

Wisdom in Practice: Incorporating East Kalimantan's Oral Traditions from Primary to Higher Education Teaching

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ABSTRACT

East Kalimantan, recognised for its rich oral traditions, is presently facing challenges associated with modernisation. It is essential to safeguard the cultural identity and historical narrative of this area through educational settings. The primary objective of this research is to explore the views of educators concerning the incorporation of East Kalimantan's oral traditions in their teaching practices. Adopting a phenomenological research design, data were collected through semi-structured interviews, complemented by a comprehensive review of relevant literature. Fourteen teachers and five lecturers as research participants were recruited through purposive sampling. The responses were categorised to uncover similarities, which facilitated the emergence of a central theme: the strategies for incorporating the oral traditions of East Kalimantan into education. The school teachers developed learning activities that integrated traditional songs, games, storytelling, and creative writing derived from diverse oral traditions in East Kalimantan. Concurrently, the university lecturers employed instructional practices such as experiential and collaborative learning to weave oral traditions into their teaching. The values of local wisdom are actively internalised in the cultivation of character education and the enhancement of cultural pride, which collectively foster a sense of belonging to one's community. The findings underscore the value of sustained interaction with oral traditions at

all educational levels as a means of facilitating cultural preservation and enhancing learning experiences.

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INTRODUCTION

Local wisdom is an essential attribute of a society that contributes to the establishment of civilisation. It comprises a framework of

ethics, norms, practices, and behaviours that serve as guiding principles for individuals in their daily interactions (Naryatmojo, 2019; Suhartini et al., 2019). Throughout history and across various civilisations, individuals have exchanged their knowledge and experiences related to the cultivation of wisdom. The evolution of certain insights and practices into cultural habits and tendencies has been facilitated by a range of educational methods and modalities. This process has played a crucial role in shaping spiritual, religious, philosophical, and ideological traditions, which can be traced through various media, including oral traditions, archaeological findings, literary works, and digital platforms (Diamond, 2021). These sources illustrate that individuals possess the capacity to acquire, experience, and cultivate wisdom, which they subsequently share with others.

The realm of oral traditions and expressions comprises a wide variety of spoken forms, including but not limited to proverbs, riddles, tales, nursery rhymes, legends, myths, epic songs and poems, charms, prayers, chants, songs, and dramatic performances (UNESCO, 2003). Local wisdom, which includes a variety of values like religion, social responsibility, and environmental awareness, should actively manifest itself in daily activities rather than just existing as part of the narrative (Asnimawati et al., 2023). The transmission and preservation of local wisdom through oral tradition occurs in a series of stages: socialisation, externalisation, combination, and internalisation (Safitri & Susetyo-Salim,

2019). These stages aid younger generations, particularly those with limited exposure to traditional knowledge, in comprehending the value of oral traditions. Among these stages, the process of internalisation is deemed crucial for maintaining local wisdom in society. It is a lifelong process of value inculcation through which individuals adopt culturally expected behaviours; nonetheless, its absence may result in local wisdom diminishing over time and possibly disappearing, especially in indigenous communities (Lubis, 2019; Ramli et al., 2024; Takari, 2020). Internalisation represents a foundational aspect of cultural learning within formal education. Oral traditions rich in local wisdom are maintained to educate learners regarding their cultural heritage, traditions, and practices that empower them to achieve a deeper insight into their roots and identity.

The journey of internalising local wisdom through oral tradition starts in early childhood and evolves as children transition from kindergarten to university. During this progression, they engage with academic subjects while also absorbing the values, stories, and cultural practices that shape their communities. Utilising traditional songs to internalise local wisdom serves to enrich early childhood education, ultimately contributing to the development of national character education (Desyandri, 2017). Furthermore, educational research acknowledges storytelling as a valuable oral tradition that serves as an affirming methodology, facilitating the construction, sharing, and retention of knowledge

within indigenous communities (Nakhid & Santana, 2023). Classroom activities such as performances, discussions, and group projects can serve as effective pedagogical tools for instilling the values associated with local wisdom, which include religion, discipline, social care, responsibility, hard work, democracy, independence, nationalism, patriotism, curiosity, and peace (Naryatmojo, 2019).

