



Bueng Selimpat: The Existence of Kutai Tradition Through Philosophical and Spiritual Values

Septiani Eka Syaputri¹, Asnar Asnar², Alim Salamah³, Endang Herliah⁴, Jawatir Pardosi⁵, Wingkolatin Wingkolatin⁶, Suryaningsi Suryaningsi⁷, Reza Reza⁸

^{1,2,3,4,5,6,7,8} Mulawarman University, Samarinda, Indonesia

Article Info

Article History:

Received 04 11, 2026

Revised 06 09, 2026

Accepted 06 11, 2026

Keywords:

Bueng Selimpat Tradition;

Philosophical values;

Spiritual values;

Local wisdom;

Phenomenology;

Abstract

This study examines the *Bueng Selimpat* tradition practiced by the Kutai ethnic group in Benua Baru Village as a worldview that links three key elements: humanity, nature, and ancestral heritage. For the Kutai community, rivers serve not only as a resource but are also regarded as the abode of sacred forces believed to be their ancestors. The main objective is to analyze the existence and sustainability of this tradition amid changing times. Using a Husserlian phenomenological approach, data were collected from ten informants: five Kutai residents who still practice, understand, and preserve the tradition, and five university students who offered perspectives on its relevance today. The findings show that *Bueng Selimpat* has remained preserved and practiced despite cultural acculturation; the community maintains the tradition as ancestral heritage while integrating local cultural values with formal religious teachings. This research enriches studies in the social sciences, provides educational material to instill noble values, fosters harmonious living, and strengthens national unity based on local wisdom that aligns with the values of Pancasila.

[Penelitian ini mengkaji Tradisi *Bueng Selimpat* yang dijalankan oleh suku Kutai di Desa Benua Baru sebagai sebuah pandangan hidup yang menghubungkan tiga unsur utama: manusia, alam, dan warisan leluhur. Bagi masyarakat Kutai, sungai tidak hanya berfungsi sebagai sumber daya, tetapi juga dianggap sebagai tempat bersemayamnya kekuatan sakral yang diyakini sebagai leluhur mereka. Tujuan utamanya adalah menganalisis keberadaan dan keberlanjutan tradisi ini di tengah perubahan zaman. Menggunakan pendekatan fenomenologi Husserl, data dikumpulkan dari sepuluh narasumber: lima warga Kutai yang masih menjalankan, memahami, dan menjaga tradisi tersebut, serta lima mahasiswa yang memberikan pandangan mengenai relevansinya di masa kini. Hasil penelitian menunjukkan bahwa *Bueng Selimpat* tetap terpelihara dan dijalankan meski terjadi akulturasi budaya; masyarakat tetap mempertahankan tradisi ini sebagai warisan leluhur dan memadukan nilai kultural dan lokal dengan ajaran agama formal. Penelitian ini memperkaya kajian ilmu sosial, menyajikan materi pendidikan untuk menanamkan nilai luhur, mendorong kehidupan yang selaras, serta memperkuat persatuan bangsa berlandaskan kearifan lokal yang selaras dengan nilai Pancasila.] © The Authors.

This is an open access article under the [CC BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license.



***Corresponding Author:**

Septiani Eka Syaputri

Mulawarman University

Jl. Kuaro, Mt. Kelua, Kec. Samarinda Ulu, Samarinda City, East Kalimantan

Email: septiekass75@gmail.com

1. Introduction

In essence, culture is a human activity that is invested to be the answer to all challenges in the demands of the development of the times that affect all forms of human life spiritually, artistically, philosophically, and epistemologically. Culture will continue to be a support network in every step of human life to become the link between the universe and humans. Culture can be understood in three main models which include mythical, ontological, and rational. These three views are the main reference in understanding what culture is and being able to identify what the relationship between cultures is in the scope of human life [1].

Myths are a major part of the stage of development of the human way of view. Humans believe that they are protected by gods and goddesses whom they consider to be their protectors [2]. Rooted in ancient folklore and legend, early beliefs formed the basis of supernatural understanding seeing humans connected to the universe, with human and magical powers working together, creating the idea of a "protective deity." In the second stage, ontological thinking brought rationality, abstract ideas, and concepts of "God" as the Creator, binding humans to God and the universe. Even so, mythical views were never fully abandoned [3]. Lastly functionally, this stage is the stage in which humans begin to question the dynamics of culture whether it is in accordance with the development of the times or not. This is a change in the dynamics of human views that begin to think more logically and begin to question the truth in terms of magic, thus leading to the creation of cultural acculturation. It creates "Through thoughtful reflection and continuous innovation, one can refine their perspective on life." Where man begins to strengthen a more meaningful relationship with God and begins to abandon the view of the magical [4].

Population movement into an area has long shaped enduring local customs aligned with community life [5]. Despite integration, each region maintains unique traditions human creations embodying deep beliefs and myths, meriting preservation [6]. Traditions foster close bonds and customary norms, forming a Traditional Perspective [7]. These norms, written or unwritten, guide problem-solving among customary communities. As Edmund Burke noted, tradition profoundly shapes social and moral order [8].

Philosophical and spiritual values are two concepts of sustainable living. Philosophical values can be interpreted as how the human perspective in understanding a belief through values that can be understood with reason. Spiritual value is the view of a relationship regarding the divine or something that transcends the limits of human rational reason. In a cultural context, the concept of Philosophical and Spiritual Values describes the bond between human, natural and divine that is the way of life of society [9].

