

Learning from Basisombau: Character Education and Social Values in the Traditions of The Kampar Community

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ABSTRACT

The Basisombau oral tradition, which lives in the Kampar community, Riau, plays a strategic role in transmitting social values and shaping the character of the younger generation through traditional dialogue practices rich in symbolic expressions and proverbs. This study aims to analyze Basisombau as a character education system, identify its diverse social values, and examine its relevance from the perspective of ethnopedagogy and 21st-century education. Using a qualitative approach with a desk study design, this study analyzed literature and cultural documents through content analysis techniques. The results indicate that Basisombau functions as a community-based social education system that transmits respect, deliberation, and ethical communication between generations. According to Thomas Lickona, this tradition combines moral knowing, moral feeling, and moral action. Ethnopedagogically, Basisombau constitutes a contextual indigenous curriculum. In conclusion, the integration of Basisombau values into formal and non-formal education systems is highly relevant to 21st-century competencies such as communication, collaboration, and critical thinking, and has strong potential to strengthen the cultural identity of the younger generation in the digital era.

INTRODUCTION

The accelerating pace of globalization, modernization, and social transformation presents new challenges for the world of education, particularly in shaping the character and social awareness of the younger generation. Education is no longer solely focused on mastering cognitive aspects but is also expected to foster individuals with moral integrity, social responsibility, and a strong cultural identity. However, reality shows that the formal education process often prioritizes academic achievement over the internalization of social values and character. This situation makes character education a strategic issue in the development of contemporary education systems [1].

Lickona [1] explains that character education is a deliberate effort to shape an individual's personality through the development of moral knowledge, moral awareness, and moral action. In the context of Indonesian education, character building has become an urgent necessity for fostering a generation that is not only intellectually outstanding but also possesses social awareness, moral responsibility, and respect for the nation's cultural identity [2]. Therefore, the educational process requires a contextual approach so that character values can be understood, experienced, and meaningfully internalized in students' social lives.

One relevant approach to strengthening character education is the use of local wisdom as a learning resource. Local wisdom is the result of a community's collective experience and encompasses values, norms, and social practices that have been passed down from generation to generation. Various studies show that local traditions in Indonesia embody character values such as mutual cooperation, tolerance, social responsibility, and social harmony, which are essential for the moral development of the younger generation [3]. From an ethnopedagogical perspective, local culture is viewed as a source of knowledge that can be used to build character while strengthening students' identities. According to Chaedar Alwasilah, ethnopedagogy positions local wisdom as the foundation of an education that is contextual and relevant to the social life of the community [4]. The integration of local culture into education fosters more meaningful, contextual, and culturally relevant learning [5].

The Kampar community in Riau possesses a rich cultural heritage steeped in educational value, one of which is the Basisombau tradition. Basisombau is an oral tradition passed down from generation to generation and expressed through customary dialogues, proverbs, and symbolic expressions typically observed during traditional ceremonies, such as weddings, family meetings, and community social events. This tradition is not merely a cultural ritual but also represents a social learning system that transmits values of ethics, social responsibility, respect, and solidarity to the next generation [6]. In practice, each stage of the Basisombau ritual has a traditional communication structure and terminology known as *pitatah pititih*, which conveys profound moral messages and cultural values.

In studies of culture-based education, the oral traditions of indigenous communities “increasingly recognized not merely as cultural expressions, but as living curricula that transmit moral knowledge, collective memory, and social identity across generations”. According to Connerton [7], Cultural practices and social rituals serve as mechanisms for transmitting collective memory, which shapes a community’s moral identity. In line with this, research Soni [8] This demonstrates that oral traditions can be understood as a “living curriculum” that transmits behavioral norms, community values, and local knowledge systems through social participation. This perspective opens the door to understanding the Basisombau tradition not only as an expression of Kampar culture, but as a community-based social education system that holds pedagogical relevance in the context of contemporary education.

From the perspective of the sociology of education, the transmission of social values through culture plays a crucial role in fostering social order and cohesion within society. Durkheim [9] emphasizes that education serves as a means of transmitting values, norms, and culture to the next generation in order to foster social integration within the community. Thus, traditions such as Basisombau can be understood as a form of social education that is alive in the cultural practices of the Kampar community. Furthermore, previous research indicates that the Basisombau tradition embodies values such as linguistic courtesy, cooperation, respect for elders, and the ability to deliberate – all of which are relevant to the character development of students. [10].