Higher education plays a crucial role in shaping individuals who possess not only the requisite competencies in their academic and professional pursuits but also a profound social awareness, empathy, and an understanding of the complexities of local and global environments. In line with this, the deliberate fostering of wisdom is emerging as a vital aspect of the future endeavours of universities (Diamond, 2021; Lombardo, 2014; Macdonald, 1993; Maxwell, 2021; Nylander, 2015). Correspondingly, the value of oral tradition is found in its potential to engage students in a dynamic educational experience, urging educators to implement a variety of strategies to incorporate oral traditions into their pedagogical practices. For example, the Productive Creative Learning model engaged students in the creation of oral literature, allowing them to explore diverse writing styles, genres, and media from their cultural narratives (Wati, 2024). This approach fosters the development of creative writing skills. The lecturer's viewpoint on employing project-based instruction among university students to convert local folklore into English texts through the instructional

procedures of collecting, recording, and creating texts not only promotes active involvement among students but also enhances their awareness and appreciation of their cultural backgrounds, leading to a stronger sense of personal identity (Agung et al., 2024). Albantani and Madkur (2018) emphasised the critical importance of local wisdom, suggesting that its integration can be achieved by incorporating local wisdom values into educational materials, dedicating time to discussions centred on local wisdom, and engaging in classroom activities that enhance the teaching of linguistic skills.

The oral traditions of Kalimantan Provinces have attracted significant scholarly interest, as evidenced by various studies that highlight the necessity of integrating oral tradition as a means of fostering innovative teaching practices. For example, the Dayak Kanayatn community remains committed to upholding their oral literature through various initiatives, including cultural education programs in local schools and the hosting of literary festivals (Syam et al., 2024). The Dayak Kenyah community in East Kalimantan revitalised *Ngendau*, a traditional song, by creating documentary films that aim to foster creativity and uphold traditional cultural practices amidst globalisation's challenges (Istianingrum et al., 2022). In Lumholtz's travel writing 'Through Central Borneo,' locality is portrayed as an entity linked to a specific geographical area, thereby reflecting the sociocultural context of the Dayak community, the indigenous inhabitants of Kalimantan, which can be seen through

several cultural aspects such as place, social organisation, habit, object, convention, ecology, character, and belief (Arifin et al., 2022). The findings from these studies underscore the notion that modernity, shaped by the forces of globalisation, often undermines the importance of local cultures. This phenomenon can lead to various positive and negative outcomes for society. In response to this challenge, it is imperative for universities and educational institutions to take proactive measures in promoting local values.

This current research specifically focuses on the perspectives of educators regarding the incorporation of East Kalimantan's oral traditions in teaching. While there has been a lot of research exploring oral tradition as a valuable tool for enhancing learning and cultural understanding, there are still distinct discrepancies in the existing data. First, this research seeks to uncover alternative oral traditions that may be utilised in educational contexts, going beyond the traditional folktales. Second, there is a need for research that explores the ways in which theoretical models can be modified to integrate oral traditions, as well as to assess the effectiveness of these integrations in practical teaching situations. Third, the exploration of East Kalimantan's oral traditions remains under-researched, thus underscoring the importance of conducting further studies in this field. Bridging these gaps has potential for more innovative teaching practices and improved educational outcomes.

METHODOLOGY

A phenomenological approach is suitable for this research to gather educators' perspectives on the integration of oral traditions into their teaching practices from kindergarten to higher education level. Phenomenology seeks to uncover and detail the unique perceptions and reactions that individuals have in relation to their experiences, aiming for a comprehensive understanding of these subjective interpretations (Fraenkel et al., 2022). This phenomenological study involved conducting interviews aimed at collecting a range of perspectives from educators who have either experience or a vested interest in the integration of oral traditions within their teaching practices.

Research Participants and Sites

The selection of participants for a qualitative study is conducted using a purposive sampling technique. In purposive sampling, researchers employ their discretion to choose a sample that they anticipate, informed by previous knowledge, will yield the necessary data for their study (Fraenkel et al., 2022). Consistent with this, participants are chosen based on their relevant expertise, experience, or qualities that align with the research's objective. The participants of this study were the lecturers of the Faculty of Cultural Sciences, Universitas Mulawarman, East Kalimantan. Five participants were chosen on the basis of the following criteria. First, they are members of the *Oral Tradition Association* in Indonesia. Second, they integrate East Kalimantan's oral traditions

in their teaching practices. Third, several of their published works, including research articles and books, focus on various aspects of Indonesia's cultures. Fourth, they actively engage in cultural events and activities.