Culture and tradition endure only when they continue, adapt, and remain relevant to people's lives a key challenge in preservation, as traditions are not just heritage but living identities that must evolve with the times. *Bueng Selimpat* is still actively maintained by the Kutai tribe. Philosophically meaning "speaking to the river ancestors," it strengthens social cohesion through the *urus* system meaning "to care for" where practitioners have a duty to nurture and honor their ancestors [10].

This explains that this tradition logically becomes the social glue and unifier of generations according to functional theory, containing a sacred and transcendent spiritual dimension. This combination of rationality of social functions and sacred values forms a community identity that is in harmony with the 1st and 2nd Precepts of Pancasila, creating harmony and inclusive insights in diversity [11]. Spiritually, the river becomes a sacred manifestation (hierophany) where one communicates and asks for protection from one's ancestors through rituals [12]. In social studies, the "urus" system maintains the preservation of rituals and collective memory that connect generations with ancestors. This is in line with the 2nd Precept of Pancasila, teaching humanity that respects vertical and horizontal relationships, according to local culture-based education [13].

Existing studies mostly document rituals or static meanings, separate philosophical and spiritual values, and rarely examine shifts from mythical to rational-acculturative views

[1], [4]. Research on *Bueng Selimpat* is limited to historical accounts, lacking analysis of its dynamics, integration of faith and ancestral respect, cross-generational views, or alignment with Pancasila and social science. These gaps motivate this study. Its novelties include: Husserl's phenomenology with ten informants five customary leaders, five students; focus on acculturation merging faith and ancestral reverence; and linking values to Pancasila (1st, 2nd principles) as a living system. Objectives: describe forms and symbols; explore essence; compare generations; integrate values. Though still practiced, it adapts to changing worldviews and cultural-religious shifts [14].

This research offers significant novelty in approach, data sources, and focus. Methodologically, it applies Husserl's phenomenological analysis with ten informants five Kutai customary leaders and five students from Benua Baru Village combining indigenous and youth perspectives to capture views on integrating faith in the One Almighty God and reverence for ancestral river spirits strengthens the tradition's continuity. It also explicitly connects these values to Pancasila principles (especially the 1st and 2nd) within social studies, framing the tradition not only as heritage but as a living value system relevant to modern Indonesian identity. The objectives are: (1) describe *Bueng Selimpat's* forms and symbols; (2) explore its essence via phenomenology; (3) compare cross-generational understandings; and (4) integrate its values with Pancasila. Though still practiced, the tradition faces shifts in worldview, cultural change, and religious acculturation that shape how it is interpreted and carried out today.

Against this background, this study is primarily intended as phenomenological research to reveal the essence, philosophical meaning, and spiritual values of the *Bueng Selimpat* tradition. Additionally, it examines these interpretations within the cross-generational socio-cultural dynamics and explains the relevance of the identified values as a foundation for integrating local wisdom content into Pancasila Education. The research problems formulated in this study are: (1) What are the essence, philosophical meaning, and spiritual values of the *Bueng Selimpat* tradition according to the understanding of the Benua Baru Village community?; (2) What are the forms of practice and symbols contained in the *Bueng Selimpat* tradition, and what meanings lie behind them?; (3) How do interpretations of the *Bueng Selimpat* tradition differ between community members who still practice and uphold this custom and the younger generation, specifically in the context of facing cultural acculturation?; (4) How can the noble values of the *Bueng Selimpat* tradition be integrated with the core principles of Pancasila as material for character education?.

2. Comprehensive Theoretical Basis

This research is grounded in Edmund Husserl's phenomenology, used to interpret findings and uncover the essence, meaning, and spiritual values of *Bueng Selimpat* as experienced by the community. Guided by the principle "return to the things themselves," it applies three stages: *epoche*, where the researcher sets aside personal views to capture the tradition's true local meaning; *eidetic reduction*, which extracts its core essence by looking beyond physical rituals and offerings to reveal deeper philosophical significance; and *transcendental reduction*, which explores how values are practiced, understood across generations, and sustained amid change. For the Kutai people, the tradition serves as spiritual communication, rooted in the belief that the river holds sacred power and acts as both a source of life and a bridge connecting the living, nature, ancestors, and the Creator. It also forms a key part of Kutai cosmology, serving as a foundation for more complex rituals such as Bekenjong. Its core values divinity, humanity, unity, wisdom, and justice align closely with Pancasila principles, confirming that *Bueng Selimpat* is not merely a relic of the past, but a living cultural heritage that remains relevant for shaping national character today [16].

3. Methods

This study uses a qualitative approach with descriptive phenomenological method to outline the tradition's practice, interpret its philosophical and spiritual values based on practitioners' experiences, and analyze its sustainability amid change, guided by Edmund Husserl's three phenomenological reductions: *epoche* (setting aside all preconceptions to observe phenomena objectively), *eidetic reduction* (identifying the tradition's core essence by separating fundamental from incidental elements), and *transcendental reduction* (uncovering subjective meanings and deep understanding held by customary experts). This method was chosen to reveal the essence, meaning, and lived experiences of Benua Baru Village community regarding *Bueng Selimpat*, going beyond mere description of forms or rituals. Through interpretative phenomenology, it explores how informants perceive *Datuk* or spiritual forces believed to dwell in the river, framing the tradition not as rigid or static, but shaped and interpreted through the history, social life, and spiritual beliefs of the Kutai people. Using a hermeneutic circle, the research combines direct observation, in-depth interviews with customary leaders, value analysis, and examination of epistemological dualities, while linking *Bueng Selimpat*'s local wisdom to Pancasila values.

