



Local Wisdom in Learning: Ethnopedagogical Values of "Kandas" in Traditional Culinary Practices of the Ngaju Dayak Tribe

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Abstract: This study aims to describe and analyze the ethnopedagogical values embodied in the kandas culinary tradition of the Dayak Ngaju people. The research employed a qualitative approach using a descriptive ethnographic method. Data were collected through participatory observation, documentation, and in-depth interviews with traditional leaders, community leaders, the owner of a Dayak traditional restaurant, and members of the younger generation. The data were analyzed qualitatively using a cultural ethnographic approach with an interactive analysis model consisting of data reduction, data display, and conclusion drawing. The analysis process was conducted iteratively and concurrently with data collection until the completion of the study. The findings indicate that the kandas culinary tradition embodies several ethnopedagogical values, including religious and spiritual values, togetherness, independence, environmental conservation, cultural identity, and intergenerational knowledge transmission. These values are highly relevant for integration into contextual learning grounded in local culture. This study contributes to the strengthening of local wisdom-based education and supports efforts to preserve the cultural heritage of the Dayak Ngaju community.

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Introduction

Education cannot be separated from the social and cultural context of society. From an ethnopedagogical perspective, local culture is seen as a rich source of learning, rich in value and meaning for the development of students' character and identity. Local wisdom, alive and thriving in traditional societies, holds educational values relevant to modern life, particularly in developing character, morals, and social skills (Sriyati, 2020). Ethnopedagogy itself is an approach and paradigm in education that places local culture as the primary source of values, knowledge, and learning practices. Values such as mutual cooperation, solidarity, ecological wisdom, social ethics, spirituality, and collective identity constitute cultural capital that can be developed in the learning process. Through ethnopedagogy, students not only acquire cognitive knowledge but also experience the process of internalizing values and character formation. In line with the opinion of Sugara (2021), where ethnopedagogy, which originates from a tribal culture, is implemented using a transformation. The transformation takes into account aspects of content, perspective, process, and context (Burns, 2015). According to Rahmawati et al., (2020), the goal of ethnopedagogy is to achieve reconciliation of two or more cultural elements by modifying both.

In the context of Indonesia's multicultural education, ethnopedagogy plays a strategic role in preserving local culture while strengthening national identity. This approach aligns with the principles of character education and the Merdeka Curriculum, which emphasizes



contextual learning, local relevance, and the development of Pancasila-based student profiles. Ethnopedagogy enables students to learn from their surrounding social realities, making learning more meaningful and applicable.

Ethnopedagogy is widely applied in Indonesia, with positive results in its implementation. One study by Lestari and Bahri (2021) revealed that ethnopedagogy can improve student learning outcomes and is highly effective in instilling social values. Another study by Nikmawati, et al. (2019) explains that the implementation of ethnopedagogy integrated into technology, in the form of an application about traditional Cirendeudeu food, transforms local culture and its values into a more interactive, engaging, and entertaining medium. This demonstrates that ethnopedagogy focuses not only on education and culture in general, but also on real-life practices passed down through generations that can be shared by educators with students.

Culinary, as local wisdom, is an integral part of a society's culture, reflecting a system of knowledge, values, and life practices that have developed over generations. Food serves not only to fulfill biological needs but also as a medium for cultural expression, social identity, and a means of transmitting life values. In this context, culinary are understood as the result of long-term interactions between humans, the natural environment, and the surrounding socio-cultural systems. According to Ramdani (2024), Indonesia has abundant spices as culinary capital, rich of flora and fauna as a subtropical region on the equator, and countless natural resources that can be used as culinary capital. Culinary also have a pedagogical dimension. The process of preparing traditional foods is an effective informal learning platform, where young people learn through observation, hands-on practice, and guidance from parents or older community members. Through cooking, children and adolescents acquire not only technical skills but also ethical values, responsibility, patience, and respect for nature.

