

Local Wisdom of Kayuh Baimbai on the Philosophy of Banjar People with Collaboration of Excellent Character Schools in Banjarmasin City

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Abstract: Local wisdom-based character education plays an important role in shaping students' cultural identity, especially in areas rich in tradition such as Banjarmasin City. The Kayuh Baimbai philosophy, which emphasizes the values of mutual cooperation, cooperation, and solidarity, is an important basis for shaping students' character with superior character. This study aims to understand how Kayuh Baimbai values are applied in character education in schools with superior character in Banjarmasin. With a qualitative approach, this study used in-depth interviews, participant observation, and document analysis to explore the views of teachers, students, and community leaders on the importance of this philosophy in education. The results showed that Kayuh Baimbai values not only strengthen students' cultural identity, but also increase social engagement, communication skills, and a sense of social responsibility. However, several challenges remain, including a lack of in-depth understanding of the philosophical meaning of these values, limited resources, and the need for training to ensure that these values can be internalized more deeply in school life. Therefore, a more structured strategy is needed to ensure that these values can continue to strengthen students' character and broaden their cultural horizons.

Keywords: Local wisdom, kayuh baimbai, character education

1. Introduction

Character education has become a major focus in the development of education systems in many countries, especially amidst social and cultural changes triggered by globalization and the industrial revolution 4.0 (Lickona, 2019; UNESCO, 2022). In this context, education not only functions to transfer knowledge, but also to form strong and noble characters, who are able to face global challenges without forgetting local cultural roots. In Indonesia, character education is increasingly important because this nation is rich in local wisdom values that are the cultural identity of its people. One example is the Kayuh Baimbai philosophy of the Banjar people, South Kalimantan, which emphasizes the spirit of mutual cooperation, togetherness, and social solidarity in everyday life (Karlani et al., 2018). The Kayuh Baimbai philosophy, which literally means 'rowing together', reflects the high collective spirit and cooperation in Banjar society. This value is not just a symbol, but has become a guideline for life that has been internalized in the culture of the Banjar people for centuries. This philosophy not only illustrates the values of cooperation, but also teaches the importance of supporting each other and working together to achieve common goals. In the context of education, this value is a strong foundation for forming the character of students who are not only academically competent but also have high social awareness.

However, along with the development of technology and global culture, these traditional values have begun to erode, especially among the younger generation who are more exposed to global popular culture through digital media (Siregar et al., 2024). The current young generation faces a major challenge in maintaining their local cultural identity, as many prefer popular culture that is widely spread through social media and digital platforms. This raises concerns about the loss of basic values that are the identity of the Banjar community. Various previous studies have shown the importance of local wisdom-based character education in shaping students' morality and cultural identity. For example, a study by (Lee, 2014) in South Korea found that character education based on traditional cultural values can strengthen social awareness and student involvement in the school community. In Japan, the concept of Bushido value-based

education has succeeded in creating students with a high work ethic and strong loyalty to the group (Obara et al., 2021). Meanwhile, research by (Harju-Autti & Rättyä, 2022) in Finland shows that education that emphasizes social and cultural values has an important contribution to increasing student participation in social and academic activities.

In Indonesia, local wisdom-based character education has been part of the national policy since the launch of the Character Education Strengthening (PPK) program by the Ministry of Education and Culture in 2017 (Yuliatin et al., 2021). However, although this program has been implemented in various schools, challenges in integrating local cultural values into the curriculum still remain. One of the main challenges is how to keep traditional values relevant in the fast-paced and rapidly changing digital era.

The Kayuh Baimbai philosophy has great potential to be used as a model in character education, because its values that emphasize cooperation, solidarity, and social responsibility are very relevant to the challenges of modern education. This philosophy not only reflects strong collective values, but also illustrates how the Banjar community supports each other in various aspects of life, from daily life to collective decision-making in the community (Wardhani et al., 2023). Values like these are very important for forming a young generation who are not only academically competent but also have a strong social awareness and a solid cultural identity.