Data collection involved direct observation approved by elders with the researcher excluded from the river ritual due to its sacred, individual nature, but permitted to witness preparations and document material preparation followed by in-depth interviews with knowledgeable community members, and literature review using the keywords "Tradisi Suku Kutai" and "Adat Istiadat Sungai Kutai" for supporting data and theoretical basis. Ten informants were selected purposively and divided into two groups. The first group included customary leaders and community members (K1): Nek Nor, an elder who often oversees *Bueng Selimpat* practices; Kaik Nuai, who holds a similar role; Nek Senah, who believes in the tradition's authenticity; Siti Khotijah, host of the Rewang event where the ritual was documented; and Nek Amah, who preserves the tradition for future generations. The second (K2) group consisted of five Kutai university students Yunita Winata, Dea Anggini, Amelia Pramudita Selly, Nayla Manda Alfarizma, and Wiwit Syarofah chosen for their active perspectives on the tradition technological progress, enabling cross-generational comparison of values and understanding. All data from observations, interviews, and literature were analyzed via Husserl's stages: filtering, classification, and deep interpretation to identify meaning structures and essence, repeated until a comprehensive understanding was reached, with validity ensured through cross verification across sources.

4. Results and Discussion

4.1 The Phenomenological Essence and Noble Values of the *Bueng Selimpat* Tradition: A Social Review in the Frame of Pancasila

In traditional traditions, the term offering is often found, Offering is a term given by the Hindu Buddhist community which is interpreted as a gift to ancestors and ancestral spirits where in the past at a time when belief was dominated by dynamism and animism, Offering has been a belief for a long time, people believe that this tradition provides benefits to the people who believe [17] Also known as *Bueng Selimpat*, this tradition is a cultural heritage of the Kutai Tribe in East Kalimantan. Originating from ancient beliefs, it centers on the community's bond with ancestors believed to dwell in the river. In Kutai, *Bueng Selimpat* means "feeding or speaking to the *Datuk* in the river." It serves as a form of respect and spiritual connection, asking ancestors to always protect and watch over their descendants.

Using Husserl's phenomenology through *epochē*, *eidetic* and *transcendental reduction* this study reveals *Bueng Selimpat* is essentially an offering from lineage heirs to families receiving *urus* in Benua Baru Village [18]. Only descendants who feel called perform this ritual, seeking protection for their lineage. Offerings called "food" include raw eggs (fertility), yellow rice (prosperity), bananas, betel nut, nipah cigarettes (ancestors' breath), and knives

(ancestral bond). Coals and incense summon ancestors from the river, where prayers build a spiritual connection. Offerings (except knives) are cast into water as an act of surrender and identity. Bathing afterward brings physical and spiritual healing. This tradition also links to others like *Kenjongan* (healing ritual), forming a deep symbolic bond between the community and the river.

Table 1. The Phenomenological Essence of the *Bueng Selimpat* Tradition

SN	Ritual Components	Phenomenological Description and Ontological Meaning
1	Offerings (eggs, yellow rice, rutai bananas, betel nuts, nipahcigarettes, knives)	Description: Presentation, surrender, and recognition of existence Meaning: Symbol of respect and acknowledgment <u>toward ancestors</u>
2	Coals and incense	Description: Spiritual calling and communication Meaning: Identification and protection of descendant
3	Throwing Offerings (Except Knives)	Description: Surrender as a grandchild; Meaning reduction of essence; harmony between humans, nature, and ancestors
4	River baths	Description: Soul purification and spiritual cleansing Meaning: Restoration of spiritual values and connection

Source: Phenomenological interview with the heir of *Bueng Selimpat*, Benua Baru Village, 2025



Figure 1. The basic ingredients of *Bueng Selimpat* in Benua Baru Village



Figure 2. Preparation before starting the ritual

This tradition is unique for its individual nature: performed personally when someone needs protection for travel, healing, or blessing for important events. It serves as both a foundational rite and a bridge to higher traditions, forming the core basis for larger rituals to be held properly. Flexible yet sacred, it remains deeply tied to the daily needs of the Kutai community in Benua Baru Village.

From a social perspective, this tradition acts as an informal institution that maintains community harmony. Its focus on individual needs strengthens social bonds: rituals before big events legitimize cooperation, while healing rites provide emotional and social support. It guides spiritual and social balance naturally values come from personal awareness, not force ensuring community stability. It also shows strong cultural adaptation, surviving because it remains relevant to solving daily life problems [19].

These social functions align closely with Pancasila Education. In Divinity values, it teaches respect and seeking protection through ancestral wisdom, linking all actions to spiritual awareness. In Humanity values, rituals for sickness or hardship reflect empathy and care, showing true civilization lies in helping others. In Unity values, though done individually, it always aims for community harmony proving personal good deeds build a strong, united society. This shows local wisdom like *Bueng Selimpat* is not just heritage, but a living practice of Pancasila values [20].

4.2 The Philosophical Dimension of Social and Ecological Ontology of *Bueng Selimpat*

The philosophical value of this tradition lies in the *urus* system: it preserves lineage from generation to generation, keeping ancestral bonds unbroken. This builds strong family solidarity through moral responsibility much like how religion fosters a close relationship between humans and the Divine.

