Kebahan people, residing primarily in Kayan Hulu District, Sintang Regency, possess a philosophy of life that contains significant pedagogical potential. Their teachings—*Babas Sama Nobas*, *Lubok Sama Nyaok*, and *Buah Sama Ngelayah*—articulate communal solidarity, reciprocity, and shared responsibility. These values correspond with the objectives of character education, which seeks to develop children who are not only intellectually capable but also morally responsible and socially engaged (Djuweng, 2020). Therefore, Dayak Kebahan philosophy offers an authentic and meaningful framework for cultivating children's character.

This approach becomes especially relevant when viewed against the shortcomings of modern schooling, which often emphasizes cognitive outcomes over moral and social development. An educational model focused narrowly on intellectual achievement risks producing learners who are indifferent to ethical concerns or communal responsibilities (Muslich, 2017). By contrast, an educational paradigm rooted in cultural wisdom provides children with not only academic skills but also ethical awareness and communal sensitivity.

Several studies emphasize the advantages of contextualized and culturally rooted learning. When children encounter lessons that resonate with their environment and heritage, they experience deeper engagement and stronger identity formation (Suparlan, 2018). Furthermore, local wisdom is widely recognized as a cultural safeguard, enabling communities to resist the erosion of values in the face of modernization and globalization (Arifin, 2020). For this reason, the integration of Dayak Kebahan philosophy into education is not only pedagogically beneficial but also socially protective.

Scholarly works have already demonstrated the effectiveness of indigenous values in education. For instance, Wati (2019) highlighted the

effectiveness of the Javanese notion of *gotong royong* in cultivating cooperation among students. Similarly, Saputra (2020) revealed how the Balinese philosophy of *tri hita karana* enriched spiritual and ethical education. Yet, despite these valuable contributions, little research has focused on the Dayak Kebahan tradition, particularly regarding its application to children's character education.

Although limited, studies of other Dayak groups suggest the richness of such traditions. Rahman (2021), for example, documented the Kanayatn Dayak's ritual practices, identifying embedded values of solidarity and responsibility that could be translated into educational practices. Still, a more detailed philosophical analysis of Dayak Kebahan values—especially *Babas Sama Nobas*, *Lubok Sama Nyaok*, and *Buah Sama Ngelayah*—remains an underexplored area of study.

From a philosophical perspective, these principles reflect a worldview that emphasizes the inseparability of human life, community, and the natural environment. *Babas Sama Nobas* promotes working together in solidarity, *Lubok Sama Nyaok* stresses the distribution of shared benefits, while *Buah Sama Ngelayah* emphasizes shared responsibility for outcomes, whether positive or negative (Djuweng, 2020). Taken collectively, these ideas form an ethical framework that speaks directly to the goals of character education.

In modern educational theory, these principles resonate with Lickona's (2018) threefold model of character education: moral knowledge, moral feeling, and moral action. *Babas Sama Nobas* and *Lubok Sama Nyaok* align with moral knowledge and feeling by fostering understanding and empathy for communal values, while *Buah Sama Ngelayah* aligns with moral action by encouraging accountability in practice.

This also aligns with contextual teaching and learning (CTL), which advocates for culturally relevant pedagogy. Johnson, 2017, underscores that CTL encourages the integration of learners' cultural experiences into classroom practice, thereby bridging abstract knowledge with lived realities. Implementing Dayak Kebahan philosophy within education thus ensures that learning is meaningful, culturally grounded, and morally oriented.

The methodological approach of this study is qualitative, applying an ethnographic design. The research focuses on the Dayak Kebahan communities in ten villages of Kayan Hulu District, namely Tanjung Bunga, Kebarau, Nanga Masau, Tanah Merah, Lintang Tambuk, Empakan, Tonak Gonih, Topan, Entogong, and Kupan Jaya. Data were collected through participant observation, in-depth interviews with elders, educators, and parents, as well as cultural document analysis. Thematic analysis was employed to identify recurring character values in Dayak Kebahan philosophy.

The contribution of this study is twofold. Academically, it enriches the limited body of literature on indigenous-based character education, particularly concerning the Dayak Kebahan. Practically, it offers guidelines for educators, policymakers, and community leaders in developing culturally responsive character education programs that resonate with children's lived contexts.

