

Character Education Based on Tidung Local Wisdom: A Study on the Tidung Ethnicity of North Kalimantan

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Abstract:

This study highlights various national issues, especially the increasing concern for moral degradation within society, affecting both ordinary citizens and the educated alike. This degradation manifests in prevalent acts such as student brawls, drug abuse, promiscuity, immoral acts, and even other unlawful behaviors like widespread corruption. Addressing these issues requires an approach rooted in local wisdom, one notable example being the local wisdom values of the Tidung tribe in North Kalimantan, which can serve as a foundation for developing character education in Indonesia. This research aims to explore the Tidung tribe's local wisdom values that can subsequently be implemented in developing character education based on Tidung local wisdom. The study employs a qualitative descriptive approach, utilizing primary data obtained through observation, interviews, and documentation involving customary figures, education stakeholders, teachers, and Tidung tribal community members. Data analysis involves data reduction, display, verification, and triangulation.

The findings of this study indicate: *ngejaga tengkayu* (protecting the marine ecosystems), *tenguyun* (like to cooperate), *suang bagas begambus kamad bagas inteladus* (simplicity and independence), *tulid dalom ukum* (honesty), *beadob de ulun tuo* (manners to parents), *bais penyawo* (kind), *impong de lunas insuway* (having a high sense of solidarity), *tetulu* (life advice), and *bepakot* (deliberation). These local wisdom values of the Tidung tribe can form the basis for strengthening character education in Indonesia, especially in North Kalimantan.

Keywords: character education, Tidung local wisdom, Tidung ethnicity

A. Introduction

Currently, significant worry exists within segments of Indonesian society. This anxiety stems from actions by Indonesians that stray from the esteemed principles of their religion, culture, and national ideology. Alarming, this misbehavior has become commonplace, even among highly educated individuals, including government officials, students at all levels, and the general public. Numerous instances illustrate this decline in societal morals. Among elite leaders, this moral decay is evident in the massive Corruption, Collusion, and Nepotism (KKN) throughout government institutions¹. In step with the Corruption Perception Index (CPI), Indonesia's corruption stage worsened in 2012, growing to 3% from 2.8% in 2011. This score drastically expanded Indonesia's corruption ranking, positioning Indonesia as the most corrupt among 12 Asian countries and 0.33 out of 180 globally, according to an investigation by companies such as the Political and Economic Risk Consultancy in Hong Kong and Transparency Global in Germany².

The deterioration of the nation's moral fabric is apparent among the general population through a surge in criminal activities such as scams, petty theft, grand larceny, robbery, sexual assault, and homicide, not to mention acts of violence fueled by racial, ethnic, cultural, and religious tensions³. This moral decay extends to the younger generation, with high rates of premarital sexual activity, drug addiction, the sharing of pornographic content, and inter-student violence being significant concerns. M. Masri Muadz, Director at National Population and Family Planning Board (BKKBN), reported that 63% of Indonesian adolescents

¹ Bambang Widjoyanto, *Koruptor Itu Kafir: Telaah Fiqih Korupsi Muhammadiyah Dan NU* (Jakarta: Mizan Publika, 2010).

² Adnan Buyung Nasution, *Menyingkap Korupsi, Kolusi Dan Nepotisme Di Indonesia*, ed. Muhammad Sayuti and Edy Suandi Hamid (Yogyakarta: Aditya Media, 1999).

³ Amirulloh Syarbini et al., *Al-Qur'an Dan Kerukunan Hidup Umat Beragama* (Jakarta: Elex Media Komputindo, 2013).

have experienced premarital sex. Moreover, 1.1 million Indonesian teenagers, or 3.9% of the total drug victim population, are drug users. Data from Jakarta's Social Disturbance Control Center also indicates that 0.8% (around 1,318) of the 1,645,835 students in the capital have been involved in school-related fights⁴.

Other data also reveals that out of 385 young people surveyed, 18.4% admitted to having engaged in premarital intercourse. More alarmingly, 53.5% stated their motivation was merely experimentation. Love accounted for 23.9% of motivations, while biological urges were cited by 14.1%. Following these acts, 53.5% reported feeling satisfied or pleased, 36.6% felt indifferent, and only 9.9% expressed regret. When asked with whom they committed these acts of adultery, the responses were: with a girlfriend/boyfriend (70.4%), with sex workers (11.3%), with friends (9.9%), and others (8.4%). As for where these acts took place, they reported at a hotel (43.7%), at their own home (23.9%), in a car (22.5%), and in other locations (8.13%)⁵.