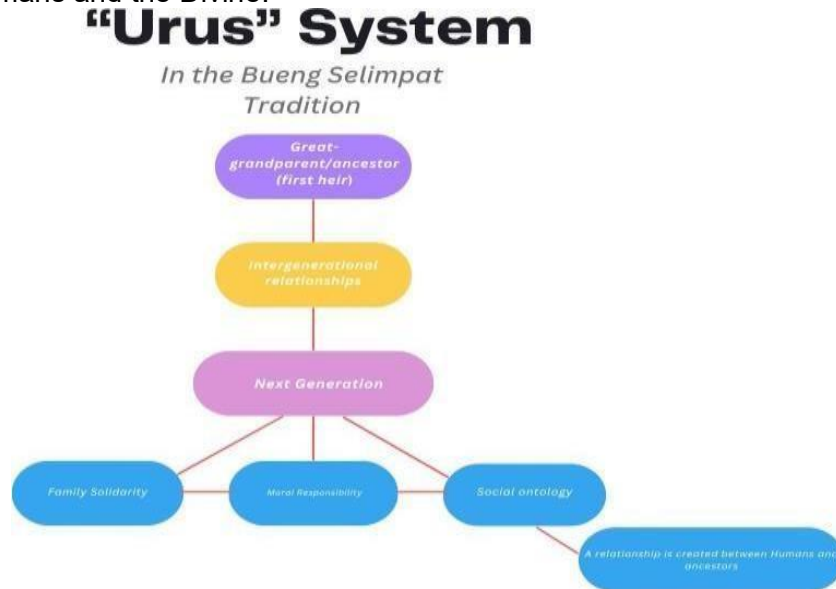


Figure 3. Flowchart of “Urus” System: ontological Relationship and Moral Responsibility
 Source: Data triangulation (literature study, heirs' interviews, observation of *Bueng Selimpat* rituals), 2025

Ultimately, this builds ecological awareness: the bond between humans, nature, and ancestors is not merely a gift, but an expression of gratitude toward the river as the source of life. It reminds people that humans are not rulers over nature [21]. Combined with the contextual character of rational pragmatism, with the application of rituals that ask for protection and security, this also becomes a habit such as the term "Mun sehat ndik usah be selimpat", indicating a rational adaptation to practical reality that does not burden everyday life but follows the flow of concrete responsibility of the evolution of myth to the functional, and functional to the rational [22].

Table 2. The Ontological Dimension of the *Bueng Selimpat* Tradition

SN	Dimensions	Essence and Meaning
1	Social	Inheritance across generations; builds solidarity & moral responsibility
2	Ecologic	Gratitude to river; creates harmony between human & nature
3	Pragmatic	Rational adaptation; "Only done when needed"
4	Spiritual	Communication with ancestors; sacred bond & protection

Source: Qualitative data triangulation Benua Baru Village, 2025

4.3 Spiritual Dimension of River Ancestral Hierophane and Transcendent Communication

The spiritual value contained in the *Bueng Selimpat* Tradition in phenomenological research can be described in depth through the experience of hierophany when the ancestral entity of the river appears as an image of the ancestor of the "Datuk" who is believed to be not an ordinary entity, but the vibration of the soul knowing that he is the ancestor of his family. Eliade explained, this is the emergence of the mythical world into

the profane world so that the river functions as a link between humans, ancestors, and God, combined with the experience of *mysterium tremendum otto* where they feel they have a connection with their ancestors in the river and will give them protection, along with the process of transforming river water into holy water after the offering container is filled with river water which is believed to provide spiritual healing blessings. It is like a religious sacrament in various traditions, as well as two-way ontological communication through the ritual of burning coals and incense as self-identification. Dialogue creates a cross-dimensional connection between the physical and metaphysical worlds so that the family feels connected to the roots of its existence with nature and the creator through the ancestors of the river.

Table 3. Phenomenological Spiritual Value of the *Bueng Selimpat* Tradition

SN	Ritual Components	Description, Concept & Meaning
1	Ancestral Invitation (River Element) Hierophany:	Sacred ↔ Real world (Eliade: Sacred as Source) → Spiritual calling; soul vibration
2	Water Transformation Offering	World ↔ Spirit connection (Sacrament of Universal Religion) → Blessing; healing & peace
3	Coats & Incense	Ontological communication (Otto: Mysterium Tremendum) → Transcendental bond
4	Human-Ancestor-Nature	River as mediator & connector (Ritual Communication) → Harmony & identity root

Source: Qualitative Data Triangulation, Benua Baru Village, 2025

Table 4. Phenomenological Spiritual Value of the *Bueng Selimpat* Tradition

SN	Ritual Components	Description, Concept & Meaning
1	Ancestors (River Entity)	Hierophany: Mythical → Profane World (Eliade: Sacred as Source) → Calling; soul vibration
2	Water Transformation (River → Holy Water)	Connection world ↔ spirit via offerings (Sacrament of Universal Religion) → Blessing; healing & calm
3	Coats & Incense	Ontological communication (Otto: Mysterium Tremendum) → Transcendental dialogue
4	Human-Ancestor-Nature	River as connector & mediator (Ritual Call & Communication) → Root of existence & harmony

Source: Qualitative data Triangulation, 2025

This spiritual value, though rationally seen as animistic belief, remains deeply rooted in the "urus" heritage and cultural identity. Still practiced when needed, it reflects enduring emotional dependence on ancestral protective spirits in the river. So even though it cannot be justified according to Islamic law, this practice can be a reflection of the resilience of *local wisdom* that needs to be accommodated wisely in the Merdeka Curriculum through an ethnopedagogical approach that respects the cultural reality of the community as part of Indonesia's diversity [23].