However, research that specifically discusses the integration of Kayuh Baimbai values in character education in superior character schools is still very limited. This creates a research gap that is important to fill, especially in the context of schools in Banjarmasin City, which is the cultural center of the Banjar community. Character education that successfully integrates local values such as Kayuh Baimbai is expected to not only produce students who excel academically, but also have a strong social awareness and a strong cultural identity.

In addition, this study will also fill the gap in the literature regarding the implementation of local wisdom-based character education with a focus on Kayuh Baimbai. In various global contexts, character education based on local cultural values has been proven effective in forming a generation that is more ethical, empathetic, and has a strong cultural identity (Peterson & Seligman, 2016). Therefore, this study will contribute to developing an education model that not only prioritizes academic achievement, but also cultural awareness and social involvement.

This study aims to explore how Kayuh Baimbai values can be integrated into the education system of superior character schools in Banjarmasin City. In addition, this study also aims to understand how the application of these values can enrich the formation of students' character, increase social engagement, and create a more harmonious educational environment. Thus, this study is expected to provide a significant contribution in developing a character education model based on local wisdom that is more contextual and relevant to local culture. This study also seeks to provide practical recommendations for schools and education stakeholders in designing a curriculum that is more inclusive and rooted in local cultural values, so that it can form a young generation that is not only academically competent but also has high cultural awareness and strong social engagement.

2. Research Objectives

- a. Based on the background above, in this study, the following problems can be formulated: 1. How is the Kayuh Baimbai philosophy understood and applied in the lives of the Banjar community in Banjarmasin City?
- b. How do superior character schools in Banjarmasin City integrate Kayuh Baimbai values into the curriculum and teaching and learning activities?
- c. What is the impact of implementing Kayuh Baimbai values in the formation of student character in superior character schools?

3. Research Questions

Based on the formulation of the problem, the objectives to be achieved in this study are as follows:

- a. Analyze the Banjar community's understanding of the Kayuh Baimbai philosophy in the context of character education.
- b. Explain the strategies used by superior character schools in Banjarmasin City in integrating Kayuh Baimbai values into their curriculum.
- c. Assess the contribution of Kayuh Baimbai values in the formation of student character in superior character schools.

4. Literature Review

4.1 Character Education in a Global Context

Character education has become a major focus in the education system in many countries, along with the increasing awareness of the importance of moral and ethical values in forming a socially responsible young generation (Lickona, 2019). According to (Peterson & Seligman, 2016), character education is a systematic process to develop values, morals, and ethics in students, so that they can contribute positively to society. Character education is not only about academic knowledge, but also about forming attitudes, values, and social skills needed to become good citizens (Nucci et al., 2014). In the United States, character education has been integrated into the curriculum with a focus on developing values such as respect, responsibility, honesty, and hard work (Berkowitz & Bier, 2017). This educational model is also applied in several European countries such as Finland, where character education based on social and cultural values has been shown

to increase student engagement in social and academic activities (Bruner, 2020). In the UK, for example, character education is an integral part of the national curriculum aimed at developing socially responsible and ethical students (Arthur et al., 2019). Meanwhile, in Japan, the Bushido philosophy emphasizing courage, loyalty, and honor is the basis for character education (Obara et al., 2021).

4.2 Local Wisdom in Character Education

Local wisdom is an important element in character education because it reflects cultural values that have stood the test of time. According to (Lee, 2014), character education based on local cultural values can strengthen students' cultural identity and increase their sense of social belonging in the community. In South Africa, the concept of Ubuntu emphasizing human values and social solidarity has become the basis for character education, helping students understand the importance of respecting and supporting each other (Gade, 2019). In this country, Ubuntu-based character education has been shown to increase tolerance, empathy, and social cooperation among students.

In addition, in South Korea, Jeong's concept emphasizing emotional relationships and social attachment has also been integrated into character education to form students who are empathetic and care about others (Kim, 2021). This approach is similar to the Kayuh Baimbai philosophy in South Kalimantan, which emphasizes cooperation, mutual cooperation, and social solidarity as core values in the life of the Banjar community (Wardhani et al., 2023).