Beyond that, the forceful tides of globalization and reform have chipped away at Indonesia's fundamental integrity. The immense pressure from fast-evolving technology has overwhelmed the government, resulting in curriculum reforms to fit the globalized world. Education's true purpose has been sidelined, with global competitiveness taking precedence over cultivating and protecting traditional wisdom⁶. Globalization is widely perceived as having successfully stripped education of its original context, pushing it toward a capitalist outlook. This is seen in trends like market-driven schooling, an emphasis on numerical outcomes, and the push for privatization, illustrating how education's nature has become subservient to global capitalism⁷.

Formal educational institutions, which ideally should serve as a platform for transforming and preserving cultural values, have now lost their original purity⁸.

⁴ Dharma Kesuma, Capi Triatna, and Johar Permana, *Pendidikan Karakter: Kajian Teori Dan Praktek Di Sekolah*, ed. Anang Solihin Wardan (Bandung: PT Remaja Rosdakarya, 2013).

⁵ Muhamad Susanto, "Kenakalan Remaja Indonesia" (Edisi, 2000).

⁶ Lalu Mohammad Abid Zainul Puad and Karen Ashton, "A Critical Analysis of Indonesia's 2013 National Curriculum: Tensions between Global and Local Concerns," *The Curriculum Journal* 34, no. 3 (September 23, 2023): 521–35, <https://doi.org/10.1002/curj.194>.

⁷ Kamaludin Yusra, Yuni Budi Lestari, and Wei-Lin Chen, "Comparative Education in Indonesia: An Exploration into Service Providers, Contents and Methods of Delivery," *International Journal of Comparative Education and Development* 27, no. 1 (March 11, 2025): 69–85, <https://doi.org/10.1108/IJCED-10-2023-0094>.

⁸ Shameen Fatima and Muhammad Umar Nadeem, "Family Language Policy and Heritage Language Transmission in Pakistan—the Intersection of Family Dynamics, Ethnic Identity and

The interests of industrial capitalism have firmly gripped these formal educational institutions. Therefore, it is essential to repair the number one reason for country-wide schooling. Thoughts rooted in philosophical and historical essence want to be explored further to shape the individual of the kingdom based on existing knowledge⁹. Consequently, strengthening the character of Islamic local wisdom within educational practices will lead to the nation's progress.

The observed moral decay and political strife signal a deep-seated loss of our nation's intrinsic character traits, including honesty, courtesy, solidarity, humility, accountability, and empathy¹⁰. This troubling state of affairs demands our collective attention. Thus, it is imperative that we actively work to restore these values, integrating them back into our national culture and character so they become a source of pride internationally. A practical path forward involves revising our developmental strategies to emphasize character formation more heavily.

The endeavor to build national character is fundamentally an implementation of the mandate of Pancasila and the Preamble to the 1945 Constitution¹¹. This effort is driven by various national issues that have emerged recently, such as a loss of direction and a lack of internalization of Pancasila's values, shifting ethical standards in the life of the nation and state, a fading understanding of the nation's cultural heritage, the threat of national disintegration, and diminishing national independence. To support the achievement of the goals of character development as outlined in Pancasila and the Preamble to the 1945 Constitution, while also addressing current national problems, the government has made character development one of the primary programs in the national development plan. This spirit is implicitly affirmed in the National Long-Term Development Plan (RPJPN) 2005-2025, which positions character education as the foundation for

Cultural Practices on Language Proficiency and Maintenance,” *Frontiers in Psychology* 16 (2025), <https://doi.org/10.3389/fpsyg.2025.1560755>.

⁹ Muhammad D. Dasopang, Ismail F.A. Nasution, and Azmil H. Lubis, “The Role of Religious and Cultural Education as a Resolution of Radicalism Conflict in Sibolga Community,” *HTS Teologiese Studies / Theological Studies* 79, no. 1 (April 14, 2023), <https://doi.org/10.4102/hts.v79i1.8469>.

¹⁰ Alisa Pykett, Erin Gallay, and Constance Flanagan, “Moral Education in the Environmental Commons,” in *Handbook of Moral and Character Education* (Routledge, 2025), 433–50.