In addition, the existence of this tradition demonstrates that local communities do not merely preserve cultural practices as historical relics, but also as meaningful social instruments that strengthen collective identity, solidarity, and a sense of belonging among community members. Through an ethnopedagogical perspective, educational institutions can facilitate students in critically understanding the historical, social, and cultural dimensions of such traditions without necessarily adopting beliefs that conflict with religious teachings. In this way, the Merdeka Curriculum can function as a bridge between cultural preservation and the development of critical thinking, enabling learners to appreciate local wisdom as part of the nation's cultural heritage while maintaining their religious values and rational understanding.

4.4 The Existence of the *Bueng Selimpat* Tradition in the Modern Acculturation Era

Analysis of *Bueng Selimpat* in Benua Baru Village shows its survival rests on two strong foundations: the “*urus*” inheritance system that passes the ritual down through generations, and the deep bond between the community and the river seen as a sacred, life-giving home of their ancestors. In Social Studies curriculum integration, this tradition is highlighted as a key force uniting the community. Rituals and customary norms build harmonious relations, helping reduce potential social conflicts [24]. This tradition fosters close community bonds, as people believe rituals keep families safe. It also gives each individual clear roles and responsibilities, strengthening social cohesion and solidarity across the village.

Significant pressure arises due to the acculturation of Islamic teachings that foster a rational mindset, where people have abandoned old habits that they feel are no longer relevant, so that this tradition is considered a form of superstitious practice (*musyrik*) [25]. This change is in line with social dynamics, where people begin to think that this tradition cannot be proven to be relevant in life, so they prefer to see facts in real life [26]. The greatest challenge lies in the shift in people’s perception of this tradition, moving from a mythical view to a more rational understanding. Once regarded as an absolute ancestral heritage, it is now judged by modern logic requiring concrete evidence, causing its philosophical, spiritual, and social values to be gradually abandoned. If the traditional custodians are no longer able to preserve it and the tradition loses its role as a unifying identity, an identity crisis and differing views that lead to conflict will be unavoidable.

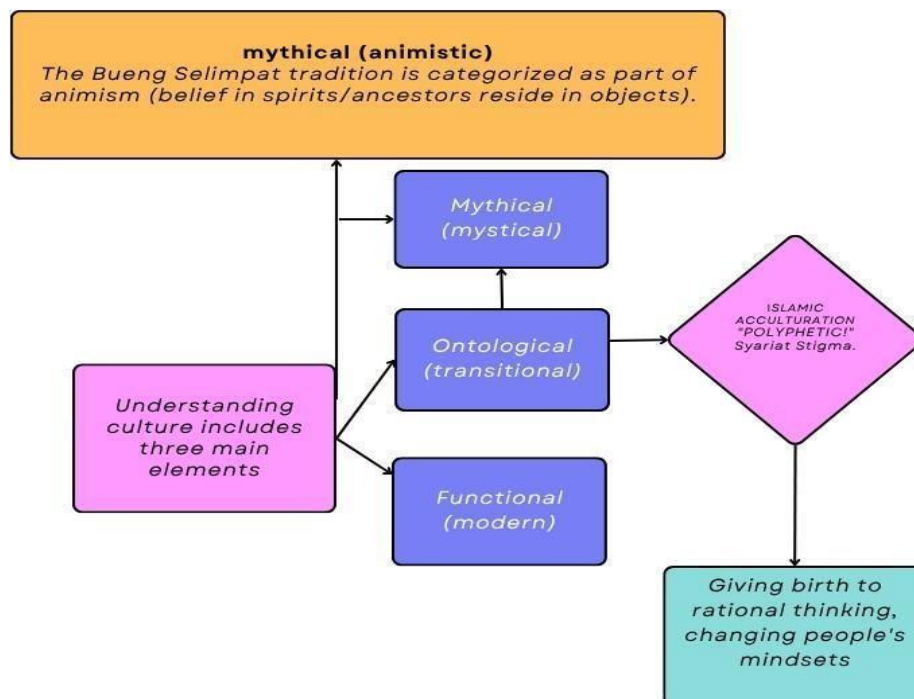


Figure 4. Flowchart Diagram Flowchart: Understanding the Existence and Sustainability of *Bueng Selimpat* Tradition
 Source: Analysis of Qualitative Data, Literature Study, and Field Research, Benua Baru Village, 2025

This adaptive strategy integrates *Bueng Selimpat* into Social Studies and Pancasila Education. In Social Studies, it explores human-environment relations, social change, and cultural adaptation modernization. In Pancasila Education, it builds student character through four dimensions: care, ecological awareness, contextual understanding, and inclusivity, using interactive discussions. This turns *Bueng Selimpat* from a past ritual into a living cultural identity for the Kutai people today [27].