It is emphasized that education serves as a means of transmitting values; however, studies on Basisombau have thus far focused primarily on linguistic aspects, traditional communication, and cultural preservation, while research examining this tradition from the perspectives of character education, social values, and ethnopedagogy remains relatively limited. In fact, amidst changing communication patterns among the younger generation and the dominance of digital culture, local traditions such as Basisombau hold great potential as a source of culture-based learning relevant to the educational needs of the 21st century. Therefore, this study aims to deeply explore the character education values and social values embedded in the Basisombau tradition through an ethnopedagogical perspective, as well as analyze its relevance as a source of locally-based cultural learning within the context of contemporary education. Thus, traditions such as Basisombau can be understood as a form of social education that is alive in the cultural practices of the Kampar community. Furthermore, previous research indicates that the Basisombau tradition embodies values such as linguistic courtesy, cooperation, respect for elders, and the ability to deliberate – all of which are relevant to the character development of students.

LITERATURE REVIEW

Character Education from a Modern Educational Perspective

Character education is an educational process aimed at shaping an individual's character through the internalization of moral values, ethics, and social responsibility [11]. In practice, character education focuses not only on mastering moral concepts, but also on an individual's ability to apply those values in daily life. Lickona [1] explains that character education encompasses three main dimensions: moral knowing, moral feeling, and moral action. These three dimensions demonstrate that character is formed through the process of understanding values, internalizing values, and consistently putting those values into practice.

In the context of modern education, particularly in the era of globalization and Society 5.0, character education has become essential for addressing various social challenges, such as declining social awareness, weakening communication ethics, and diminishing respect for local cultural values. Research indicates that effective character education must be contextually designed, relevant to students' life experiences, and supported by a holistic learning environment [12]. In addition, the success of character education also requires collaboration between schools, families, and the community to ensure that the process of internalizing values is sustained [13].

Other research indicates that in the digital age, character education is no longer limited to the mastery of technical competencies but must also holistically foster values such as integrity, responsibility, tolerance, and social awareness [14]. Therefore, local culture can serve as a strategic medium for developing students' character in a contextual and meaningful way [15].

Social Values as the Foundation of Community Education

Social values are a set of principles, norms, and beliefs that serve as guidelines for social life. These values include respect, responsibility, solidarity, cooperation, and concern for others. From the perspective of the sociology of education, social values serve to maintain social order while fostering a collective identity within society [16]. Durkheim [9] emphasizes that education serves a social function in transmitting norms, culture, and values to the next generation in order to foster social integration within society. Education serves not only as a means of transferring knowledge, but also as a mechanism for cultural transmission that shapes individuals' social character.

Various studies show that the local traditions of Indonesian communities embody strong social values. Cultural values such as Sipakatau, Sipakalebbi, and Sipakainge among the Bugis people, the Piil Pesenggiri value among the Lampung people, and the values of etiquette in Javanese culture demonstrate that local traditions serve as a means of transmitting values of humanity, respect, and social harmony [17], [18]. Social values acquired through cultural experiences are generally easier to internalize because students are directly exposed to real-life social practices.

Ethnopedagogy and Education Based on Local Wisdom

Ethnopedagogy is an educational approach that utilizes local culture as a source of learning, values, and knowledge. This approach is based on the view that every community possesses a local knowledge system that contains educational value and is relevant to be passed on to younger generations. According to Alwasilah [4], Ethnopedagogy is an educational practice rooted in local wisdom that aims to foster cultural identity while strengthening students' character. Through this approach, the learning process becomes more contextual, as students learn from the social and cultural realities that are closely tied to their lives.

Various studies have shown that the ethnopedagogical approach is effective in integrating the values of integrity, ethics, and social responsibility through culturally-based learning experiences [19]. Research also shows that integrating local culture through traditional games, scouting activities, cultural arts, and traditional rituals can enhance student engagement while strengthening their character [20], [21]. In addition, this approach contributes to the development of critical thinking skills, social communication, and multicultural awareness – all of which are relevant to the educational needs of the 21st century [22].

In the context of national education, the integration of local wisdom is also in line with the implementation of the Merdeka Curriculum, which provides schools with the flexibility to develop culture- and character-based learning. Research shows that the integration of the values of mutual cooperation, deliberation, and tolerance makes a significant contribution to the development of the Pancasila Student Profile [23]. In contemporary developments, ethnopedagogy is understood not only as the incorporation of local culture into learning, but also as a form of recognition of the epistemological validity of indigenous communities. Battiste [24] emphasizes that indigenous knowledge is a knowledge system with academic legitimacy and can serve as an alternative to the dominance of Western epistemology in formal education. This perspective positions Basisombau not merely as cultural content, but as a way of knowing that embodies the Kampar people's distinctive educational system.