To enrich the body of research data, the views and understandings of teachers about the local wisdom inherent in the oral traditions of East Kalimantan were also acquired. Fourteen teachers, covering educational levels from kindergarten to high school, were chosen as participants in this investigation. The criteria for selecting teacher participants were established as follows: (1) a willingness to participate, demonstrated by signing an interview consent form, and (2) the incorporation of East Kalimantan's oral traditions into their teaching practices. The schools where the teachers work are in the cities of Balikpapan, Bontang, and Tenggarong. Each city—Balikpapan, Bontang, and Tenggarong—represents a unique perspective on the local wisdom of East Kalimantan, particularly regarding environmental practices, social dynamics, and cultural legacies. Their rich and varied histories, along with the integration of traditional and modern elements, make them particularly valuable for research focused on the adaptation and continuity of local wisdom in the face of industrialisation and the forces of globalisation.

Data Collection

In qualitative research, the data collection phase is characterised by its ongoing nature (Fraenkel et al., 2022). The data were

collected through semi-structured interviews with five lecturers and fourteen teachers, guided by a predetermined set of questions or topics. The employment of open-ended questions dispels the idea that there exists a definitive right or wrong answer for every inquiry (Subramaniam et al., 2024). The interview protocol consisted of open-ended questions aimed at uncovering the lived experiences of lecturers and teachers concerning local wisdom within educational settings. It delved into the participants' perceptions of the integration of local wisdom in education, their knowledge of local oral traditions, as well as teaching and instructional practices. The duration of each interview was approximately 25 to 35 minutes on average. The interviews were transcribed and translated into English for academic purposes.

Data saturation is essential for understanding the completeness of qualitative data before analysis. It occurs when the participants' descriptions begin to show repetitive responses, and no additional experiential insights are revealed, emphasising the sufficiency of data, which then leads to the analysis of what has been gathered (Grady, 1998; Saunders et al., 2018). The decision to finalise data collection was made when the responses from interviews consistently demonstrated similar strategies for incorporating East Kalimantan's oral traditions across different educational levels. Throughout the research process, qualitative researchers practice reflexivity by critically examining how their subjectivity influences their inquiry, and

purposefully specifying the origins of the data they provide, the interpretations made, and how the findings are utilised (Olmos-vega et al., 2023).

Data Analysis

The process of data analysis in a qualitative study primarily consists of analysing, synthesising, and reducing the information from multiple sources (e.g. observations, interviews, documents) into a coherent description of the insights or findings derived from the research (Fraenkel et al., 2022). To maintain ethical standards and build trust between researchers and participants, pseudonyms are assigned when reporting the interview results. In the transcript and research report, the researchers labelled 'Lecturer 1' to represent lecturer number one, 'Teacher 1' for teacher number one, and similarly for other participants, thereby ensuring their anonymity.

Following the procedural guidelines outlined by Braun and Clarke (2012), the analysis focused on a meticulous investigation and characterisation of the various themes and ideas that emerged from the dataset. This inductive approach comprises six sequential steps: familiarisation with the data, coding, theme generation, reviewing themes, defining and naming themes, and compiling the findings. More specifically, trustworthiness was maintained through the systematic application of a three-level inductive analysis process (Chakma & Li, 2025). In level one analysis (organising, categorising, and initial coding), the researchers started

by breaking down and coding the raw data from semi-structured interviews to understand the wide range of participants' views on East Kalimantan's oral traditions in their teaching practices. The research team reviewed the data several times to grasp its meaning, ensuring they minimised biases as much as possible and clarified any parts of the interview data that seemed unclear or misunderstood. In level two analysis (focused coding, focused categorisation, and theme development), the researchers explored theme generation more thoroughly to strengthen and confirm the participants' real experiences, as well as performed a data verification to ensure that theoretical studies and field data were consistent with each other. In level three analysis (answering the research question (s) or theory generation), conclusions were drawn upon re-examining the data to ensure alignment with the objective of the study and, when merged with earlier codes and categories, aid in forming a clear and meaningful interpretation of the data.