Table 5. Narrative of Interview Results and Analysis Linked to the Core Values of Pancasila

SN	Interview Findings & Contained Values	Alignment with Pancasila Values
1	We believe there is a Supreme Power in nature; we respect and give thanks to God's creation through ancestors. Value: Divinity & Spirituality	Belief in One God Strengthens religious awareness and piety; tradition is a manifestation of faith and respect for the Creator.
2	By the river, no arrogance; we speak softly, respect others, and treat nature gently to be civilized humans. Value: Humanity & Ethics	Just and Civilized Humanity Upholds dignity, morality, and fair, ethical behavior toward others and the environment.
3	Practiced individually, but all gather at the main ritual; everyone is equal, and unity preserves the tradition. Value: Unity & Solidarity	Unity of Indonesia Strengthens national unity through shared identity; fosters togetherness and integrity above personal interest.
4	Rules from ancestral agreement; we deliberate and respect elders' wisdom. Form adapts, values remain. Value: Wisdom & Consensus	Democracy Guided by Wisdom Reflects indigenous democracy; decisions through deliberation based on local wisdom and consensus.
5	River is life for all. Damaging it means taking rights of others and future generations; nature belongs to everyone. Value: Justice & Sustainability	Social Justice for All Indonesian People Guarantees equal rights and welfare; preserves nature as shared heritage for sustainable prosperity.

Source: Adapted from Qualitative Data Triangulation, Benua Baru Village, 2025

Table 6. Integration of *Bueng Selimpat* Tradition into Social Studies and Pancasila Education Curriculum

SN	Focus Area & Components	Material, Concept & Educational Integration
1	Social Studies Perspective • Interaction: Human ↔ Nature ↔ Ancestor • "Urus" Inheritance System • Acculturation & Value Shift	<ul style="list-style-type: none"> • Material: Geographical harmony, social cohesion, cultural change • Concept: Ecological awareness, intergenerational bond, adaptation • Goal: Understand local wisdom as social identity
2	Pancasila Education – Sila 1 (Belief in One God) • Ritual & Spiritual Meaning • River as sacred entity	<ul style="list-style-type: none"> • Content: Reverence to ancestors as divine protection • Activity: Interview & ritual observation • Character: Faith, piety, respect
3	Pancasila Education – Sila 2 & 3 • "Urus" System & Relationship • Communal & Ethical Values	<ul style="list-style-type: none"> • Content: Intergenerational harmony, justice, unity • Activity: Infographic, discussion, project-based learning • Character: Cooperation, critical thinking, solidarity
4	Pancasila Education – Sila 4 (Democracy Guided by Wisdom) • Deliberation & Consensus • Leadership of Elders & Local Wisdom	<ul style="list-style-type: none"> • Content: Collective decision-making, respect for tradition, deliberation culture • Activity: Role-play deliberation, analysis of customary rules • Character: Mutual respect, wisdom, responsibility, democracy awareness
5	Pancasila Education – Sila 5 (Social Justice) • River as Common Property • Sustainability & Shared Welfare	<ul style="list-style-type: none"> • Content: Equal rights, environmental justice, preservation for future generations • Activity: Mapping resource utilization, environmental campaign • Character: Fairness, care, justice, sustainability
6	Implementation & Relevance • Local-Based Learning • Cultural Preservation	<ul style="list-style-type: none"> • Strategy: Module local context & non-communal values • Output: Documentation & student research • Goal: Strengthen national diversity & identity

Source: Adapted from Qualitative Data Triangulation, Benua Baru Village, 2025

5. Conclusion

The *Bueng Selimpat* tradition in Benua Baru Village possesses a distinctive uniqueness as an individual-based tradition, practiced according to the real needs of the community ranging from seeking permission for large-scale events, healing illnesses, to serving as a prerequisite for preparing high-level customary rituals. Essentially, this tradition is deeply imbued with philosophical and spiritual values, rooted in the community's profound understanding of the sacred relationship between humans, rivers, and ancestors through a hereditary system of belief. Although there has been a shift in perspective from a mythical

mindset toward a more rational way of thinking due to the acculturation of Islamic teachings and the influence of modernization, this tradition has survived and endured until today because its relevance and spiritual meaning remain strongly felt by the community as a guide for life and a means to preserve ancestral heritage.

From a Social Studies perspective, this tradition embodies local wisdom that guides harmony between humans and nature, among people, and with ancestors. It also shows the community's ability to adapt to change while preserving its cultural identity. Its noble values fit well into the Social Studies curriculum to teach social dynamics, interaction, and cultural preservation. These values also align with Pancasila: respect for ancestors and nature reflects the First Precept; moral conduct and fair relations reflect the Second; and unity and shared heritage embody the Third. Thus, *Bueng Selimpat* remains a living cultural identity that strengthens national character amid globalization.

Limitations of the Study This research focuses primarily on exploring the meanings, philosophical, and spiritual values based on the phenomenological views of the community in Benua Baru Village. Consequently, the scope of this study is limited to aspects of interpretation and value integration; it does not cover in-depth analysis regarding economic impacts, political influences, or other external factors that may affect the dynamics and sustainability of the tradition. Additionally, the data presented in this study are derived from the perceptions and experiences of informants within the research location, meaning the findings are specific to the socio-cultural context of the local community.

Recommendations for Future Research Based on the findings and limitations outlined above, future studies are suggested to broaden the scope of discussion by examining the impact of tourism development and regional government policies on the preservation and continuity of this tradition. Furthermore, further research is needed to develop concrete learning models or educational modules that practically integrate the values of *Bueng Selimpat* into teaching materials. Such efforts will enable the relevance of these cultural values to be implemented more broadly and measurably within educational practices.