The Role of Local Traditions in Character Development

Local traditions essentially serve not only as cultural heritage but also as a system of social learning that integrates moral values, ethics, spirituality, and social responsibility [25]. Various studies indicate that traditional games, folk tales, traditional rituals, and cultural activities play a significant role in shaping students' character. Research shows that traditional games rooted in local culture can help instill values such as honesty, discipline, tolerance, hard work, and responsibility [26]. Meanwhile, stories rooted in local culture have proven effective in instilling moral values because they provide a learning experience that is closely tied to the students' daily lives [27]. Cultural rituals such as Seren Taun and community service activities have also proven to be effective vehicles for social learning that instill values of togetherness, spirituality, and environmental stewardship [20].

Other empirical findings indicate that integrating local culture into learning can significantly enhance students' moral reasoning, making a strong empirical contribution to community-based character development [28]. This indicates that local culture serves as a moral ecology that enriches the character education process in a contextual manner.

From a social memory perspective, Connerton [7] explains that cultural rituals and oral traditions serve as a medium for transmitting collective memory, thereby fostering the continuity of social identity across generations. Thus, cultural practices such as Basisombau not only convey moral messages but also reproduce the community's social structure, collective identity, and ethical orientation.

The Basisombau Tradition as a Medium for Social Education

Basisombau is an oral tradition of the Kampar people, expressed through customary dialogues, proverbs, and symbolic expressions in various traditional activities, particularly wedding ceremonies and family meetings. This tradition serves a social function as a medium for customary communication, the imparting of advice, and the strengthening of social bonds among different groups within the community [29]. Guslinda [6] shows that every stage of the Basisombau tradition incorporates a systematic communication structure through *pitatah pititih*, which are traditional sayings rich in moral and social meaning. Values such as politeness, respect, responsibility, deliberation, and solidarity are transmitted through the verbal interactions that take place within this tradition.

Susanti [10] It also shows that the Basisombau tradition embodies various character education values, such as polite language, respect for parents, social responsibility, cooperation, and deliberation. Furthermore, the use of symbolic language and communication structures in Basisombau teaches communication ethics, the ability to express opinions politely, and respect for others' opinions. These values are highly relevant to the development of students' social competencies in the context of modern education.

Based on these various studies, the Basisombau tradition holds great potential to be developed as a source of locally-based learning through an ethnopedagogical approach. However, studies that specifically link this tradition to character education within the context of formal education remain relatively limited. This situation presents an important academic opportunity for further exploration through this research.

METHOD

This study employs a qualitative approach using a literature review design, analyzed through an ethnopedagogical perspective. The qualitative approach was chosen because this study aims to gain an in-depth understanding of the meanings, values, and cultural practices embedded in the Basisombau tradition. Meanwhile, library research was used to examine various scientific

sources relevant to the research focus, such as journal articles, books, previous research findings, cultural documents, and other academic sources related to Basisombau, character education, social values, and ethnopedagogy.

The ethnopedagogical perspective is used as the basis for analysis because this approach views local culture as a source of knowledge and a medium for learning that embodies educational values [4]. With this approach, the Basisombau tradition is understood not only as a cultural heritage but also as a social practice with educational potential in shaping the character of the community.

Data collection was conducted through documentation, specifically by identifying, gathering, and selecting relevant literature based on the research theme. The criteria for selecting sources included scientific publications discussing the Basisombau tradition, character education, social values, local culture, and ethnopedagogy. The data obtained was then analyzed using content analysis techniques as described by Klaus Krippendorff, namely by identifying themes, meanings, and patterns of educational values that emerged in various literature sources [30].

The data analysis was conducted in several stages, namely: (1) collection of relevant literature, (2) data reduction based on alignment with the research theme, (3) categorization of character and social education values, and (4) interpretation of the data from an ethnopedagogical perspective to understand the relevance of the Basisombau tradition in the context of contemporary education.