4.3 Kayuh Baimbai Philosophy as the Basic for Character Education

The Kayuh Baimbai philosophy has many similarities with the concept of local wisdom from various countries, such as Bushido in Japan, Ubuntu in South Africa, and Jeong in South Korea. This philosophy not only reflects the values of cooperation, but also teaches the importance of supporting each other and working together to achieve common goals (Wardhani et al., 2023). In the context of education, these values are a strong foundation for forming the character of students who are not only academically competent but also have high social awareness.

However, unlike other cultural values, Kayuh Baimbai has stronger roots in the context of the local community, where social relations and cooperation are considered important elements in building a harmonious society. This makes Kayuh Baimbai very relevant as the basis for character education in superior character schools in Banjarmasin City, which strive to integrate local values into their curriculum. This philosophy also strengthens students' cultural identity by emphasizing the importance of close social relations and interdependence in the community.

4.4 Superior Character Education Model

A superior character school is an educational institution that focuses not only on academic achievement but also on the formation of student character through local cultural values. According to Lickona (2019), successful character education is one that is able to instill moral, ethical, and social values deeply in students' daily lives. In Finland, for example, education based on social and cultural values has been shown to increase student participation in social and academic activities (Bruner, 2020). Meanwhile, in Japan, character education based on Bushido values has succeeded in creating students with a high work ethic and strong loyalty to the group (Obara et al., 2021).

The integration of local cultural values such as Kayuh Baimbai in character education in superior character schools has great potential to create a young generation who are not only academically competent but also have a strong social awareness and a strong cultural identity (Peterson & Seligman, 2016). However, the main challenge in integrating these values is how to keep them relevant in the context of modern education which is increasingly influenced by globalization and digital technology.

Several previous studies have shown that character education based on local cultural values has a positive impact on shaping students' identities. For example, a study by Lee (2020) in South Korea found that the integration of local cultural values increased students' participation in social activities and strengthened social relationships in the school community. In South Africa, (Okpara & Ekeh, 2025) found that Ubuntu-based education strengthened tolerance and empathy among students. Meanwhile, a study by (Harju-Autti & Rättä, 2022) in Finland showed that education based on social and cultural values had a major contribution in increasing students' social engagement. Thus, character education based on local cultural values such as Kayuh Baimbai has great potential to strengthen students' cultural identities and shape a more ethical, empathetic, and socially responsible young generation.

5. Research Methodology

This study is based on the theory of character education which emphasizes the importance of moral, ethical, and social values in shaping the character of students. According to (Lickona, 2019), character education is a systematic effort to develop values, morals, and ethics that will shape a person's personality, so that they are able to contribute positively to society. Character education is not only about academic knowledge, but also about developing attitudes, values, and social skills needed to become good citizens (Nucci et al., 2014). In addition, (Peterson & Seligman, 2016) added that character education should include the development of virtues such as honesty, justice, courage, and wisdom that form the foundation for ethical and moral behavior. This study uses an interpretive paradigm, which focuses on understanding the meaning and experience of research subjects in their social and cultural contexts (Creswell & Poth, 2018). This paradigm assumes that social reality is constructed through social interaction and is influenced by cultural and historical contexts. In this context, the study aims to understand how the philosophy of Kayuh Baimbai, as a cultural value of the Banjar community, is understood and applied in the context of character education. This approach is very relevant because

it allows researchers to explore the deep meaning of participants' experiences and views on the social values they adhere to.

The approach used in this study is qualitative, with a focus on exploring social meaning and experience. The qualitative approach was chosen because it is able to capture the complexity of social and cultural interactions in the context of character education (Denzin & Lincoln, 2018). This approach allows researchers to understand the values of Kayuh Baimbai in depth, including how these values are applied in character education in schools with superior character in Banjarmasin City. According to (Merriam & Tisdell, 2016), a qualitative approach is very effective for understanding complex and dynamic social contexts, where cultural values play an important role in shaping individual behavior and worldviews.