RESULTS AND DISCUSSION

The data obtained from the interviews were subjected to thematic analysis, resulting in the identification of a primary theme: the strategies of incorporating East Kalimantan's oral traditions into teaching. The learning experiences provided in schools will act as a reference point for determining how the evolution of knowledge in higher education is influenced by the values of local wisdom. The exact responses obtained from the interviews are classified under their

respective sub-themes, as shown in Table 1, corresponding to the research focus.

The Strategies for Incorporating East Kalimantan's Oral Traditions into Teaching

Amid the forces of modernisation, oral traditions serve as a crucial mechanism for cultural preservation and resistance. Previous research has also delved into the sustainability of oral literature and traditions, emphasising its function in the preservation of social identity, maintaining cultural practices and beliefs, and understanding the changes of oral literary practices among people, especially the Dayak tribes in Kalimantan Provinces (König, 2016; Olendo et al., 2022; Sada et al., 2019; Sukiada & Yanti, 2024; Syam et al., 2024). The data presented here reveal the perspectives of both teachers and lecturers on the strategies employed to incorporate the oral traditions of East Kalimantan into innovative pedagogical practices. The objective is to demonstrate how these strategies evolve and adapt at each educational level while maintaining the core principles of cultural preservation. Instances of oral traditions are also included in the range of responses provided.

Traditional Game and Song

Distinctiveness and local wisdom are inherent to each region. The sense of attachment and familiarity with a locale has traditionally been connected to cultural heritage, which includes the traditional values, customs, and beliefs that are inherited through generations within a cultural group (Ma et al., 2023). Individuals residing in a particular area must adapt culturally to the traditions and customs that are prevalent in that region. Games serve as alternative methods for conveying traditional knowledge and cultural information (Civallero, 2007). The kindergarten teacher introduces a traditional game known as 'gasing' to familiarise children with the cultural heritage of their region from an early age.

The focus here is on introducing local cultures, particularly in Tenggarong or East Kalimantan. One example is the traditional game called gasing, which is a wooden top that you spin around. In kindergarten, children work with their teachers to craft tops from plastic bottles, and then they learn how to play with them (Teacher 10).

Table 1
Thematic analysis of the strategies for incorporating East Kalimantan's oral traditions into teaching

Section	Themes	Sub-themes
The strategies for incorporating East Kalimantan's oral traditions into teaching	Classroom activities by school teachers	a) Traditional game and song b) Storytelling and creative writing
	Classroom activities by lecturers	a) Experiential learning b) Collaborative learning/work

Gasing is a traditional game involving a spinning top, typically made from wood. Residents of East Kalimantan identify it by the term 'begasing' (Larasati, 2021 in Syamsudin et al., 2024). Teachers encouraged the use of materials available at school by leading students in the creation of a 'gasing' from plastic bottles, as well as providing guidance on the methods of playing the instrument. The game known as 'gasing' provides children with an opportunity to cultivate values such as unity, diligence, leadership, and resilience, while also promoting the spirit of sportsmanship (Dewia & Alam, 2020; Zurqoni et al., 2018). The teacher detailed the incorporation of the traditional game 'gasing' within play-based learning activities in kindergarten, fostering children's engagement, motor development, and early cultural understanding. Facilitating play for students involves an interaction with their social surroundings and promotes the growth of a range of skills, including motor, cognitive, language, social-emotional, moral, and character development (Alirmansyah et al., 2024; Hidayati, 2020). The cultivation of character values in children during play can be observed through their willingness to assist one another and their ability to engage in a supportive environment.

In addition to games, early childhood needs to learn and internalise songs that embody the values inherent in their local wisdom (Desyandri, 2017). Teachers in kindergarten and elementary schools also incorporated traditional songs that originate from East Kalimantan into their teaching practices.