RESULT AND DISCUSSION

1. The Basisombau Tradition as a Culture-Based Social Education System

Based on the results of a literature review, the Basisombau tradition can be understood not only as an oral performance art or a medium of traditional communication, but also as a living social education system within Kampar society. This tradition is present in various social contexts such as wedding ceremonies, family meetings, conflict resolution, and the welcoming of traditional guests. Within these social settings, *ninik mamak*, traditional leaders, and senior family members actively transmit social norms, ethics, and values to the younger generation through systematic traditional discourse [6], [31]. This finding is consistent with the perspective of Durkheim [9] which asserts that education is, in essence, a social process aimed at transmitting collective norms and maintaining social solidarity within society. In the cultural context of indigenous communities, the transmission of values does not always take place in formal schools, but can occur through cultural practices and everyday social interactions [32].

Research on indigenous education also shows that traditional communities have effective learning systems for shaping the character of the younger generation through cultural participation and hands-on experiences.

Aura [33] found that education based on local culture enhances students' moral awareness, social identity, and cultural attachment. Similar findings were also reported by Rosero & Delgado [34], which indicates that community-based learning leads to a stronger internalization of social values than formal learning that is detached from the context of social life.

From the perspective of situated learning, Lave and Wenger [35] explains that learning is most effective through active participation in community practices (legitimate peripheral participation). This mechanism is evident in Basisombau, where the younger generation initially serves as observers, then participates under guidance, and eventually takes an active role in traditional dialogues. Thus, the Basisombau tradition can be positioned as a community-based educational system that enables the Kampar community to sustainably transmit social character, cultural identity, and collective values across generations.

2. The Structure of Communication and Pitatah Pititih as a Medium for Transmitting Values

One of the pedagogical strengths of the Basisombau tradition lies in the use of pitatah pititih—symbolic expressions, proverbs, traditional pantuns, and cultural metaphors—in traditional communication. Guslinda [6] explains that communication in Basisombau proceeds through systematic and structured stages, ranging from the opening, the expression of intent, the negotiation of meaning, to the closing. This structure indicates that Basisombau is not a form of spontaneous communication, but rather a process of social education with a pedagogical design.

The symbolic language in pitatah pititih conveys various moral messages, such as respect for parents, patience, responsibility, solidarity, and communication etiquette [31]. The use of metaphors in the cultural education process has also been empirically shown to enhance students' cognitive engagement by encouraging a deeper interpretation of meaning [36]. In the field of character education, values conveyed through symbolic narratives and cultural stories are internalized more effectively than through direct verbal instruction [37], [38]. This is also supported by research in the field of narrative pedagogy, which shows that symbols and metaphors facilitate the development of reflective thinking and moral reasoning in students [39].

The communication structure in Basisombau also reflects politeness practices in social interactions. Goffman [40] explains the concept of "face" as a social image that must be maintained in interpersonal communication. Furthermore, Penelope Brown and Levinson Penelope [41] This demonstrates that strategies of linguistic politeness play a role in maintaining social harmony. In Basisombau, the use of pitatah pititih represents a practice of linguistic politeness that educates the younger generation about communication ethics and social respect. Thus, pitatah pititih in Basisombau serves not only as a linguistic expression of Kampar culture but also as a pedagogical tool for fostering moral awareness and social intelligence within the community.

3. An Analysis of the Basisombau Tradition through Thomas Lickona's Theory of Character Education

If analyzed using Lickona's character education theory [1], The Basisombau tradition shows a strong alignment with the three dimensions of character: moral knowing, moral feeling, and moral action.

a. Moral Knowing

The dimension of moral knowing relates to an individual's ability to understand moral concepts and develop ethical reasoning. In Basisombau, young people are introduced to the values of respect, patience, honesty, responsibility, and deliberation through traditional proverbs [6]. Yolanda [29] shows that the understanding of moral values is more effective when conveyed in an authentic social context. This is also supported by Berkowitz & Bier [15], which explains that contextual character education is more effective than abstract and theoretical moral approaches.

b. Moral Feeling

The dimension of moral feeling relates to emotional engagement with moral values, such as empathy, respect, and social concern. The ceremonial context of Basisombau fosters a high level of emotional engagement through its traditional atmosphere, the presence of extended family, and interactions with community leaders [31]. Emotional engagement in character education significantly contributes to the long-term internalization of moral values. Furthermore, the process of emotional modeling by social figures such as teachers and parents has a major influence on students' moral development [42], [43].

c. Moral Action

The dimension of moral action relates to the application of values in actual behavior. In the Basisombau tradition, the younger generation not only receives moral messages but also witnesses firsthand the practice of deliberation, social respect, and conflict resolution by traditional leaders [29]. Bandura [44] Social Learning Theory explains that individuals learn behavior through observation and imitation of social models. Dhony [38] It also demonstrates that culturally-based social habituation is effective in fostering sustainable moral behavior. Thus, the Basisombau tradition represents a holistic character education practice, as it is capable of simultaneously developing moral understanding, emotional attachment, and social action.