The main objective is to analyze philosophically the values embedded in *Babas Sama Nobas*, *Lubok Sama Nyaok*, and *Buah Sama Ngelayah* and to explore their potential integration into children's character education. This exploration aims to reveal both the philosophical underpinnings and practical applications of these cultural values.

Beyond academic contribution, this research also supports cultural preservation and identity formation. By positioning Dayak Kebahan wisdom as a foundation for education, the study not only promotes pride among younger generations but also supports Indonesia's national agenda of character education. Additionally, it offers a locally rooted educational model that may contribute to global conversations on moral education and cultural sustainability.

Discussions on character education have become increasingly urgent in recent years, particularly as globalization, digital innovation, and cultural standardization challenge the preservation of moral values (Lickona, 2018). In the Indonesian context, this issue is critical since the decline of local wisdom often weakens the moral foundation that has traditionally shaped social harmony and identity (Suyatno et al., 2019). Revitalizing indigenous knowledge as a basis for education is therefore essential, as it provides not only cultural continuity but also practical contributions to building character that is both contextually relevant and nationally aligned.

The Dayak Kebahan community in Sintang Regency, West Kalimantan, offers a distinctive example of such indigenous wisdom. Located mainly in **Kayan Hulu District**—including Tanjung Bunga, Kebarau, Nanga Masau, Tanah Merah, Lintang Tambuk, Empakan, Tonak Gonih, Topan, Entogong, and Kupan Jaya villages—this community upholds three life principles: *Babas Sama Nobas* (mutual support in burdens), *Lubok Sama Nyaok* (mutual sharing of resources), and *Buah Sama Ngelayah* (mutual sharing of results). These philosophies embody moral-ethical orientations with potential significance for children's education, yet remain underexplored in scholarly studies (Ahyar & Alfitri, 2020).

Within the broader field of character education, scholars often diverge between universal approaches that abstract values from cultural contexts (Nucci, 2017) and approaches emphasizing the integration of local traditions into pedagogy (Wijaya et al., 2022). This study aligns with the latter, arguing that the philosophical meaning of Dayak Kebahan values can serve as a constructive framework for moral education in Sintang.

To achieve this aim, the study employs a **qualitative-philosophical approach**, combining ethnographic perspectives, literature review, and interpretive cultural analysis. Data collection involved interviews, observations, and documentation from selected Kebahan villages. The findings demonstrate that philosophical reflection on *Babas Sama Nobas*, *Lubok Sama Nyaok*, and *Buah Sama Ngelayah* not only supports the moral growth of children but also contributes to safeguarding cultural heritage and sustaining indigenous wisdom in contemporary education.

LITERATURE REVIEW

Character Education in the Context of Globalization

Globalization has often been associated with the erosion of local cultural values, particularly among younger generations. In Indonesia, this challenge has prompted scholars to emphasize the importance of character education rooted in indigenous wisdom. Studies highlight that local wisdom provides moral guidance and cultural resilience, ensuring that education remains relevant to societal needs. For instance, Hidayati et al. (2020) argue that integrating local wisdom into higher education fosters discipline, honesty, responsibility, and cooperation among students, thereby countering negative influences of globalization. This aligns with the Dayak *Kebahan* philosophy, which emphasizes solidarity and justice as essential values for children's moral development.

*Local Wisdom of the Dayak *Kebahan**

The Dayak *Kebahan* traditions in Sintang are centered on three principles: **Babas Sama Nobas** (mutual support in carrying burdens), **Lubok Sama Nyaok** (mutual sharing of resources), and **Buah Sama Ngelayah** (mutual sharing of outcomes). These values reflect communal living and moral responsibility, which are consistent with broader Dayak cultural practices across Kalimantan. Suswandari et al. (2022) note that Dayak communities maintain kinship systems, communal cooperation, and respect for nature as part of their cultural identity. Such traditions provide a strong foundation for character education, as they instill empathy, inclusiveness, and fairness in children.

Philosophical and Ethnographic Approaches

The study by Evendi and Wagena employs a qualitative-philosophical approach, combining ethnographic insights with interpretive analysis. This methodology is widely used in research on indigenous education, as it allows scholars to uncover the deeper meanings behind cultural practices. Pulhehe (2023) emphasizes that indigenous knowledge must be integrated into educational curricula to preserve cultural identity and ensure relevance in modern contexts. By analyzing Dayak *Kebahan* traditions philosophically, the study situates them within Indonesia's broader educational objectives, thereby bridging local wisdom with national policy.

