

Character Education Through the Revitalization of the Baugingan Tradition in Paya Village

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Abstract: In the midst of the increasingly rapid flow of globalization, the challenges of maintaining cultural identity and moral values are increasingly complex. The education that has been happening in schools often ignores the cultural values of its own people. If there is no cultivation of strong national character, students can lose their national direction and identity. They may grow up to be intellectually intelligent, but morally and character-fragile. In this arena, efforts are needed to strengthen the character of students by integrating local wisdom in education. Among the forms of local wisdom in Paya Village, Hulu Sungai Tengah Regency is the tradition of baarian. The goal to be achieved in this study is to briefly describe the baugingan tradition in Paya village, find out the baugingan tradition to form the character of the Paya Village community, and describe the form of implementation of the baugingan tradition in education. The research method used is a qualitative approach. Data were collected through interview techniques and literature review. The results of the study concluded that the baugingan tradition is a practice of mutual cooperation that has long been rooted in the people of Paya Village although it has rarely been done recently, but the social values of the baarian tradition are still inherent in the people of Paya Village such as family, togetherness, mutual help, responsibility, care and mutual respect. These values have a very strong relevance in the formation of students' character. Therefore, it is necessary to integrate this tradition in education both through the curriculum and the development of learning models. This research expects the active role of education units and local governments to support this step as an effort to strengthen the character of students as well as revitalize local wisdom.

Keywords: Baugingan tradition, character education, revitalization, learning model

1. Introduction

Education is the main pillar in building a nation's civilization. According to Sulistyaningrum et al. (2023), "education and teaching are efforts to prepare and prepare for all the interests of human life, both in social life and cultural life in the broadest sense". Ki Hajar Dewantara views education as a process of developing ethics and behavior that is in accordance with the noble values of the nation's culture (Dewi et al., 2025). Referring to the National Education System Law No. 20 of 2003, education not only aims to educate the life of the nation, but also to form a dignified character and civilization of the nation (Amin & Suradi, 2024).

In the midst of the increasingly rapid flow of globalization, the challenges in maintaining cultural identity and moral values are increasingly complex (Akhatova et al., 2024). The education that has been happening in schools often ignores the cultural values of its own people. Schools are more oriented towards subject matter whose nota bene is a concept, and theory comes from Western textbooks. As a result, the cultural values and character of the nation among students began to be eroded. The rapid flow of information and global lifestyle through social media also affects the mindset and attitude of students. They tend to follow global trends without filtering whether these values are in accordance with the personality of the Indonesian nation which upholds good manners, mutual cooperation, and respect for others (Wahyuni, 2024). There is even individualistic, consumptive behavior, and even lack of respect for the noble values of Pancasila. In the long run, if there is no cultivation of strong national character, students can lose their national direction and identity. They may grow up to be intellectually intelligent, but morally and character-fragile. Therefore, character education that integrates local wisdom is needed.

Arsal et al. (2023) stated that local wisdom leads to a diversity of cultural wealth that develops and grows in a known community environment, and is believed and recognized as an important component that is ready to strengthen solidarity between community members. Local wisdom has character values that can be integrated into learning so as to improve students' soft skills (Ahmar & Azajjad, 2025). According to Mukhadis (2013), human resources with character who not only master theory but are also able to apply and display noble personalities and character as well as apply the science and technology they master in social life in a meaningful way full of wisdom, can be achieved through education oriented towards a noble value that comes from the value of local wisdom and other national cultural roots.

The people of Paya Village, South Batang Alai District, Hulu Sungai Tengah Regency have local wisdom that is functionally able to maintain the environmental situation so that it remains harmonious, both traditions related to God, with fellow humans and with their environment. This local wisdom has important meanings and values, including as a reference for behavior for the people in living their lives. One of the local wisdoms that is rich in noble values is the tradition of Baugingan. The baugingan tradition is a long-rooted practice of mutual cooperation in the people of Paya Village. But lately, this tradition is rarely practiced. Even though this tradition contains many social values such as family, togetherness, mutual help, responsibility, care, and mutual respect. These values have a very strong relevance in character formation.

The results of Hidayati, et al. (2020) concluded that learning based on local wisdom can increase positive student character values. Meanwhile, the results of the research by Rafsanjani (2025) show that the role of local wisdom is quite large in shaping the character of students, especially at the elementary school level. Local wisdom in Indonesia is very diverse, and the implementation of local wisdom in learning in schools will be able to improve children's character and self-development. Based on the description above, the researcher argues that it is important to strengthen character education through the revitalization of the baugingan tradition as one of the local wisdoms of Paya Village.

2. Research Objectives

The specific objectives of this study are:

Describing the tradition of bawingangan in Paya Village

Describe the tradition of baugingan to shape the character of the people of Paya Village.