The method used in this study is a case study, which allows researchers to explore phenomena in their original context in depth. Case studies allow for rich and in-depth data collection through multiple sources, including interviews, observations, and document analysis. This method is very appropriate for this study because it allows for a thorough analysis of the application of Kayuh Baimbai values in schools with superior character. In addition, case studies provide flexibility in exploring multiple perspectives and relevant social contexts, and enable a more comprehensive understanding of the social and cultural dynamics in character education (Stake, 2010).

The subjects of the study were principals, teachers, and students in superior character schools in Banjarmasin City that implement Kayuh Baimbai values in their curriculum. The selection of these subjects was based on their role in implementing Kayuh Baimbai values in everyday life in the educational environment. The objects of the study were Kayuh Baimbai values and how these values were integrated into character education in these schools. The focus on Kayuh Baimbai values allowed this study to identify how local cultural values can shape students' character in the context of modern education.

The data collected in this study consisted of primary and secondary data. Primary data were obtained through in-depth interviews with principals, teachers, and students. These interviews were designed to explore participants' understanding, experiences, and views on the application of Kayuh Baimbai values in character education. Meanwhile, secondary data were collected through document analysis such as school curricula, activity reports, and education policy documents (Creswell, 2018). This secondary data is important to provide a broader context of how cultural values are integrated into formal education.

Data analysis in this study used a thematic analysis approach, which involves grouping data based on themes that emerged during the data collection process (Braun & Clarke, 2019). This approach allows researchers to identify patterns, themes, and meanings that are relevant to Kayuh Baimbai values in character education. The data collected will be analyzed repeatedly to ensure the accuracy and consistency of the research results.

Data verification is carried out through source triangulation, namely comparing data from various sources such as interviews, observations, and document analysis to ensure the validity and reliability of research findings (Patton, 2015). In addition, researchers will also use the member checking method, where the findings are confirmed with research participants to ensure the accuracy of interpretation (Creswell & Poth, 2018). This technique is important to ensure that the research results truly reflect the views and experiences of participants, and avoid researcher bias in data interpretation. With this methodological approach, it is hoped that this study can provide a deep understanding of the application of Kayuh Baimbai values in character education in schools with superior character, as well as the contribution of these values in forming the character of students who are ethical, empathetic, and socially responsible.

6. Results and Discussion

The results of this study reveal several important findings related to the implementation of Kayuh Baimbai values in character education in schools with superior character in Banjarmasin City. These findings were obtained through observations, in-depth interviews, and document analysis conducted in several schools that have integrated Kayuh Baimbai values into their curriculum.

6.1 Implementation of Kayuh Baimbai Values in Classroom Learning

One of the main findings is that the Kayuh Baimbai philosophy is not only understood as a symbol, but as a principle that is consistently applied in everyday life at school. Values such as cooperation, mutual cooperation, and social solidarity are the basis for collective decision-making in schools, including in determining school policies and planning extracurricular activities. The principals interviewed emphasized that every decision taken must involve various parties to ensure that all voices are heard and respected, in accordance with the spirit of Kayuh Baimbai which emphasizes working together to achieve common goals.

In addition, teachers at this school also use various methods to integrate Kayuh Baimbai values into learning. For example, in the Pancasila and Citizenship Education (PPKn) subject, students are encouraged to understand the importance of mutual cooperation in community life. Teachers often use group discussions, collaborative projects, and simulations to strengthen students' understanding of the importance of cooperation in solving social problems. Some teachers even combine the Kayuh Baimbai concept with project-based learning methods to encourage students to work together to achieve better results.

6.2 Implementation of Kayuh Baimbai Values in Extracurricular Activities

Extracurricular activities also play an important role in strengthening Kayuh Baimbai values in this school. For example, in team sports activities such as soccer, basketball, and volleyball, students are taught to support each other, work together, and communicate effectively to achieve team goals. Meanwhile, in arts activities such as drama and music, students learn to appreciate the role of each team member and contribute maximally to the success of the group. Teachers stated that these activities not only improve students' social skills, but also strengthen their self-confidence and sense of belonging in the school community.