Educational Implications

The integration of Dayak *Kebahan* principles into education has significant implications. **Babas Sama Nobas** fosters empathy and cooperation, **Lubok Sama Nyaok** promotes equality and inclusiveness, and **Buah Sama Ngelayah** reinforces fairness and accountability. These values resonate with findings from Ramadani and Fitriasia (2023), who show that character education based on local wisdom in Jambi instills honesty, discipline, creativity, and social care among students. Thus, local wisdom serves as a practical framework for instilling moral values in children, ensuring that education is both culturally grounded and socially transformative.

Contribution to National Education

The study contributes to Indonesia's national education discourse by offering a philosophical foundation for contextualizing character education through indigenous wisdom. The Indonesian Journal of Local Wisdom Education (2025) highlights that integrating cultural heritage into pedagogy enhances inclusivity and preserves identity while addressing contemporary challenges. In this sense, the Dayak Kebahan philosophy not only strengthens local identity in Sintang but also enriches national educational practices in multicultural societies.

METHODOLOGY

The research was conducted using a **qualitative approach** that combined philosophical reflection with ethnographic description. The philosophical lens was applied to uncover the ethical and educational values embedded in the Dayak Kebahan traditions, while the ethnographic element provided contextual insights into how these values are lived and practiced in everyday community life. The primary focus was on the interpretation of three cultural maxims—*Babas Sama Nobas*, *Lubok Sama Nyaok*, and *Buah Sama Ngelayah*—that function as moral references in children's character formation.

The study was located in the **Dayak Kebahan settlements** of Kayan Hulu District, Sintang Regency, including villages such as Tanjung Bunga, Kebarau, Nanga Masau, Tanah Merah, Lintang Tambuk, Empakan, Tonak Gonih, Topan, Entogong, and Kupan Jaya. These areas were deliberately selected because they are considered cultural centers where customary values are preserved and passed on through family and community practices.

The **informants** consisted of community elders, customary leaders, parents, and local teachers. Data were obtained through semi-structured interviews that encouraged open discussion, direct observation of rituals and social interactions, and the collection of oral traditions and cultural records.

To ensure data credibility, the researcher applied **triangulation**, comparing information from multiple methods and sources with relevant scholarly references. The tools used included interview schedules, observation checklists, notebooks, and audio-visual devices.

For **data analysis**, a hermeneutic-philosophical model was adopted. The analysis proceeded in three stages: first, interpreting the symbolic and contextual meanings of the cultural sayings; second, classifying the core values related to character education—such as solidarity, responsibility, and mutual care; and third, synthesizing these findings into a conceptual framework of indigenous character education.

The research strictly followed **ethical protocols**, including prior consent from participants, sensitivity to cultural norms, and acknowledgment of the intellectual rights of the community. The ultimate goal was to interpret Dayak Kebahan wisdom as both a philosophical source of values and a practical guide that contributes to the enrichment of academic studies and the preservation of cultural identity in Sintang.

RESEARCH RESULT

Babas Sama Nobas

The philosophy of *babas sama nobas* encapsulates the Dayak Kebahan understanding of land use and agricultural organization. The word *babas* signifies land designated for farming or gardening, while *nobas* denotes the act of clearing, cultivating, and preparing the soil (Djuweng, 2020). This terminology highlights not only the practical aspect of agriculture but also the embedded cultural norms guiding communal land use, showing that Dayak Kebahan society integrates work and moral values simultaneously.

This worldview underscores collective land ownership and an equitable division of farmland, ensuring that every household receives equal access to essential resources (Muslich, 2017). Such a principle promotes inclusivity, leaving no member of the community deprived of sustenance, and affirms a shared ethic of justice and equality (Lickona, 2018). In effect, children observing this practice develop an early understanding of fairness, social responsibility, and the importance of cooperation in communal life.