Acknowledgments

This research was completed thanks to the support and guidance of many parties. I sincerely thank my supervisor, Mr. Dr. H. Asnar, M.Si., for his patient and wise guidance from the start until this manuscript was finished. I also deeply appreciate Mrs. Alim Salamah, S.Pd., M.Pd., Mrs. Endang Herliah, S.Pd., M.Pd., Mr. Dr. Jawatir Pardosi., M.Si., Mrs. Dra. Hj. Wingkolatin., M.Si., Mrs. Dr. Suryaningsi, S.Pd. M.H., and Mr. Dr. Reza, S.Pd., M.Pd. as examiners, for their valuable criticism, suggestions, and guidance that greatly helped improve this research. I also thank the entire academic community of the Faculty of Teacher Training and Education, Pancasila and Citizenship Education Study Program, Mulawarman University, for the knowledge and facilities provided during my studies.

I am also grateful to all informants and the people of Benua Baru Village for their permission and support. Special thanks go to my beloved family: my mother, Mrs. Norsiah, for her constant inspiration and endless prayers; my sister, Faras Safira Azzahra, for her love and understanding; my niece, Uchie Mahaputri Hari, for her joy that always lifts my spirit; and my late father, Alm. Mr. Ardiansyah, whose prayers, love, and memories remain my greatest strength and inspiration.

AI Introduction

The author acknowledges AI Dola's assistance in structuring interview and observation data, drafting key points, and using Perplexity AI to minimize errors in research diagrams. While AI tools were utilized, the authors remain solely responsible for the work and its content, in line with COPE guidelines.

Funding Information

This research was entirely funded by the author(s). No financial support, grants, or sponsorship was received from any institution, organization, or party whatsoever during the research process, data collection, and manuscript writing.

References

- [1] R. Breeur, "The Quest of the Absolute : Spinoza and Sartre," 2026.
- [2] S. Iswidayati, "Fungsi Mitos Dalam Kehidupan Sosial Budaya Masyarakat Pendukungnya," *Harmonia Journal of Arts Research and Education*, vol. 8, no. 2, pp. 180–184, 2021.
- [3] Z. Turza, A. Paveškovi, A. K. Juri, M. M. Brgles, B. Matos, and I. Karli, "Forgiveness and Reconciliation Through Mimetic Theory : A Girardian Perspective from Post-War Croatia," pp. 1–15, 2026.
- [4] R. L. Skains, "Frontiers Forged and Colonized : Feminist Storytelling in Digital Narrative," 2026.
- [5] T. N. Salsabila and A. Baharuddin, "Diaspora Bugis dan Ketegangan Maritim di Kutai-Pasir : Kajian Historis Konflik Laut di Kalimantan Timur abad ke-18-19," no. April, 2025.
- [6] M. Dziki Rivaldi and L. Yulifar, "Tradition and Modernity: an Ethnographic Study of the Adaptation of the Ciptagelar Traditional Village Community in the Era of Globalization," *Santhet (Jurnal Sejarah Pendidikan Dan Humaniora)*, vol. 9, no. 3, pp. 863–871, 2025, doi: 10.36526/santhet.v9i3.5400.
- [7] N. Lundeto, "Strategi Solidaritas," *Philosophy and Local Wisdom Journal*, vol. 01, no. 02, pp. 17–23, 2022, [Online]. Available: <https://ejournal.iaingorontalo.ac.id/index.php/philosophy/article/view/516/416>
- [8] Tiara Patricia, Chyntia Gunawan, and Jeane N. Selly, "Kedudukan Hukum Adat Sebagai Aturan Hukum Nasional Dalam Sistem Hukum Indonesia," *Lex Librum: Jurnal Ilmu Hukum*, vol. 12, no. 1, pp. 11–22, 2025.
- [9] S. Cathrin, R. Wikandaru, A. V. Indah, and R. Bursan, "Nilai-Nilai Filosofis Tradisi Begawi Cakak Pepadun Lampung," *Patra Widya: Seri Penerbitan Penelitian Sejarah dan Budaya.*, vol. 22, no. 2, pp. 97–118, 2021, doi: 10.52829/pw.321.
- [10] J. H. A. M. Rifaddin *et al.*, "Selimpat : Antara Tradisi Lokal dan Normatifitas Islam dalam Masyarakat Kutai Selimpat : Between Local Traditions and Islamic Normatives in Kutai Society Santri Ayu Fakultas Syariah , Universitas Islam Negeri Sultan Aji Muhammad Idris Materan Fakultas Sya," vol. 10, no. 1, pp. 125–139, 2022.
- [11] F. A. Dwianto *et al.*, "REVITALISASI KEARIFAN LOKAL SEBAGAI STRATEGI AKTUALISASI Nilai-Nilai Pancasila Dalam Kerangka Konstitusional," vol. 2, pp. 79–88, 2025.
- [12] S. Nuraeni, F. Agustin, K. Widana, H. Januar, F. F. Aditya, and S. Sudarto, "Conservation Through Eco-Spirituality: A Philosophical Approach to the Residential Patterns and Traditional Architecture of the Kampung Adat Kuta," *JAMASAN: Jurnal Mahasiswa Pendidikan Sejarah*, vol. 1, no. 1, pp. 38–57, 2025, doi: 10.25157/jamasan.v1i1.5316.
- [13] H. Nathasya, "RITUAL MA'NENE' DI TORAJA: Studi Etnografi," *Edu Research Indonesian Institute For Corporate Learning And Studies (IICLS)*, vol. 5, no. 1, pp. 70–80, 2024.
- [14] G. Wita and F. Mursal, "Phenomenology in Social Study a Study of Meaning Construction Universitas Negeri Padang , 2 Masyarakat Sejarawan Indonesia (MSI)," *Jurnal Ilmu Humaniora*, vol. Vol 6, no. 2, pp. 325–338, 2022, [Online]. Available: <https://online-journal.unja.ac.id/index.php/titian%0AP>
- [15] A. Fajriannur, A. Gunawan, and A. Setyoko, "Musik Klentangan Kutai sebagai Media Sinkretisme dalam Upacara Bekenjong di Desa Bensamar Kabupaten Kutai Kartanegara Kutai Klentangan Music as Media for Syncretism in Bekenjong Ceremony in Bensamar village Kutai Kartanegara district," *Terakreditasi Sinta*, vol. 5, no. 2, pp. 59–68, 2024, doi: 10.30872/mebang.v4i2.95.
- [16] M. Maskur, A. Djamil, and S. Sholihan, "Memahami Filsafat Fenomenologi Edmund Husserl Dan Implikasinya Dalam Metode Penelitian Studi Islam," *JURNAL ILMIAH FALSAFAH: Jurnal Kajian Filsafat, Teologi dan Humaniora*, vol. 9, no. 2, pp. 50–57, 2023, doi: 10.37567/jif.v9i2.2164.
- [17] & A. I. T. Setya Ariani, Zamrud Whidas Pratama², "Seminar Nasional Bahasa , Sastra , dan Seni " Membumikan Kesadaran Multikultural Masyarakat Melalui Ibu Kota Negara Nusantara MULTIKULTURALISME DALAM TARSUL KUTAI KARTANEGARA 123 Fakultas Ilmu Budaya , Universitas Mulawarman Seminar Nasional Bahasa , Sast," *CaLLs (Journal of Culture, Arts, Literature, and Linguistics)*, pp. 37–58, 2023.
- [18] Fuadi, "Filosofi Fenomenologi Metode Reduksi Husserl," *Jurnal Pendidikan Tambusai*, vol. 9, pp. 11194–11200, 2025, [Online]. Available: <https://jptam.org/index.php/jptam/article/view/26461>
- [19] S. A. N. Alfa Salsabilah, "PRESEPSI MASYARAKAT TERHADAP SESAJEN RUWATAN : TANDA: Jurnal Kajian Budaya, Bahasa dan Sastra , Volume 02 No. 02 Tahun (2022)," *Jurnal kajian budaya*, vol. 02, no. 02, pp. 60–61, 2022.
- [20] Novita Majid¹), Wingkolatin²), Asnar³), Nur Aini⁴) 1), "Analysis Of Challenges and Strategies In Implementing Pancasila Student Profile Values Through The Introduction Of Local Wisdom in School," *Jurnal.Fkip.Unmul.Ac.Id*, vol. 8, no. 2, pp. 624–632, 2024, [Online]. Available: <https://jurnal.fkip.unmul.ac.id/index.php/escs/article/view/4457>
- [21] A. K. Ramadhani and B. Setiawan, "Kearifan ekologis dalam cerita rakyat tentang sumber air di kabupaten Klaten," vol. 8, pp. 1219–1232, 2026.