¹¹ Ana Andriani, Enok Maryani, and Idrus Affandi, “The Vital Role of Pancasila Values in Building National Character Through Civics Education,” *AL-ISHLAH: Jurnal Pendidikan* 15, no. 3 (September 28, 2023): 3051–62, <https://doi.org/10.35445/alishlah.v15i3.4067>.

realizing the vision of national development, namely to create a noble, moral, ethical, cultured, and civilized society based on the philosophy of Pancasila¹².

Regarding the efforts to implement character education in accordance with what is stipulated in the RPJPN, this is actually already stated in Law Number 20 of 2003 concerning the National Education System (UUSPN), which declares that 'National education functions to cultivate and build the character and civilization of a dignified nation in order to enlighten the nations life, aiming to develop the potential of students to become individuals who believe in and are devoted to God Almighty, possess noble character, are physically and mentally healthy, knowledgeable, competent, innovative, independent, and become democratic and responsible citizens¹³.

National education aims to strengthen student's faith and moral character, guiding their development positively. This focus on national character building is driven by the need to address current national issues and fulfill the principles of Pancasila and the 1945 Constitution, leading the government to prioritize character education in development plans.

Schools implement character education through a four-stage process: planning, putting it into practice, creating a supportive environment, and evaluating effectiveness. This development of character is a key component of the school's overall quality improvement plan, influencing how school activities are developed, carried out, and assessed. This strategy can be applied through learning in the classroom, fostering a positive school culture, offering co-curricular and extracurricular programs, and encouraging character development at home and in the community.

Schools aim to cultivate eighteen core character traits in students: religiousness, honesty, tolerance, discipline, diligence, creativity, independence, democracy, curiosity, national spirit, patriotism, respect for achievement, communication skills, peacefulness, a love of reading, environmental awareness, social responsibility, and accountability¹⁴. These eighteen values are rooted in religious teachings, philosophical principles, and Indonesian national culture.

¹² Mardiyawati Yunus, "Development of The Model of Character Education at The Islamic Boarding School in Watangpone," *Journal of Research and Multidisciplinary* 1, no. 1 (2018): 1–10, <https://doi.org/10.5281/jrm.v1i1.%>.

¹³ Presiden Republik Indonesia, "Sistem Pendidikan Nasional," Pub. L. No. 20 (2003).

¹⁴ Nailul Fauziyah and Nuris Shofatul Fikroh, "Implementation of Character Education in Forming Confident, Polite and Caring Character through Social Studies Learning at SMP Al-Hasib Malang Regency," *JURNAL PENDIDIKAN IPS* 13, no. 2 (December 21, 2023): 253–59, <https://doi.org/10.37630/jpi.v13i2.1241>.

Consequently, when fostering character education, very crucial to consider the esteemed values of religion, philosophy, and our national culture. The noble values held by the Indonesian nation are exceptionally precious and vital, particularly for building national character.

Given this situation, indigenous peoples continue to play a vital role in preserving their local wisdom as a key component of character education development. Numerous indigenous communities still strongly adhere to their traditional knowledge and have demonstrated its effectiveness in education through what is known as traditional or cultural education. The Tidung tribe in North Kalimantan serves as one such example.

Drawing from the ideas presented, this paper aims to investigate, identify, and preserve the valuable principles inherent in the Tidung indigenous community. The ultimate goal is to determine how these principles can be integrated into character education initiatives in North Kalimantan and Indonesia. The central question addressed is: what are the specific noble values of the Tidung people that hold relevance for character education development in North Kalimantan and Indonesia?

B. Literature Review

1. Concept of Character and Character Education

Definitions of "character" vary among experts, Doni Koesoema equates similar with "personality." He describes personality as the unique set of traits, behaviors, and mannerisms that develop from environmental influences, like family during childhood, as well as inherent qualities present from birth¹⁵.

Endang Sumantri explains that the term "character" has roots in Latin, stemming from "karakter," "kharassein," and "kharax," which referred to instruments for creation, the act of engraving, and a pointed stake. This word then evolved through the French "caracter" in the 14th century before becoming the Indonesian "character," signifying a consistent and enduring quality¹⁶.