Results from in-depth interviews with local leaders support these observations. Mr. Pelenggerius, S. Sos., from Nanga Masau (interviewed on January 18, 2025) emphasized that "*babas sama nobas teaches children not only to work together but also to respect the needs of all families in the village. Everyone contributes and everyone benefits equally.*" Similarly, Mr. Timotius Talan, S. Th, from Tanah Merah (interviewed on January 25, 2025), explained that "*through nobas, young people learn patience, endurance, and that land is a shared blessing, not just an economic asset.*" Mr. Elisa, S.Pd. K, from Lintang Tambuk (interviewed on February 1, 2025), added that "*this practice instills moral values such as honesty, responsibility, and fairness. It is a living education for the next generation.*"

Within this practice, cultivation is not merely tied to economic pursuits but embodies a sustainable lifestyle rooted in collective welfare (Arifin, 2020). The communal decision to distribute land equally minimizes competition, discourages greed, and prevents potential disputes. Philosophically, *babas sama nobas* represents a practical manifestation of distributive justice (Nucci, 2017). By internalizing these practices, children learn that resources are to be shared equitably, cultivating both ethical reasoning and empathy for others.

This system simultaneously nurtures social cohesion. As children witness land being divided openly and fairly, they absorb lessons of honesty, transparency, and justice (Suparlan, 2018). The value of responsibility is also prominent; clearing and preparing farmland requires collective energy, endurance, and discipline (Djuweng, 2020). Equally important is the ecological respect instilled through this philosophy (Johnson, 2017). Children are taught that sustainable use of natural resources ensures the well-being of the community and future generations. The spiritual layer further deepens its meaning, linking land with ancestry and sacred bonds, reinforcing respect for both human and environmental relationships (Ahyar & Alfitri, 2020).

Lubok Sama Nyaok

The philosophy of *lubok sama nyaok* is tied to water sources such as rivers and lakes. The principle of *sama nyaok* ensures all community members

hold equal rights to draw water and catch fish, reflecting the concept of the commons (Hardin, 1968). This principle not only secures equitable access to vital resources but also reinforces collective responsibility and mutual trust (Hidayat & Khalika, 2019). Observing this in practice, children understand that shared resources require careful use and ethical management.

Results from in-depth interviews with local leaders support these observations. Mr. Canon from Tonak Gonih (interviewed on February 3, 2025) stated that “in our village, everyone has the right to take water or fish from the river. Children learn early that water is not owned by one person but shared by all, which teaches responsibility and respect.” Mr. Anton, SH, from Empakan (interviewed on February 8, 2025), added that “through sama nyaok, young people understand fairness and the importance of caring for natural resources so that the river remains abundant for everyone.”

Mr. Anwar Diman, S. Sos, from Entogong (interviewed on February 10, 2025), emphasized that “the practice of sharing water and fish strengthens trust among community members. Children see that everyone’s cooperation is essential for the survival and welfare of all.” Similarly, Mr. Abang Agus, S.Th, from Kupan Jaya (interviewed on February 18, 2025), explained that “observing elders practicing sama nyaok teaches generosity, moral duty, and gratitude for nature. Spirituality is closely tied to how we treat water and rivers.”

Observing how community elders manage shared water and fishing resources provides children with valuable lessons in ethics and moral conduct. When children see adults allowing everyone equal access to rivers and lakes, they learn that these resources are communal rather than privately owned. This practice fosters a sense of fairness and encourages generosity from a young age. Research has shown that direct engagement with respected community members plays a crucial role in instilling lasting ethical values (Lickona, 2018).

In addition, the ecological aspect of *lubok sama nyaok* educates children about moderation and environmental stewardship. By witnessing the careful use of water and fish resources, children develop an understanding that natural resources must be utilized responsibly to ensure long-term sustainability. Studies in cultural anthropology and environmental education suggest that traditional practices emphasizing sustainable resource management are instrumental in shaping ecological awareness among youth (Johnson, 2017).

From a philosophical perspective, *lubok sama nyaok* embodies a stewardship ethic, highlighting the role of humans as caretakers rather than absolute owners of nature. Learning this principle helps children cultivate a moral responsibility toward their surroundings. Insights from theology and environmental ethics confirm that stewardship involves balancing human needs with the preservation of the natural world (Nucci, 2017).

This practice also strengthens trust and interdependence within the community, supporting children’s psychosocial development and enhancing communal resilience. Research in developmental psychology indicates that engaging in shared activities and cooperative practices contributes to the growth of social and emotional competencies (Muslich, 2017).