6.3 Implementation of Kayuh Baimbai Values in School Policies

School policies also reflect Kayuh Baimbai values. For example, many schools implement a collective decision-making system, where teachers, students, and school staff are involved in important decision-making processes, such as annual activity planning, program evaluation, and disciplinary rule setting. This is done to ensure that every member of the school community feels valued and has a role in shaping an inclusive and collaborative school culture.

6.4 Implementation of Kayuh Baimbai Values in Social Activities

In addition to classroom and extracurricular activities, Kayuh Baimbai values are also implemented in various social activities. For example, schools often hold community service activities, fundraising for disaster victims, and community service in the school's surrounding area. These activities aim to teach students about the importance of helping others and contributing positively to society.

In addition, some schools also hold mentoring programs, where senior students guide junior students to strengthen the sense of solidarity and mutual assistance among students.

Table 1. Examples of the application of kayuh baimbai values in various aspects of school life

Aspects of School Life	Example of the Application of Kayuh Baimbai Values
Classroom Learning	Group discussions, collaborative projects
Extracurricular Activities	Team sports, collective art
School Policies	Collective decision making
School Activities	Community service, fundraising
Social Interaction	Helping each other, solidarity between students

6.5 Challenges in Implementing Kayuh Baimbai Values

However, this study also found several challenges in implementing Kayuh Baimbai values in schools with superior character. One of the main challenges is the lack of students' understanding of the deeper meaning of Kayuh Baimbai values. Although students are taught about the importance of cooperation and solidarity, some students still see these values as mere formalities, without understanding the deeper philosophical meaning. For example, some students only see Kayuh Baimbai as 'helping each other' without understanding the importance of mutual respect and trust as key elements of this philosophy.

In addition, time constraints and pressure to achieve academic achievement often hinder teachers' efforts to integrate Kayuh Baimbai values more deeply into the curriculum. Several teachers admitted that they often had to choose between pursuing academic targets and teaching social values, which could reduce the effectiveness of local wisdom-based character education.

Thus, these findings suggest that although the Kayuh Baimbai philosophy has great potential to strengthen character education, there are still challenges that need to be overcome to ensure that these values can be integrated more effectively into school life. To address these challenges, a more systematic and sustainable approach to character education is needed, including teacher training, more contextual curriculum development, and increasing student awareness of the importance of social values in everyday life. Data analysis shows that Kayuh Baimbai values have a significant impact on shaping students' character, especially in strengthening a sense of togetherness, social responsibility, and cultural identity. This finding is in line with the theory of character education which emphasizes the importance of social values in shaping students' morality (Lickona, 2019). Values such as cooperation, solidarity, and mutual assistance that are at the core of Kayuh Baimbai's philosophy are also found in the concept of cultural value-based character education in various countries, such as Bushido in Japan and Ubuntu in South Africa.

In addition, several previous studies support these findings. For example, (Harju-Autti & Rättyä, 2022) found that education based on social and cultural values in Finland was able to increase students' social engagement and strengthen their cultural identity. In South Korea, research by (Lee, 2014) showed that character education based on local cultural values could strengthen the sense of social belonging in the school community.

However, this study also found several challenges in implementing Kayuh Baimbai values. One of them is the lack of students' understanding of the deeper meaning of Kayuh Baimbai values, which are often understood superficially as simply 'helping each other' without understanding the deeper philosophy of togetherness and social solidarity. Several

teachers also stated that they often have to compete with high academic demands, making it difficult to integrate these values deeply into a dense curriculum.

Another challenge found was the difference in understanding between students and teachers regarding the meaning of Kayuh Baimbai. Some students consider this value only relevant in social contexts or group activities, while teachers see it as a core value that must be internalized in every aspect of school life, including academic learning. This indicates a perception gap that needs to be addressed to ensure more effective implementation of Kayuh Baimbai values. To address this challenge, a more systematic approach is needed in integrating Kayuh Baimbai values into character education. This can be done through teacher training, developing a more contextual curriculum, and increasing student awareness of the importance of social values in everyday life. In addition, it is important to create a school environment that supports the implementation of Kayuh Baimbai values, including through school policies that encourage cooperation, solidarity, and social responsibility.