Wynne clarified that the term "character" originates from a Greek word meaning "to mark," emphasizing how goodness is put into practice through actions and behavior. Consequently, individuals acting dishonestly, cruelly,

¹⁵ Doni Koesoema A., *Pendidikan Karakter: Strategi Mendidik Anak Di Zaman Global*, ed. A. Ariobimo Nusantara (Jakarta: Grasindo, 2007)

¹⁶ Endang Sumantri, "Pendidikan Karakter: Nilai Inti Bagi Upaya Pembinaan Kepribadian Bangsa" (Bandung: Widya Aksara Press, 2011).

or greedily are considered to have bad character, while those who are honest and helpful are seen as having noble character. Thus, character is closely linked to personality, with someone being deemed a person of character if their actions align with moral principles. Character is the sum of a person's ingrained traits that consistently influence all their actions and thoughts, ultimately making their individual behavior predictable and unique¹⁷.

From the diverse critiques above, it can be concluded that an individual is a regular, stable, and special trait inherent in someone's persona that makes him behave and act spontaneously, and can't be inspired by using circumstances and without requiring a previous concept.

This understanding of "character" has led to the concept of "character education," a term that gained prominence in the 1990s. Thomas Lickona is considered a key figure in this movement, particularly after publishing "The Return of Character Education" and later, "Educating for Character: How Our Schools Can Teach Respect and Responsibility" (1991). His work brought the significance of character education to the attention of the Western world. In Indonesia, the term "character education" emerged around 2005, receiving implicit support in the National Long-Term Development Plan (RPJPN) of 2005-2015. This plan positioned character education as crucial for achieving the national vision of a society that is noble, moral, ethical, cultured, and civilized, grounded in the philosophy of Pancasila¹⁸.

According to the National Action Plan for Character Education, the goal of character education – which includes value and moral instruction – is to equip students with the ability to discern good and bad, consistently choose what is right, and authentically live out those positive values every day.

Therefore, character education goes beyond simply teaching right from wrong. It focuses on developing ingrained habits of good behavior so that students not only understand (cognitively) what is right and wrong but also develop an appreciation for good values (effectively) and consistently act upon them (psychomotor). Essentially, character education must engage a student's understanding of morality, their emotional connection to good

¹⁷ Moh Zulkarnaen, "Pendidikan Karakter Berbasis Kearifan Lokal Di Era Milenial," *AL MA'ARIEF: Jurnal Pendidikan Sosial Dan Budaya* 4, no. 1 (May 30, 2022): 1–11, <https://doi.org/10.35905/almaarief.v4i1.2518>.

¹⁸ Amirulloh Syarbini, *Buku Pintar Pendidikan Karakter : Panduan Lengkap Mendidik Karakter Anak Di Sekolah, Madrasah Dan Rumah* (Jakarta: Asa Prima Pustaka, 2012).

values, and their actual behavior, emphasizing the continuous practice of positive habits.

Ratna Megawangi defines character education as teaching children to make good choices and act on them daily, enabling them to positively impact their surroundings¹⁹. Fakry Gaffar describes it as the process of instilling important life values into someone's personality, shaping their behavior. Strengthening character education is highly relevant for addressing the moral crisis currently afflicting our nation. This crisis includes, among other things, the rise of promiscuity, prevalent child violence, sexual harassment, and various other immoral acts, which, to date, have not been fully resolved. Therefore, character education based on local wisdom emerges as an appropriate solution²⁰.

To summarize, character education shouldn't be seen as another course, like Islamic Religious Education or Pancasila Moral Education. Instead, it's a fundamental process designed to instill positive values in students, enabling them to cultivate good character that reflects the core tenets of their religion, culture, and national philosophy.

2. Local Wisdom as a Basis for Character Education

In order no longer to look like simply naming, the author needs to mention the definition of "neighborhood knowledge" first. literally, nearby awareness has a genealogical theoretical foundation with other theories that preceded it, mainly anthropology and schooling concepts.

From an anthropological perspective, Indonesia is composed of hundreds of tribes. Each of these Indonesian ethnic groups possesses its own unique culture, noble values, and distinct local excellence or local wisdom. From an educational perspective, education is understood as the transformation of the socio-cultural system from one generation to the next within a community process. Tilaar explains that education is a "civilizing process"²¹. In other words, education and culture have an inseparable relationship. When education is discussed, culture is inherently involved. There is no culture

¹⁹ Ratna Megawangi, *Pendidikan Karakter: Solusi Yang Tepat Untuk Membangun Bangsa* (Bandung: Indonesia Heritage Foundation, 2004).