Certainly, we also brought in the Kutai songs. The children eagerly followed along. The teacher then introduced the children's favorite, 'Buah Bolok', which is a well-known song among them. (Teacher 11)

Traditional songs like 'Buah Bolok', 'Sungai Kandilo', and 'Leleng' have been included in the music arts subject. Moreover, traditional songs are frequently played to greet children, as they arrive at school and before entering the classroom. (Teacher 5)

Songs like 'Buah Bolok', 'Sungai Kandilo', and 'Leleng' are essential components of the cultural heritage of East Kalimantan's indigenous communities. Through these traditional pieces, the Dayak and various ethnic groups articulate their deep-seated connections to the natural environment, their territory, and one another. Teachers typically incorporated only one or two easily memorable songs into their teaching practices. When engaging in singing activities, students displayed various reactions, including the inclination to sing along.

The participants expressed largely similar views during their discussion regarding the incorporation of traditional songs in the development of character education. The cognitive understanding of children is primarily limited to perceptual experiences, lacking a developed appreciation for music (Lu et al., 2023). The traditional oral songs offer valuable

moral and character-building lessons that can significantly enhance children's comprehension of values and character, which in turn can promote their cognitive and emotional growth. Kistoro et al. (2024) add that the incorporation of local songs into educational curricula is beneficial, as they encompass a variety of intricate concepts related to character education.

Storytelling and Creative Writing

Expanding upon the incorporation of traditional games and songs in the kindergarten context, teachers also note storytelling as a pedagogical strategy for incorporating oral traditions in both kindergarten and elementary school settings. Traditionally, storytelling has acted as a medium for the transmission of knowledge. It is crucial to acknowledge that, since its initial formal implementations, storytelling has been a prominent method for passing down the beliefs and values of society from one generation to another (Hoogland, 1998). The presence of digital reading in daily activities highlights the importance of technology in enhancing (digital) literacy development for children in kindergarten (Maureen et al., 1998), as outlined in the subsequent response.

YouTube features a variety of Kutai folk stories, including 'Putri Junjung Buyah', 'Putri Karang Melenu', and 'The Origin of the Kutai Kingdom'. We love to show these stories to children. They may not completely understand the plots, but the colorful visuals make

it easier for them to enjoy and connect with the stories. (Teacher 11)

The use of YouTube as a digital platform allowed for the introduction of Kutai folktales to kindergarten students, enhancing their engagement with local East Kalimantan stories such as 'Putri Junjung Buyah', 'Putri Karang Melenu', and 'The Origin of the Kutai Kingdom'. As these children are not yet proficient in reading, they can connect with and enjoy these narratives through visual and auditory experiences. The storytelling experience for elementary students is distinct, primarily because most of them are literate, which allows them to actively engage in reading stories.

On Saturdays, we usually have a fun literacy session where the children get to read. I'll be sharing a story from East Kalimantan. Each class will sit in a circle, and for about fifteen minutes, they'll memorise and read one of the folktales from the textbook. If anyone wants to share their story, they can step up and tell it to their friends. (Teacher 7)

The personalised instructional techniques utilised by teachers, which involve seating students in a circle, guiding them in the memorisation and reading of a folktale, and allowing for voluntary presentations in front of the class, fostered a unique learning environment. The practice of storytelling enhances the relationships between teachers and students, suggesting that teachers ought to interact with learners not in an authoritarian

manner, but as co-explorers of knowledge (Blackhawk, 1990). Engaging in storytelling activities significantly influences students' interpersonal relationships, self-perception, and their recognition of personal uniqueness (Nurhayati et al., 2020). Moreover, it presents an opportunity to familiarise students with cultural tales and indigenous wisdom in a format that is readily accessible. As noted by Nurhayati et al. (2020), the act of listening to stories and participating in subsequent discussions enables students to acquire an understanding of cultural practices and expectations, which facilitates a reflection on their own lives through the narrative framework.

As students move through higher educational levels, they cultivate the analytical competencies essential for probing and interpreting the complex meanings that are woven into oral traditions. In accordance with this, teachers provide opportunities for creative writing to facilitate the exploration of oral traditions, thereby enabling students to deepen their ties to their cultural heritage and improve their ability to communicate their knowledge to others. Both the junior high school teacher (Teacher 13) and the senior high school teacher (Teacher 1) have demonstrated a shared experience in employing creative writing techniques that integrate the oral traditions of East Kalimantan, as evidenced by their responses in the interviews.