Describe the strengthening of students' character through the revitalization of the baugingan tradition.

3. Research Questions

The formulation of the problem in this study is as follows:

- a. What is the tradition of baugingan in Paya Village?
- b. How does the baugingan tradition shape the character of the people of Paya Village?
- c. How to strengthen the character education of students through the revitalization of the baugingan tradition?

4. Literature Review

4.1 Character Education

Pala (2011) concludes that character education is an educational system that aims to develop morals, ethics, and good values in a person. This is in line with the opinion of Khamalah (2017) that character education means an effort to educate and develop a person's behavior or character through the process of internalizing or instilling positive values so that a person has good character in accordance with the values referred to, both from religion, culture, and the nation's philosophy. Character education can also be understood as a structured effort that is carried out consciously to develop human nature, so that it has a good and wise attitude and behavior spontaneously because it has become a habit in life.

Based on some of the above opinions, it can be concluded that character education is a conscious and structured effort to develop one's behavior through the cultivation of positive values in order to have good and wise behavior.

The goals of character education in the world of education include:

- a. Facilitating the strengthening and development of certain values so that they are manifested in children's behavior, both during the school process and after the school process
- b. To form students with character in accordance with the culture and customs of a society where they live, believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable and creative as well as a fortress to survive the influence of outside cultures

4.2 Local Wisdom

Local wisdom is knowledge and practices that are inherited from generation to generation in a community, covering various aspects of life, such as culture, social, agricultural, and human relations with the environment (Pratama et al., 2024). Hulu Sungai Tengah Regency is very rich in its local wisdom, both tangible and intangible. Local wisdom that is manifested includes apam barabai, marringgiti rings, jackfruit jaruk, jaruk tarap, the sacred mosque of Fallen Village, and others. Local wisdom that does not have a physical form but has value and meaning (intangible) like several traditions that apply in society.

Tradition is something that can be seen as the identity of a society (Ismail, 2021). Each region in Indonesia has a unique tradition that reflects local wisdom and noble cultural values. According to Graburn (2000), tradition is a habit, an activity passed down from generation to generation that is usually done by community members by performing some kind of ritual. One of the traditions that prevails in the people of Hulu Sungai Tengah, especially Paya Village, is the tradition of *baugingan*.

4.3 Baugingan Tradition

Baugingan is another term for *baarian*. The tradition of *baugingan* or *baarian* is a form of local wisdom that develops among the people of South Kalimantan. The *ba'arian* procession can be interpreted as alternating work or harvesting in the garden or in the rice fields from one resident to another, which can usually be found during the planting and harvest seasons. *Baarian* can also be interpreted as the mutual cooperation of the Banjar people in planting and harvesting rice activities (Hastuti, 2021).

According to Aisyah (2024) the number of workers or people who work together must be compensated with the same amount. *Gotong royong* or word *baarian* means working together to change days for different locations in the rice fields belonging to the *gotong royong* participants, with the same number of days and not the same work results *baarian* in working on rice fields starting from clearing the land, planting rice to harvesting. So the tradition of *Baugingan* or *Baarian* is the habit of the community in *gotong royong* activities to work on the rice fields alternately with different locations and times in the same time span and not the same work results.

5. Methodology

This study uses a qualitative approach with a descriptive method. This approach was chosen to dig deep into the understanding of the phenomenon being researched through the collection of narrative data, rather than numerical data. Qualitative research aims to understand meanings, views, experiences, and concepts from the perspective of participants.

5.1 Time and Place

This research takes 2 months starting from March to April 2025 from data collection, data processing to making a report on the results of the research. The location of the research is in Paya Village, South Batang Alai District, Hulu Sungai Tengah Regency, South Kalimantan Province.

5.2 Data Collection Techniques

The interview is conducted in a semi-structured manner, i.e. using a flexible question guide to allow for deepening of information. Resource people were selected based on certain considerations (purposive sampling) that were directly related to the research theme. This interview aims to obtain primary data in the form of experiences, views, or direct explanations from the source. Literature review is used to obtain secondary data. The sources studied include books, scientific journals, articles, research reports, and other relevant documents that support the discussion of the research. The literature review aims to enrich the analysis with theories, concepts, and previous findings.

5.3 Data Analysis Techniques

Data analysis is carried out through several stages, namely:

- a. Data Reduction
Data obtained from interviews and literature reviews are selected, selected as relevant, and summarized for further analysis.
- b. Data Presentation
The data that has been reduced is then compiled in the form of a descriptive narrative, table, or chart to make it easier to read patterns and relationships between data.
- c. Conclusion
After the data is presented, the researcher draws conclusions based on the findings that have been analyzed. This conclusion remains open to change if new data is found in the research process.