²⁰ I Wayan Spta Wigunadika, "Pendidikan Karakter Berbasis Kearifan Lokal Masyarakat Bali," *Purwadita* 2, no. 2 (2018): 91–100, <https://jurnal.stahnpukuturan.ac.id/index.php/Purwadita/article/view/92>.

²¹ H. A. R. Tilaar, *Paradigma Baru Pendidikan Nasional* (Jakarta: Rineka Cipta, 2009)

without education, and similarly, the practice of education always exists within the sphere of culture.

In that context, in line with Alwasilah, deliberative training becomes born, in which "each society tries to transmit essential ideas concerning the nature of the sector, information, and the values it adheres to²²." That later gave birth to the term Ethnopedagogy, which is the practice of schooling based on neighborhood awareness.

Local wisdom refers to the insightful or virtuous principles found within a community's cultural heritage, such as traditions, proverbs, and guiding phrases. Breaking down the term, "local" signifies a specific place, while "wisdom" denotes insight. Therefore, local wisdom encompasses the intelligent, valuable, and deeply ingrained ideas and perspectives held and practiced by community members²³.

Therefore, character education rooted in local wisdom means educating students to maintain a strong connection with their immediate surroundings. Put simply, this educational approach is a highly relevant model for fostering life skills based on the unique potential and valuable traditions present in each area. Given Indonesia's vast and diverse local resources, the cherished values that have evolved also vary significantly. This highlights the crucial role of educators (teachers) in discerning which local values should be nurtured, reshaped, and passed on to students, and conversely, which local aspects should be disregarded, eliminated, and kept separate from their learning.

Furthermore, teachers have to remember the fact that learners who come to high school can't be likened to an empty glass, which may be stuffed without problems. learners aren't like plasticine that can be molded because the instructor desires. They already deliver cultural values delivered from their family and network environment. a smart teacher must be capable of insert their nearby know-how values in the gaining knowledge of technique. Local expertise-based totally schooling will genuinely achieve success if the

²² A. Chaedar Alwasilah, Karim Suryadi, and Tri Karyono, *Etnopedagogi: Landasan Praktek Pendidikan Dan Pendidikan Guru* (Bandung: Kiblat Buku Utama, 2020)

²³ Nathan Bond, "Dayak Identification and Divergent Ethnogenesis Among Tidung In North Kalimantan and Sabah," The Free Library (Borneo Research Council, Inc, 2017); Santi Susanti, Iwan Koswara, and Fitri Perdana, "Building Environmental Caring Character through Local Wisdom-Based Education," in *Proceedings of the Annual Conference on Social Sciences and Humanities* (SCITEPRESS - Science and Technology Publications, 2018), 123–27, <https://doi.org/10.5220/0007416501230127>.

instructor has an awesome expertise of the perception of nearby information itself.

C. Research Methods

This qualitative study uses a descriptive qualitative design to deeply understand character education based on Tidung's local wisdom in its natural setting and from participants' perspectives²⁴. This design allows for a comprehensive description of Tidung local wisdom values and their implementation in character education. This approach is suitable for exploring "meaning that cannot be quantitatively measured"²⁵.

The research was conducted in Tidung tribal settlements in North Kalimantan. Participants were purposively selected based on their relevance to the study, including customary figures, educational stakeholders, teachers, and community members with deep knowledge of local wisdom and character education practices. This purposive selection ensures rich and relevant data for the research objectives²⁶.

The collected data were analyzed using the data triangulation method, which involved data reduction, data display, and data verification followed by drawing a conclusion²⁷.

D. Findings and Discussion

Indonesia boasts a rich tapestry of cultures and traditional knowledge. For instance, the Batak people are known for their openness, Javanese culture emphasizes subtlety, Sundanese is associated with politeness, Madurese pride themselves on their strong self-esteem, and the Chinese are renowned for their perseverance. Within this diverse landscape, each ethnic group has developed a harmonious relationship with their natural surroundings. Local wisdom doesn't emerge suddenly as a guide for life; rather, it evolves through a lengthy process of validation, ultimately becoming a fundamental principle for the local community. At this deep level, the community actively maintains and safeguards this wisdom, ensuring its continued existence and mutual influence.