Finally, spiritual reverence for water instills values of gratitude and moral accountability toward nature. This demonstrates that ethical living is inherently linked with environmental consciousness. In theological and philosophical literature, fostering a spiritual relationship with natural resources is regarded as fundamental to ethical behavior and sustainable environmental management (Ahyar & Alfitri, 2020).

Buah Sama Ngelayah

The *buah sama ngelayah* tradition among the Dayak Kebahan involves fruit gardens that are accessible to all members of the community. Rather than being merely a source of food, this practice embodies principles of generosity and abundance (Djuweng, 2020). This is supported by interviews with local leaders. Mr. Bujang Indra, S. Sos, from Topan (interviewed on February 19, 2025) explained, “*In our village, all fruit trees are considered communal. Children learn that sharing is natural and that generosity strengthens social bonds.*” Similarly, Bapak Sanom, S. Sos, from Tanjung Bunga (interviewed on February 22, 2025), emphasized that “*buah sama ngelayah teaches young people about hospitality and kindness. Everyone is welcome to enjoy the fruits, which fosters mutual respect and cooperation.*”

By taking part in *buah sama ngelayah*, children learn to cultivate gratitude, exercise self-control, and experience joy in giving (Wati, 2019 & Saputra, 2020). Participation in these communal activities provides practical lessons for moral and emotional development. Mr. Yunus, S. Pd, from Kebarau (interviewed on February 23, 2025) noted, “*Through harvesting together, children understand the value of sharing and develop empathy for others. This is more than just taking fruit – it’s about learning to care for the community.*” These observations align with findings in anthropology and developmental psychology, which emphasize the importance of direct engagement in instilling ethical behaviors.

The practice also promotes environmental awareness through observation of seasonal fruit cycles. Children learn to respect natural rhythms and understand the importance of sustainable resource use. Studies have shown that traditional ecological knowledge, passed down through communal practices like *buah sama ngelayah*, contributes significantly to fostering environmental consciousness and responsible stewardship (Johnson, 2017).

Communal harvesting further strengthens cultural identity and social cohesion. By participating in these activities, community members reinforce shared cultural values and a sense of unity. Anthropological research emphasizes that group-based traditional practices are critical for maintaining indigenous cultural heritage and fostering solidarity (Rahman, 2021).

Finally, *buah sama ngelayah* challenges individualistic and consumerist attitudes by prioritizing collective enjoyment and well-being. This practice teaches that resources and wealth are communal assets, promoting ethical principles of fairness, generosity, and responsibility toward others. Theological and ethical studies support the view that such communal practices instill enduring moral lessons and strengthen social ethics (Nucci, 2017).

The Role of Philosophy in Shaping Children’s Character

Together, the philosophies of *babas sama nobas*, *lubok sama nyaok*, and *buah sama ngelayah* form a holistic moral framework (Lickona, 2018). These traditions promote fairness, sustainability, generosity, responsibility, and solidarity, transmitted through everyday practices rather than formal instruction (Hidayat & Khalika, 2019). Indigenous wisdom functions as an alternative pedagogy, allowing children to internalize moral values more effectively than abstract teaching (Suparlan, 2018). Through engagement with these practices, children develop ethical reasoning, empathy, and social responsibility in ways that are meaningful and culturally grounded.

Insights from interviews with children illustrate the impact of these philosophies in daily life. Aprilia (15 years old), daughter of Mr. Timotius Talan, S. Th, from Tanah Merah (interviewed on January 25, 2025), stated, *“When we help in the fields with babas sama nobas, I feel we all have to be fair and work together. It teaches me to respect others and share what we have.”*

Similarly, Filipus (14 years old), son of Mr. Abang Agus, S. Th, from Kupan Jaya (interviewed on February 18, 2025), explained, *“During buah sama ngelayah, I enjoy sharing fruits with friends and neighbors. It makes me happy to give and see everyone enjoying together. I think this teaches me generosity and care.”* Dara (16 years old), daughter of Mr. Sanom, S. Sos, from Tanjung Bunga (interviewed on February 22, 2025), added, *“Watching our elders share water and fish in lubok sama nyaok makes me understand fairness and that we must protect nature. It feels like a responsibility that we carry for the future.”*

Fairness in shared land and water access equips children with a strong sense of justice. Generosity through communal fruit harvesting nurtures empathy and compassion. Sustainability in managing land, water, and gardens fosters ecological awareness. Communal participation further cultivates humility, solidarity, and interdependence, while spiritual engagement instills gratitude and moral accountability (Ahyar & Alfitri, 2020., Arifin, 2020). These values are essential for children to navigate both local and global challenges, linking cultural heritage with contemporary moral education.