- [22] Fatimatuz Zahroh, Moh Elman, Moh. Ruddin, and Abdul Hakim, "Peran Tradisi Ter-ater dalam Teori Fungsionalisme Talcot Persons Terhadap Stabilitas Sosial," *Entita: Jurnal Pendidikan Ilmu Pengetahuan Sosial dan Ilmu-Ilmu Sosial*, no. 2, pp. 975–988, 2025, doi: 10.19105/ejpis.v1i1.19216.
- [23] S. Sunardi, M. Sultan, and I. Abu, "Perspektif dan Implementasi Budaya Sikatutui Dalam Kehidupan Sosial Masyarakat Bulukumba di Perantauan Kalimantan Timur," *Jurnal Sosialisasi: Jurnal Hasil Pemikiran, Penelitian dan Pengembangan Keilmuan Sosiologi Pendidikan*, vol. 1, no. 1, p. 9, 2023, doi: 10.26858/sosialisasi.v1i1.41019.
- [24] A. Prabowo, M. Silaen, and D. Putri, "Sinergy of Community Participation , Government Support and Environmental Awareness on Local Wisdom Based Sustainable Ecotourism Village Several structural and managerial factors hinder the optimal development of Tomok Master Plan , more than 70 % of dome," *ENTITA: Jurnal Pendidikan Ilmu Pengetahuan Sosial dan Ilmu-Ilmu Sosial*, vol. 7, no. 2, 2025.
- [25] R. Adam, "Pendekatan Durkheimian: Agama dalam Fungsi Sosialnya," *Crcs Ugm*, no. April, 2021, [Online]. Available: <https://crcs.ugm.ac.id/pendekatan-durkheimian-agama-dalam-fungsi-sosialnya/>
- [26] L. Salim, "Kearifan Lokal Sebagai Modal Sosial Ulun Lampung," *RESIPROKAL: Jurnal Riset Sosiologi Progresif Aktual*, vol. 5, no. 1, pp. 103–114, 2023, doi: 10.29303/resiprokal.v5i1.285.
- [27] N. Nurtan and M. Ifendi, "Projek Penguatan Profil Pelajar Pancasila (P5) dalam Eksplorasi Budaya dan Kearifan Lokal di Kutai Timur (Studi di SMA Negeri 2 Sangatta Utara)," *ILUMINASI: Journal of Research in Education*, vol. 2, no. 2, p. 151, 2024, doi: 10.54168/iluminasi.v2i2.353.