²⁴ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (London: SAGE Publications, 2017).

²⁵ Victoria Braun and Virginia Clarke, *Thematic Analysis: A Practical Guide* (London: SAGE Publications Ltd, 2021)

²⁶ Greg Guest, Emily Namey, and Mario Chen, "A Simple Method to Assess and Report Thematic Saturation in Qualitative Research," ed. Andrew Soundy, *PLOS ONE* 15, no. 5 (2020): 1–17, <https://doi.org/10.1371/journal.pone.0232076>.

²⁷ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (California: SAGE Publications, 2018)

The local wisdom of the Tidung people offers more than just a way to solidify their tribal identity. It can also act as a filter against the impact of foreign cultures and, importantly, serve as a source for developing strong ethical principles to be incorporated into character education. The pressing question now is: what inherent values can we identify within Tidung's local wisdom?

My analysis reveals that Tidung local wisdom contains several valuable principles that can be passed on to students to foster their character development. These values include²⁸:

First, ngejaga tengkayu (protecting the marine ecosystem). This distinct community consistently honors their ancestral traditions for maintaining and preserving the natural environment, particularly the marine ecosystem. The Tidung people maintain a deep connection with nature, living in close harmony and constant interaction with their surroundings.

The Tidung people's concern in maintaining and preserving the natural ecosystem of mangrove trees is clearly seen in the following yaki *yadu* mandate, "*Bebilin yadu yaki, sama muyu ngusik/ngacow de upun bakau, geno baya buyag benatang tanga maupun tad de dumud, upun bakau buffer timuk bunsuk, bua upun bakau kalap tenugos de uwot, upun bakau no baya buyag kuyad bekaro baya no gium buyag maya mangow.*" That is, advised grandmother and grandfather, for my descendants, take care and preserve the mangrove forest, don't disturb the mangrove forest, because mangrove trees are the place where sea and land animals live, mangrove forests as a buffer for floods, mangrove tree fruit can be a medicine, and the place where proboscis monkeys live and where they adapt and breed.

Second, tenguyun (like to cooperate). Mutual aid or cooperation is an inseparable part of the Tidung community. Tidung people always help each other and work together in all aspects of society. In this context, working together is defined as "*Tenguyun*". For example, in making a living at sea, they help each other in making boats, oars, and fishing equipment. Then they help each other in finding sea catches by helping each other at sea and in community activities in the coastal land area (*tengkayu*).

²⁸ Ahmad Muthohar, *Ikhtiar Menghadirkan Studi Khazanah Islam Nusantara Islam Dayak : Dialektika Identitas Dayak Tidung Di Kalimantan* (Semarang: Fatawa Publishing, 2015), <http://repository.uinsi.ac.id/handle/123456789/2914>; Muhammad Arbain, *Buku Pintar Kebudayaan Tidung : Revitalisasi Kebudayaan Dan Kearifan Lokal Tidung Yang Hampir Punah*, ed. Ahmad Zayyadi (Yogyakarta: Pustaka Ilmu, 2021); Syahriza Pahlevi, *Sejarah Tidung Kalimantan Utara* (Yogyakarta: Deepublish, 2020).

Third, suang bagas begambus kamad bagas inteladus (simplicity and independence). The Tidung community is a community that adheres to a simple lifestyle. Most of the Tidung people live by making a living at sea, they fulfill their food needs by "*betamba*" which means making fish traps or containers to trap fish. The Tidung people do not overdo it in getting their fortune from the sea. They think that the catch for today is only taken as much as possible to fulfill their needs for today, they take only enough fish. The Tidung people are very careful about their morals towards the sea, because it is from the sea that they can take the blessings given by Allah SWT. The Tidung community is very protective of the marine ecosystem habitat, which strictly prohibits damaging coral reefs. Because coral reefs are the place where marine animals live.

Fourth, tulid dalom ukum (honesty). For the Tidung community, honesty is a pride that has become a fixed price in the Tidung community. With honesty, people will be appreciated, respected and honored. Therefore, Tidung people have polite and courteous ethics in their speech and uphold honesty. Honesty in speech and behavior is a guideline that has become a role model for generations of Tidung people. In fact, it has become a *way of life* reflected in the ancestors who have been applied by the Tidung people from ancient times (*tempo doloe*) until now.