4. Basisombau from an Ethnopedagogical Perspective

From an ethnopedagogical perspective, local culture is viewed as a contextual and relevant source of learning for students. According to Alwasilah [4], ethnopedagogy is an educational approach rooted in local wisdom that aims to strengthen students' cultural identity and social character.

The Basisombau tradition embodies the principles of ethnopedagogy, as the learning process takes place through observation, imitation, direct

participation, and social reflection [6]. Young people learn through active participation in cultural activities, rather than simply absorbing information through formal lectures. Nanda [45] and Niman [46] shows that culture-based learning enhances students' engagement in learning, cultural identity, and social-emotional competence. Research on Indigenous Education also shows that community involvement in the educational process fosters greater cultural resilience among the younger generation [47]. This indicates that Basisombau has great potential to be integrated into local culture-based learning in schools and community education.

5. The Challenge of Revitalizing the Basisombau Tradition in the Digital Age

Although it holds great educational value, the continuation of the Basisombau tradition faces various challenges in the modern era. Modernization, urbanization, changing communication patterns, and the dominance of digital media have led to a decline in the younger generation's participation in traditional activities [29]. Various studies show that digitalization has shifted the social interactions of younger generations from physical community spaces to virtual spaces, leading to a decline in the intensity of cross-generational cultural interactions. On the other hand, advances in digital technology have also opened up new opportunities for cultural revitalization through digital documentation, audiovisual archives, and social media as a medium for cultural transmission [48], [49].

Nevertheless, research on cultural transmission in the digital age indicates that technology cannot fully replace face-to-face interaction in cultural learning, as the internalization of moral and social values occurs more effectively through emotional engagement, intergenerational relationships, and community participation. Studies on Indigenous education show that technology is more effective when used to support—rather than replace—community-based learning processes and direct cultural experiences [50], [51]. Therefore, preserving the Basisombau tradition requires collaboration among families, indigenous communities, educational institutions, and digital technology to ensure that the process of cultural renewal continues in an authentic manner.

6. The Relevance of Basisombau in 21st-Century Education

The digital age presents a complex paradox for the education ecosystem. On the one hand, access to information has increased exponentially; on the other hand, the threats of a cultural identity crisis, moral disorientation, and the erosion of communication ethics are becoming increasingly alarming. According to Twenge's research [49] With regard to the digital generation, there is a direct correlation between the intensity of social media use and a decline in empathy, face-to-face communication skills, and the mental health of young people. This massive wave of globalization often triggers cultural disconnection. In the Indonesian context, this issue has expanded into a threat to diversity and the resilience of local cultures. A survey by the Wahid Foundation [52] This reflects a trend in which younger generations are more familiar with and consume global popular culture than their own local traditions. This phenomenon underscores

the urgency of education rooted in local wisdom – such as the Basisombau oral tradition – as an essential and indispensable strategy for reconstructing cultural identity.

As a cultural heritage, the values embodied in the Basisombau tradition demonstrate a strong relevance to the competency requirements of 21st-century education. This finding simultaneously challenges the dichotomous view that separates local wisdom from global competencies. Various studies indicate that indigenous knowledge can actually serve as a contextual foundation for developing students’ critical thinking, communication, collaboration, cultural identity, and social awareness. Indigenous knowledge provides an authentic and meaningful learning context, thereby supporting the development of global competencies in a way that is more relevant to students’ lives [53], [54]. The comparative analysis in Table 1 illustrates the alignment between the values of Basisombau and the Partnership for 21st Century Learning (P21) framework, the Pancasila Student Profile, and holistic character aspects.

Table 1. Mapping of Basisombau Values to 21st-Century Competencies

Basisombau Values	P21 Competencies	Pancasila Student Profile	Character Aspects (Lickona)
Polite language & proverbs	Communication Skills	Global Diversity	Moral Knowing & Moral Action
Traditional deliberation & dialogue	Collaboration & Critical Thinking	Critical Thinking & Cooperation	Moral Feeling & Moral Action
Interpretation of cultural symbols	Critical Thinking & Creativity	Critical Thinking	Moral Knowing
Social responsibility	Social Responsibility	High Moral Character	Moral Action
Solidarity and togetherness	Collaboration	Cooperation	Moral Feeling
Respect & interpersonal ethics	Leadership & Responsibility	High Moral Character	Moral Feeling & Moral Action