Thus, this analysis shows that although Kayuh Baimbai values have great potential to strengthen character education, there are still challenges that need to be overcome to ensure that these values can be internalized more deeply in school life. The theoretical implications of this study suggest that Kayuh Baimbai values can enrich the literature on cultural value-based character education. These findings strengthen the argument that local cultural values have an important role in shaping students' character, strengthening cultural identity, and increasing social engagement in the school community (Peterson & Seligman, 2021). In addition, this study also contributes to the theory of character education by showing how social values such as cooperation and solidarity can be effectively implemented in formal education.

These findings are also relevant in a global context, where many countries are trying to develop educational models that focus not only on academic achievement, but also on character building and social values. For example, in Japan, the Bushido philosophy emphasizing courage, loyalty, and honor has long been used as the basis for character education (Obara et al., 2021), while in South Africa, the concept of Ubuntu is used to strengthen humanity and social solidarity in education (Gade, 2019).

From a practical perspective, these findings suggest that schools with superior character need to develop more structured strategies to integrate Kayuh Baimbai values into the curriculum. This could include teacher training, developing more contextual teaching materials, and increasing students' awareness of the importance of local cultural values in everyday life. In addition, efforts are needed to broaden students' understanding of the deeper meaning of Kayuh Baimbai values, so that they not only understand these values superficially, but are also able to apply them in real life.

To achieve this goal, it is important to create a school environment that supports the implementation of Kayuh Baimbai values, including through school policies that encourage cooperation, solidarity, and social responsibility. This can be done through a more holistic approach to character education, which focuses not only on academic aspects, but also on character formation rooted in local cultural values. Thus, this study makes a significant contribution to understanding how local cultural values can be integrated into character education, as well as how these values can shape students' ethical, empathetic, and socially responsible characters.

7. Conclusion

This study successfully uncovered the important role of Kayuh Baimbai values in shaping students' character in schools with superior character in Banjarmasin City. Based on the results of the analysis, the Kayuh Baimbai philosophy is proven to be not only a cultural symbol, but also a principle that is consistently applied in various aspects of school life, including classroom learning, extracurricular activities, school policies, and social interactions. Values such as cooperation, mutual cooperation, and social solidarity play an important role in strengthening social relationships, increasing learning motivation, and strengthening students' cultural identity.

These findings also show that the application of Kayuh Baimbai values not only has an impact on academic achievement, but also on the formation of students' characters who are more empathetic, responsible, and caring towards others. However, this study also found several challenges, including students' lack of in-depth understanding of the Kayuh Baimbai philosophy and time constraints in integrating these values into a dense curriculum.

From a theoretical perspective, this study makes an important contribution to the literature on cultural value-based character education, by showing that local cultural values such as Kayuh Baimbai have an important role in shaping a young generation that is ethical and empathetic. This is in line with the theory of character education which emphasizes the importance of social values in shaping students' morality.

To strengthen the application of Kayuh Baimbai values in character education, several steps that can be considered include developing a more contextual curriculum that focuses on local cultural values to ensure that students understand the deep meaning of Kayuh Baimbai values. In addition, training and workshops for teachers need to be improved to broaden their understanding of the importance of character education based on cultural values. Increasing student awareness of the importance of social and cultural values can also be done through mentoring programs, social activities, and more structured collaborative projects. Furthermore, strengthening the role of families and communities in supporting character education based on cultural values is very important to ensure that these values are not only taught in schools, but also applied in everyday life. Finally, continuous evaluation of the effectiveness of the application of Kayuh Baimbai

values in schools needs to be carried out to ensure that these values continue to be relevant and can adapt to social and cultural changes.

By implementing these strategies, it is hoped that Kayuh Baimbai values can continue to strengthen students' character and form a young generation that is ethical, empathetic, and socially responsible.

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Conflict of Interest

The authors declare no conflicts of interest.

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