Based on initial observations in the Dayak Ngaju community, particularly in urban areas of Central Kalimantan, there is a visible change in food consumption patterns among the younger generation. Instant and modern foods increasingly dominate daily consumption choices, while traditional foods such as Kandas are becoming increasingly rare in household culinary practices. Furthermore, the frequency of making Kandas tends to be limited to certain traditional events or celebrations, and is no longer part of the family routine, especially among young urban families. The younger generation's knowledge of the cultural meaning, local wisdom values, and ethnopedagogical values contained in the process of making and consuming Kandas shows a declining trend. This indicates a potential disruption in the process of inheriting cultural values through traditional culinary practices. There are the problems in this study, to see the tendency of the younger generation of Dayak Ngaju consumption patterns towards instant foods compared to traditional Kandas, how often they are made traditional food, what are the ethnopedagogical values, and how the relevance and potential of integrating ethnopedagogical values of Kandas into life learning as an effort to preserve local wisdom. Therefore, systematic efforts are needed to document, study, and revitalize local culinary arts through education and research.

The Dayak is a tribe that inhabits the island of Kalimantan and is one of the largest tribes in Indonesia. Riwayat and Melalatoa in Widen (2023) stated that there are 10 ethnic groups in Central Kalimantan based on their regions, namely Ngaju, Ot Danum, Maanyan, Lawangan, Bentian, Bawo, Punan, Siang, Tamuan, and Klementan. Of course, each sub-tribe has its own typical food, especially for the Dayak Ngaju Tribe which is very well known for its authentic food called "Kandas". This is in line with the opinion of Vintara (2024), that the



Dayak Ngaju tribe has a typical food, namely kandas sarai patin fish. For many Dayak families, kandas is not just a side dish, but also a symbol of closeness to nature and an ancestral heritage preserved from generation to generation. This specialty dish not only tastes delicious but also boasts numerous health benefits, including the lemongrass used as one of its ingredients (Vintara, 2024).

There are many similar studies on how to integrate the local food with ethnopedagogical studies, such as researches by Cahyani, et al. (2023) on Puger Shrimp Paste and the Strength of Traditional Culinary in an Ethnopedagogical Perspective, Wijayanti, et al. (2025) on Ethnopedagogical Practices in Elementary Schools Through Making Klepon in the Pancasila Student Profile Strengthening Project, Indrawati, et al. (2024) on Sand Cracker Frying Business as an Ethnopedagogy-Based Learning Resource, and Vintara (2024) on Modification of Traditional Sambal Kandas Serai Dayak Using Crab. However, of all the existing studies, there is no ethnopedagogical study that focuses on specific kandas Dayak Ngaju. There is a lack of empirical studies on the mechanism of value transfer (how learning happens) through culinary practices. Although many studies emphasize the importance of integrating local wisdom into education, most still focus on the conceptual or cultural product level, without delving deeply into the social and pedagogical processes that occur in the daily practices of the community. Therefore, this study specifically aims to (1) reveal the ethnopedagogical learning process that occurs naturally in the practice of preparing and consuming Kandas, (2) Analyze the role of family and community members (such as the division of gender roles, the role of parents and traditional elders) in transmitting cultural values, knowledge, and culinary skills to the younger generation and (3) identify the teaching meanings that accompany the process of making Kandas as a medium for learning moral, social, and spiritual values. Thus, this study not only documents Kandas as a culinary heritage, but also positions it as a living cultural learning space (living pedagogical space).

The novelty of this research lies in: (1) a micro-ethnopedagogical approach based on family and community practices, which maps in detail the real interaction processes in Kandas cooking activities; (2) focus on the dynamics of children's informal learning, namely how children learn through observation, participation, imitation, and oral narratives during the Kandas making process, rather than through formal instruction; (3) integration of culinary, educational, and cultural anthropology perspectives, which positions the Kandas culinary tradition as a multidimensional learning medium, encompassing the values of cooperation, perseverance, respect for nature, and the cultural identity of the Ngaju Dayak. This research expands the discourse on local wisdom in education by presenting empirical evidence on how ethnopedagogical values are produced, negotiated, and transformed in everyday cultural practices amidst the currents of modernization.

Research Method

This study uses a qualitative approach with a cultural ethnography method, because it focuses on revealing the meanings, values, and cultural practices that are alive and passed down through generations in the Kandas culinary tradition of the Dayak Ngaju community in Central Kalimantan. Through an ethnographic approach, researchers seek to understand culinary phenomena not only as cooking activities, but as a local knowledge system containing ethnopedagogical values. Qualitative research allows researchers to explore the perspectives of indigenous communities in a deep, naturalistic, and contextual manner, particularly regarding the process of inheriting knowledge, moral, social, and ecological values contained in the Kandas culinary tradition. This research was conducted in the Dayak



Ngaju community in Palangka Raya, Central Kalimantan, specifically in an area that still preserves the Kandas culinary tradition in daily life and traditional activities. The location was selected based on considerations of the sustainability of traditional practices, the availability of key informants, and the cultural relevance to the research focus.