Fifth, beadob de ulun tuo (manners to parent). Manners to parent is a behavior that has been passed down from generation to generation. Even in the Tidung Ulun Pagun language, there is a subtle language used in daily conversation when addressing elders. Not only that, in the culture of the Tidung Ulun Pagun tribe it is very abstinent to mention the names of their parents, so high is the matter of manners that even mentioning the real name of parents is a strict taboo for fear of being in trouble (*busung*). The issue of *adob de ulun tuo* (manners to parents) is highly sacred in the Tidung Ulun Pagun tribal community, because if a child is disrespectful and speaks harshly, especially to his mother, he will be punished by God in accordance with the teachings of Islam that the Tidung Ulun Pagun tribe adheres to "Heaven is under the soles of a mother's feet".

Sixth, bais penyawo (kind). The Tidung tribe is a cultural entity predominantly located in North Kalimantan and parts of Sabah Malaysia that always maintains good relations with others. The kindness of the Tidung tribe is clearly visible to the immigrant tribes who now inhabit their territory. The kindness of the Tidung tribe is countless, because they always help migrants (Bugis, Javanese, Madurese, Banjar, Toraja, and others) by lending them a piece of land for them (migrants) to settle and grow crops. Tidung tribe never hurt their neighbors or newcomers, because according to their belief, all humans in this world are brothers even though they are not blood relatives.

Seventh, impong de lunas insuway (having a high sense of solidarity). This philosophy implies that the Tidung tribe is always united in all matters both customary and social relations. The Tidung tribe always conducts deliberation and consensus (*bepakot*) in making every decision through the customary council in solving various community problems. Unity is a way that they always maintain until now in sloving all problems that occur in their community.

Eighth, tetulu (life advice). The Tidung Ulun Pagun tribe also recognizes advice that is often taught to their generation. These advices are to raise awareness so that the next generation can be better from day to day. There are many proverbs in the oral tradition of the Tidung Ulun Pagun tribe including; "*Tawoy lakow suang metada, suang metada pasik kerati, pasik kerati pandai intugos, pandai intugos bais buyag to*". This sentence means a long way to walk a lot to see, a lot to see, quickly understand, quickly understand good at work, good at work established life.

Ninth, Bepakot (deliberation) is the way to go for the common good. Especially when experiencing a serious problem. With *bepakot* we can find a solution to the problem by exchanging ideas with a cool head without any desire for anger or selfishness. Especially if it is related to customary violations that have taken lives and lowered the family's *muruah* by getting pregnant outside of marriage, this must be *bepakot* to find a meeting point for justice and dignity.

E. Concluding Remarks

The Tidung community possesses distinct traits that set them apart from other ethnic groups within the Republic of Indonesia. They deeply respect and follow the traditions passed down by their ancestors, and their daily lives are heavily influenced by customs that emphasize the protection and preservation of the natural environment, prohibiting its exploitation or damage. Known for their simple livelihoods, the Tidung people value mutual assistance (*tenguyun*) and consistently use kind, respectful language while upholding truthfulness within their community's ecological context. Furthermore, a strong belief in God Almighty is central to their identity, leading them to firmly adhere to their Islamic faith, which has been a foundational aspect of Tidung culture for generations.

In fact, there are many noble values that can be traced and explored from the local wisdom of the Tidung tribe. This paper is certainly far from perfect to be able to describe the full local wisdom of the Tidung Tribe. However, this paper can at least be a meaningful lesson especially for the author so that in the future he can further explore and develop the local wisdom of the Tidung Tribe and in general it can be a reference for researchers who want to develop the local wisdom of the

Tidung Tribe as an integral part of the culture and local wisdom of the Indonesian nation, especially in the development of character education in Indonesia.

Finally, at the end of this paper, the author recommends to all Indonesian people in general and especially the Tidung people of North Kalimantan to be able to return to their identity through culture and local wisdom which has now been eroded by the times. Therefore, it is necessary to instill and reconstruct their own noble values. Therefore, the effort that needs to be made is to grow and apply Tidung local wisdom that is relevant to building character education. And the author hopes that the local content curriculum, especially the local culture of the Tidung tribe, can be applied in each region and education unit as the identity of Indonesian culture. Hopefully, the local wisdom of Tidung that has been traced, explored, can be maintained and preserved properly so that later it can serve as a guide for Indonesian human life towards a civilized, strong, and smart character nation.

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