6. Results and Discussion

6.1 Baugingan Tradition in Paya Village

Literally, "*Baugingan*" can be interpreted as an activity that is carried out together in one day. In the context of agriculture, "*Baugingan Batanam*" refers to the practice of helping each other between farmers in planting rice seeds in rice fields, which is usually done in rotation between rice field owners. When a farmer wants to plant rice, he will tell his neighbors and relatives. On the appointed day, they will come en masse to the rice fields to help with the planting process. This is in accordance with the results of interviews with R1, R2, and R3.

Baugingan activities began with deliberation to reach an agreement on the implementation time on their respective lands. The time of the implementation of *Baugingan* is agreed based on a certain time range, for example from 07.00 to 11.00 or from 14.00 to 17.00. R1 added that *Baugingan* activities must still be carried out according to the

agreement even in bad weather conditions. R3 said that in Baugingan there is no wage but only provides food and drinks (pupuluran) for residents who participate in Baugingan. Before starting planting, there will usually be a little casual chat and a prayer together for the smooth and blessing of the harvest. After that, they began to move to the plots of rice fields that had been plowed and flooded.

According to their confession, the tradition of bawingan in the last three years has rarely been done. This is due to various factors, including the emergence of new variants of rice that bring significant changes in planting time, a decline in the interest and ability of the younger generation in farming, and increasingly sophisticated agricultural technology such as tractors, combines, and others. This was strengthened by R4 as the PPL of the Agriculture Office of Hulu Sungai Tengah Regency. One indicator of agricultural progress is the use of modern or up-to-date technology. An example is the use of agricultural machinery (alsintan). However, it is undeniable that the use of alsintan also affects existing local wisdom, such as Baugingan culture in the community. The use of alsintan is felt to be more effective and efficient in farming activities, such as rice cultivation, and allows farmers to catch up to two or even three planting times in one year, especially in areas with good irrigation. For example, in cultivating an area of one hectare, if you use human labor, around 20 people are needed with a work time of 3 days. On the other hand, if using a two-wheeled tractor, the time it takes is only 1 day.

Baugingan is not just a method of farming, but a manifestation of local wisdom that should be maintained and preserved. In the midst of the busyness and individualism of modern times, this tradition is a reminder of the importance of togetherness and mutual cooperation in building a harmonious and prosperous social life.

6.2 Discussion

Although this practice of baugingan is rarely found, the social values of this tradition are still thick among the people of Paya Village. If there are activities in the village such as residents who will carry out a marriage ceremony, then the surrounding villagers are ready to work together to help prepare happily (sincerely) without expecting any reward. The orientation is a sense of brotherhood, kinship and togetherness, not material. The attitude of mutual respect between residents is very felt, there is no distinction between rich and poor, old or young, dexterous or slow work so that the people of Paya village are known as a harmonious society. In general, the character of the people of Paya Village can be described as follows:

- a. Kinship
The character of a family reflects a sense of mutual belonging and close closeness between individuals, like a family.
- b. Togetherness
Togetherness is an attitude that shows the importance of doing something together to achieve a common goal. In togetherness, a spirit of collaboration is created, mutual support, and prioritizing group interests over personal interests.
- c. Helping Each Other
Helping each other is the act of helping each other selflessly. This character shows empathy and concern for the difficulties of others, as well as a desire to ease the burden of others as a form of social solidarity.
- d. Responsibility
Responsibility is an attitude that shows a willingness to accept and carry out obligations seriously. A responsible person will carry out his duties with discipline, trustworthiness, and ready to accept the consequences of his actions.
- e. Care
Caring is a feeling and attitude that shows concern for the circumstances of others, the environment, or the social situation around them. Caring is manifested in tangible actions to help, take care of, and pay attention to the needs of others or the environment.
- f. Mutual Respect
Mutual respect is an attitude of respecting the differences of opinion, background, and rights of others. This character reflects tolerance and acceptance of diversity, as well as maintaining harmonious relationships with others.

6.3 The Implementation of the Baarian Tradition in Character Education is an Effort to Revitalize Local Wisdom

Considering that this baugingan tradition contains niai – social values and has a very strong relevance in the formation of students' character, it needs to be integrated in the world of education. The form of integration of the baugingan tradition in education can be explained as follows:

- a. School Curriculum

The curriculum can be seen as an educational program that is planned and implemented to achieve school goals, such as creating a positive culture in schools based on the *baugingan* tradition. Examples of positive school culture based on the *baugingan* tradition include cleaning the classroom environment. Usually this activity is carried out by each class and is the responsibility of the class members. However, sometimes there is an attitude of delegating responsibility to each other if there is waste, especially waste lying at the class boundary. This causes a tense relationship between students in different classes and different grade levels. If the tradition of *baugingan* is applied in cleaning the classroom environment, it will certainly create a sense of mutual responsibility between class members. If there is garbage around the classroom, then no one is more responsible, but it is a shared responsibility. A sense of brotherhood and kinship will also be indirectly fostered along with the habituation of the practice of this *baugingan* tradition.