I used the approach to create short stories in my Indonesian class, such as 'Lembuswana', 'Putri Karang Melenu', and 'Danau Lipan'. I decided to focus

on the theme of local wisdom initially. The students are quite imaginative when it comes to crafting short stories that reflect the local wisdom of Kutai Kartanegara. This is how I incorporate it into my classroom activities. (Teacher 13)

Since I teach Indonesian, our lesson plan includes a chapter on tales, focusing on traditional literature and folktales. In Bontang, these stories are passed down through generations, such as the story of 'Pulau Segajah', which mysteriously disappears at night and reappears during the day, along with its myths. In class, I guide my students to rediscover these stories by writing and expressing their own versions of the folklore they've learned from their community. (Teacher 1)

Both teachers are responsible for delivering lessons in the Indonesian subject. The schools are situated in distinct locations, namely Kutai Kartanegara and Bontang, both of which are rich in diverse folktales. The junior high school teacher in Tenggarong, located in the Kutai Kartanegara Regency, incorporated local Kutai folktales, including 'Lembuswana', 'Putri Karang Melenu', and 'Danau Lipan', into his instructional activities, encouraging students to develop their own short stories. Meanwhile, the senior high school teacher utilised the folktale entitled 'Pulau Segajah', encouraging students to recreate the narrative in their own distinctive styles.

The significance of local wisdom values is paramount in the construction of students' cultural identities. Thus, creative writing emerges as a powerful avenue for cultural identity development, as it incorporates these values into the students' expressive works (Rozin & Herminingrum, 2016) and simultaneously nurtures critical survival skills required in the 21st century (Santosa et al., 2019). Creative writing can be understood as a means of constructing the self, wherein individuals endeavour to reconstruct or "recall" various fragments of their memories, encompassing lingering guilt, past traumas, and cherished dreams and aspirations (Nalbantian, 2003). This process highlights that identity is not a stable or essentialized concept; rather, it is a dynamic and perpetual journey fraught with internal conflicts and struggles.

Experiential Learning

The earlier paragraphs outline how East Kalimantan's oral traditions are included in school teaching practices through traditional songs, games, storytelling, and creative writing. In higher education, the incorporation of theoretical knowledge into practical application is frequently linked to activities conducted outside the campus environment. A lecturer specialising in oral theater has developed a participatory course aimed at fostering experiential learning among students. In this context, either a group of students or individual participants returned to their village to collect information regarding the oral traditions that exist in their community.

As noted in the following response, the features of oral traditions could closely resemble to 'Tingkilan' or 'Tarsul', which are traditional performing arts representative of the Kutai people.

In my oral theater class, I made it a point for the students to head back to their villages. I wanted them to dive into the oral traditions of theater that are emerging in their area. I encouraged them to jot down the texts, record them, and then practice in class. One student even recorded a 'Tarsul' performance. The key takeaway is for them to understand the oral traditions that exist in their surroundings. (Lecturer 2)

Additionally, the other lecturer expressed her views on the students' activities beyond the classroom, which are intended to examine the presence of traditional folktales that have emerged in their neighbourhoods. The students are required to carry out interviews and record the material as detailed in the following response.

I teach courses on oral literature, the history of old Indonesian literature, and prose studies, all of which I've tied into oral traditions. After the midterm exam, I sent students out to connect with traditional or village elders in their neighbourhoods. They documented and recorded folklore from these visits. (Lecturer 1)

Educators across various educational levels, not limited to higher education,

are among the few who specifically focus on experiential learning when seeking to incorporate oral traditions into their teaching activities. Experiential learning, often referred to as "learning-by-doing," is characterised as a process through which knowledge is generated via transformative experiences; it involves the dual processes of grasping and transforming information (Kolb & Kolb, 2009, as cited in S. Foo & K. Foo, 2022). The lecturer participant emphasised the significance of activities undertaken by students to enhance their understanding of the oral traditions present in their environment.

Students in higher education are considered adult learners. Adult learners bring a lot of life experience and are dedicated to learning for self-discovery and practical use, not just to gain knowledge, and therefore it appears that experiential learning opportunities are particularly well-suited to meet the needs of adult learners (Brookfield, 2013, & Knowles, 1980, as cited in Sisselman-Borgia & Torino, 2017). In experiential learning, students are allowed to engage in more practical learning activities with the guidance from the teacher to reflect on their experiences (Fathan et al., 2023; Rahmat et al., 2020).