Ultimately, these indigenous philosophies provide a culturally grounded model for character education. They preserve cultural identity while equipping children with virtues and practical skills necessary to navigate both traditional contexts and modern societal challenges (Wijaya & Putra, 2022).

DISCUSSION

Connection to Research Objectives

This study demonstrates that the philosophies of **Babas Sama Nobas** and **Buah Sama Ngelayah** are integral to understanding character education among the Dayak Kebahan in Sintang. These results respond directly to the research objectives by showing that indigenous traditions are not only socio-economic practices but also serve as vehicles for instilling values of cooperation, fairness, gratitude, and environmental respect (Clifford, 1973). In this way, the findings affirm that cultural wisdom operates as a foundation for moral and educational development (Tilaar, 2004).

Interpretation of Findings

The evidence suggests that **Babas Sama Nobas** emphasizes collective land use, fairness, and solidarity, thereby nurturing moral integrity and community cohesion (Keesing, 1981). Meanwhile, **Buah Sama Ngelayah** highlights generosity and reciprocity through shared access to fruit gardens, shaping attitudes of thankfulness and self-control (Siregar, 2015). Interpreted educationally, these practices illustrate how moral formation occurs through daily cultural participation, rather than exclusively through formal schooling (Linda, 1978).

Relation to Previous Studies

These findings correspond with earlier research that underscores the importance of indigenous wisdom in shaping education and character. Studies such as those by **Tilaar** and **Siregar** affirm that cultural traditions provide a strong basis for locally rooted educational approaches (Tilaar, 2004). At the same time, the Dayak Kebahan perspective introduces a distinctive ecological dimension, where agricultural cycles foster environmental awareness—an aspect less emphasized in some other indigenous contexts (Bertus & Stephan, 2004). This unique contribution reinforces the significance of linking moral education with ecological sustainability (David, 2004).

Broader Implications

The implications extend beyond the local context. First, they highlight that character education grounded in cultural traditions can provide a holistic and relevant model for moral instruction (Thomas, 1991). Second, the ecological insights of Dayak Kebahan philosophy enrich environmental education by teaching respect for natural cycles (Barnhardt, 2005). Finally, these traditions offer a counterbalance to individualism and consumerism, pointing instead to a communal ethic that prioritizes shared well-being (Marie, 2002).

Directions for Future Research

Future studies may explore how these values can be integrated into school curricula in ways that respect cultural authenticity. Comparative research with other indigenous groups would also shed light on the diversity of local approaches to character formation (Jean, 1965). In addition, longitudinal studies could track how these traditions influence children's character development over time. Such research would deepen understanding while informing broader debates on culturally grounded and globally relevant education (Agger, 2013).

CONCLUSION AND RECOMMENDATIONS

The philosophical wisdom embodied in the Dayak Kebahan traditions *Babas Sama Nobas*, *Lubok Sama Nyaok*, *Buah Sama Ngelayah*—provides a strong foundation for children's character formation. These principles emphasize collective solidarity, cooperation, and fairness while offering ethical insights that are highly relevant to contemporary education. This research reveals that indigenous knowledge functions not only as cultural heritage but also as a dynamic framework for nurturing integrity, empathy, responsibility, and harmonious social relations in younger generations.

The innovative aspect of the journal article titled "*Character Education of Children Based on Dayak Kebahan Local Wisdom in Sintang: Philosophical Analysis of Babas Sama Nobas, Lubok Sama Nyaok, Buah Sama Ngelayah*" is its combination of philosophical perspectives from Dayak Kebahan local wisdom with the practice of children's character education, an approach rarely addressed in current educational studies. The research highlights the cultural principles of Babas Sama Nobas, Lubok Sama Nyaok, and Buah Sama Ngelayah as foundational elements for character formation, while also promoting the preservation of indigenous traditions within formal schooling. Centered on the Dayak Kebahan community in Sintang, this study provides a culturally relevant model for embedding local values into curricula and educational activities, contributing to the literature on culturally informed character education and offering practical insights for local education policies that strengthen both cultural heritage and the moral development of young learners.

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