The alignment of Basisombau values demonstrates a significant contribution to strengthening the Pancasila Student Profile as the philosophical foundation for the implementation of the Merdeka Curriculum. In the dimensions of Faith, Piety toward God the Almighty, and Noble Character, the Basisombau tradition instills communication ethics, social respect, and moral values through contextual cultural interactions. Research indicates that character education rooted in local wisdom contributes to the development of moral attitudes, social responsibility, and positive behavior among students [55]. In the

dimension of Global Diversity, an understanding of local cultural identity actually strengthens students' ability to genuinely appreciate other cultures, as emphasized by Banks and Banks [22] from a multicultural education perspective. In the Critical Thinking dimension, the process of interpreting proverbs—which are rich in symbols, metaphors, and contextual meanings—fosters the development of interpretive, analytical, evaluative, and reflective inferential skills in accordance with the critical thinking framework developed by Facione [56]. Meanwhile, in terms of cooperation, the participatory nature of Basisombau—which involves the community and intergenerational interaction—serves as an authentic form of experiential learning that fosters collaboration, compassion, and social responsibility, in line with the implementation of the Pancasila Student Profile in contextual learning.

Translating these cultural values into educational practice requires a well-thought-out pedagogical design. Banks and Banks [22] emphasizes that culture-based education is absolutely essential for fostering a healthy social identity. However, its integration into formal education requires pedagogical caution to avoid cultural mismatches [57] a critical situation in which local culture is reduced to mere decorative ornamentation devoid of transformative meaning. In response to this challenge, there are four strategic pedagogical recommendations that can be implemented: (1) integrating Basisombau into language arts classes through the analysis of *pitatah-pititih* literary texts to sharpen cultural literacy and critical thinking; (2) utilizing the Basisombau traditional deliberative assembly as an authentic case study of deliberative democracy within the social sciences curriculum (Pancasila Education/Social Studies); (3) the design of project-based learning extracurricular programs that facilitate participatory investigation of culture and traditional communication practices; and (4) the involvement of traditional leaders (authentic role models) as guest speakers in schools to bridge the epistemological gap between formal education and the local community's knowledge ecosystem.

RESEARCH IMPLICATIONS

The findings of this study have theoretical, practical, and policy implications for the development of education based on local culture. Theoretically, this study strengthens the field of ethnopedagogy by demonstrating that local traditions serve not only as objects of cultural preservation but also as social educational systems with pedagogical structures, local epistemologies, and complex mechanisms for transmitting values. This study also expands the application of Thomas Lickona's character education theory within the context of community-based cultural learning.

Practically, the findings indicate that the Basisombau tradition can be integrated into both school-based learning processes and community education as a contextual learning resource. The values embedded in Basisombau can be utilized in Indonesian language instruction, Pancasila education, social studies, as well as co-curricular activities and projects to strengthen the Pancasila Student

Profile. The involvement of traditional leaders, families, and local communities is also a key strategy in fostering authentic learning experiences.

At the policy level, this study offers recommendations for local governments, educational institutions, and cultural communities to develop programs aimed at revitalizing the Basisombau tradition through cultural documentation, archival digitization, the development of local curriculum content, and collaboration between schools and traditional institutions. These efforts are essential to ensuring the sustainability of cultural heritage while addressing educational challenges in the era of globalization and digital transformation.

CONCLUSIONS

Based on the findings of this study, it can be concluded that the Basisombau tradition of the Kampar community is a culture-based social education system that plays a vital role in transmitting values of character and collective identity across generations. Basisombau serves not only as a medium for traditional communication or cultural expression but also as a social learning mechanism that internalizes values such as respect, social responsibility, deliberation, solidarity, and communication ethics through direct participation in the community's cultural practices. From the perspective of Thomas Lickona's character education, the Basisombau tradition demonstrates a comprehensive implementation of the dimensions of moral knowing, moral feeling, and moral action, thereby shaping individual character holistically. From an ethnopedagogical perspective, Basisombau represents a local knowledge system that functions as a contextual and meaningful learning resource for the younger generation. Furthermore, the values embedded in the Basisombau tradition are highly relevant to 21st-century educational needs, particularly in the development of communication skills, collaboration, critical thinking, and social responsibility. Therefore, integrating Basisombau into formal, non-formal, and community-based education is a key strategy for strengthening character education, preserving local culture, and fostering a generation that is globally competent without losing touch with its cultural roots.

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