Collaborative Learning/Work

Along with experiential learning, collaborative activities facilitate a structured method for students to engage collectively with oral traditions, particularly in response to the decreasing interest of younger individuals towards local wisdom.

This knowledge is frequently transmitted mainly to older generations, leading to a disconnect for younger people who lack direct exposure to these traditions. The following interview response illustrates that the lecturer incorporates mantras from various tribes of East Kalimantan as a focal point for discussion among students in the oral literature course.

This oral literature course isn't just for the students; I'm also diving into the rich oral traditions of East Kalimantan. One topic we've explored is mantras. The tribes here, like the Dayak, Paser, and Kutai, have a really vibrant magical culture. We engage in discussions where I learn from the students, and they learn from me, creating a shared learning experience. (Lecturer 1)

In the context of traditional community life, a mantra, often referred to as a spell, holds significant value as a form of local wisdom. Mantras are viewed as sounds with spiritual strength and energy which play a key role in religious events, meditation, and protection from harmful forces (Suhardi & Huda, 2023). They are tied to cultural identity, and chanting mantras pays respect to the spiritual and cultural traditions of our ancestors (Cattoi, 2021; Joffe, 2019). A previous study also revealed that the Dayak Benuaq people's belief in curing diseases through shamanic spells affects how they behave (Krismonita et al., 2021).

Introducing the subject of traditional mantras in the classroom can be effectively achieved through interactive discussions.

Discussion, as a form of collaborative activity, is predominantly favoured by nearly all college educators in their teaching practices (U.S. Dept. of Education, 2000 cited in Barkley et al., 2005). In this case, it is strongly advised that educators encourage students to engage in collaborative learning to acquire experience within a learning community (Ariani & Valiantien, 2022). Rather than adopting an authoritative stance, they should position themselves as peers to the students.

Apart from the discussion, another lecturer in the interview shared his perspectives regarding local culture and emphasised the necessity of maintaining its presence within learning activities.

Lecturers and students join forces to write research articles. We've shared the rich local wisdom of East Kalimantan during a festival, showcasing it through cultural performances and music. (Lecturer 4)

According to UNESCO's classification, intangible cultural heritage encompasses various forms such as oral traditions, performing arts, social practices, rituals, and festive events (Wahed et al., 2021). Fostering collaborative engagement between educators and students can be accomplished through various methods, such as co-authoring research articles and organising cultural festivals. In response, various supportive actions and collaborative efforts have been implemented to safeguard global cultural diversity, effectively preventing the erosion and loss of intangible heritage (Wahed

et al., 2021). Educators are also required to proactively develop opportunities that ensure oral traditions are meaningful, reachable, and stimulating for learners.

CONCLUSION

The inclusion of local wisdom from the oral traditions of East Kalimantan in teaching practices is seen in a positive light by both teachers and lecturers, despite the differences in how it is applied and the challenges that are perceived. The diverse oral traditions of East Kalimantan are incorporated into educational practices across all levels, from early childhood education to higher education. School teachers perceive the integration of local folklore, traditional songs, and games as a vital strategy for the preservation of local wisdom and the enhancement of students' learning experiences. They underscore the importance of oral traditions in rendering lessons more engaging and pertinent, thus enabling students to cultivate a strong appreciation for their local heritage. In comparison to teachers at the primary and secondary levels, lecturers are more autonomous and collaborative in incorporating oral traditions into their instruction, especially considering that their students are adults.

The study has significant implications for character education and the instillation of moral principles in students. Future studies could focus on how the incorporation of local wisdom, taught through oral traditions during students' educational journey, affects their behaviours and attitudes as they

transition into adulthood. Researchers could also explore the influence of various instructional methods—such as the use of storytelling, interactive group discussions, and other techniques—on students' understanding of local wisdom and its associated moral lessons, ultimately determining which practices are most effective across different levels of education. Furthermore, it is advisable to consider the ways in which digital technologies and AI tools could support the incorporation of oral traditions into pedagogical practices.

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