In addition to cleaning the classroom environment, activities that can be carried out by applying the tradition of *bawingan* are when decorating the classroom. It has become the culture of the school, especially in the Hulu Sungai Tengah district area, especially South Batang Alai District, students with the help of teachers, make their own classroom decorations according to the creativity of the class members. This aims to make the learning environment of students feel comfortable in the hope of increasing their motivation to learn. However, the creativity of students and teachers in their classrooms is certainly different so that the classroom decoration is very contrasting. If this *baugingan* tradition is cultivated, there is cooperation from one class to another so that classes whose members are less creative in decorating the class are helped. This *baugingan* tradition can also be applied to extracurricular activities, for example in scouting activities, students can apply the *baugingan* tradition in erecting tents so that all tents can be erected according to the specified time limit.

b. The tradition of *baugingan* as a material in the subject of local content.

In order for this tradition not to become extinct, revitalization is needed. One of the efforts that can be made is to include the tradition of *baugingan* into the material in the local content subject. The *baugingan* tradition is described in detail starting from the definition, purpose, benefits, how to practice *baugingan*, and the social values reflected in the *baugingan* tradition. So that the younger generation, in this case, students can get to know the *baugingan* tradition as part of local wisdom in their area.

c. Creating innovative learning models

In this day and age, educators are required to always innovate in order to continue to improve students' learning outcomes both in terms of cognitive, affective and psychomotor. One of the forms of innovation carried out is to develop a learning model.

A learning model is a conceptual framework that describes a systematic procedure in organizing learning experiences to achieve specific learning objectives and serves as a guideline for learning designers and teachers in planning teaching and learning activities. Learning model innovations can be developed through various ways. One of them can be adapted from the *baugingan* tradition. The innovative learning model based on the *Baugingan* tradition is a learning approach that integrates the values of the *Baugingan* tradition into the teaching and learning process. This model departs from the understanding that education is not only about academic knowledge, but also about character building. This is relevant to the policy of the local government of Hulu Sungai Tengah Regency which will implement the *adab* curriculum in the education unit.

Based on the concept of the *baugingan* tradition, the following learning steps can be made:

- 1) Defining a Joint Project Theme
The teacher and the students conduct an open discussion to choose the relevant project theme related to the material to be studied. For example, about the dream house project in building materials.
- 2) Individual Planning
Each student draws up a personal project plan related to the predetermined theme.
- 3) Group Formation
Students are divided into small groups (4–5 people) randomly or based on interests.
- 4) Presentation of Individual Plans to Groups
Each member presents his or her project plan to the group members. The goal is to know each other's roles, provide input, and design group collaboration synergism.
- 5) Project Time Agreement
The group makes work schedule agreements in turn. This model adopts the concept of unity: one by one the members are supported by the whole group in completing their personal projects.
- 6) Project Implementation in Rotation (*Baugingan* Model)

Each member of the group works to complete the project, while the other members help as needed. Projects are carried out one by one, with a spirit of togetherness and group responsibility for the success of each individual.

7) Teacher Monitoring and Mentoring

Teachers make observations, give feedback, and accompany each project process. Monitoring is carried out by looking at group cooperation, the development of project results and the active participation of students.

8) Evaluation and Reflection of Learning Experience

After the entire project is completed, a joint evaluation is carried out through: presentation of project results by each student, personal and group reflection on the character values obtained, and discussion with the teacher about the lessons that can be taken from the process of mutual cooperation in the Baugingan style.

7. Conclusion

The baugingan tradition is now beginning to be eroded by technological developments, the use of rice varieties has brought significant changes in planting time, as well as a decrease in the interest and ability of the younger generation in farming. Although the practice began to be abandoned, the noble values inherent in this tradition such as family, togetherness, mutual help, responsibility, care and mutual respect. is still felt in people's lives. To keep these values alive, it is necessary to revitalize the baugingan tradition through the world of education. These efforts can be realized by integrating them into the school curriculum, making the baugingan tradition part of the local content, and developing a learning model based on the baugingan tradition. Thus, this tradition is not only preserved, but also an effective means of strengthening the character of students.

Thus, this research not only highlights the challenges faced by local traditions, but also offers concrete solutions to preserve them as a means of strengthening students' character.

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Conflict of Interest

The authors declare no conflicts of interest.

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