The subjects of this research were the Dayak Ngaju community, who directly involved in the practice of the Kandas culinary tradition. The research informants included 2 Dayak Ngaju traditional figures, 2 village elders who understand culinary traditions, 2 owners of restaurants who serving traditional Dayak cuisine, and 2 young people involved in the traditional culinary learning process. They were selected using purposive sampling, which involves deliberately selecting informants based on specific criteria relevant to the research objectives, included: (1) in-depth knowledge of the Kandas tradition; (2) direct involvement in the process of creating or passing on the tradition; and (3) willingness to provide information openly. The data collection in this study was conducted using the following techniques:

- a) Participatory Observation, where the researcher conducted direct observations and actively involved of the Kandas-making process, from ingredient preparation and cooking techniques to presentation. Observations were conducted in a participatory manner, allowing the researcher to gain a deeper understanding of the social and cultural context, including interactions between community members during the process.
- b) In-Depth Interviews, this technique aimed to explore the subjects' understanding, experiences, and perspectives regarding the meaning of the Kandas tradition, the educational values it embodies, and the process of passing on knowledge between generations.
- c) Documentation, it was conducted by collecting data in the form of photos, videos, field notes, and other supporting documents related to Kandas culinary traditions. Documentation serves as supplementary data and supports the validity of the research results.

The primary instrument in this research was the researcher herself (human instrument), who played a role in planning, implementing, and interpreting the research data. Supporting instruments included observation guides, interview guides, a voice recorder, a camera, and a field notebook. The data were analyzed qualitatively using an interactive analysis model of Miles and Huberman (Apriliyana, et al., 2025), included: (1) data reduction, the process of sorting and simplifying data relevant to the research focus; (2) data presentation, the organization of data in the form of descriptive narratives; and (3) conclusion drawing and verification, the interpretation of the ethnopedagogical meanings and values contained in the Kandas tradition. The analysis process was conducted simultaneously from data collection until the end of the research. Based on Sugiyono in Nurfaejriani (2024), to ensure data validity, this study employed triangulation techniques, including: (1) source triangulation, by comparing data from various informants; (2) technical triangulation, by comparing the results of observations, interviews, and documentation; (3) time triangulation, by collecting data at different points in time. In addition, the researcher also conducted member checks, which involved confirming the findings with informants to ensure consistency of meaning.



Results and Discussion

The results of this study show that the origin of kandas food has existed since the Dayak people began gardening to meet their daily food needs. The gardens they managed were not far from rivers, so the Dayak people at that time easily obtained the fresh water fish such as *jelawat*, *tapah*, *haruan*, *miau*, *karandang*, *betok*, *patin*, *lais*, *baung*, *kakapar*, *saluang*, and many more. All of these fish are very tasty mixed to make kandas. Because in ancient times the Dayak people preferred to make practical dishes and utilize ingredients around them, so after they caught the fish, they grilled the fish over hot coals and smoked it or what is known as the "*Sehei Ikan*" process, then they ground it mixed with vegetables for example, lemongrass that was still fresh from the garden without any prior cooking process with the addition of salt, shallots, and chilies.



Figure 1. The Various of Kandas

Since ancient times, many Dayak people have lived along the major rivers of Kalimantan, such as the Kahayan, Barito, Katingan, Kapuas, and Mentaya. The Dayak Ngaju people have made rivers the center of their lives. In Dayak cosmology, rivers are not just water sources, but also "veins" connecting humans with nature and their ancestors. This is where the tradition of fishing originated, passed down through generations through daily practices.

- a) Living Close to Rivers. The Dayak people originally settled near rivers because rivers provided clean water, facilitated mobility and trade, served as a primary food source, including fish. They developed various methods of catching fish according to local conditions.
- b) Knowledge Inheritance from Ancestors. Fishing skills don't emerge overnight, but rather through a learning process between generations. This knowledge is acquired from parents, traditional elders, direct experience in the river, and from observing fish behaviour and the seasons. They learn when fish spawn, how river currents change, and even natural signs that indicate fish abundance. Typically, children as young as 9 years old are taught to fish in the river and learn to follow their parents in their search.
- c) Traditional Fishing Methods. Various traditional techniques have developed, such as:
 - (1) *bubu/tempirai*, is a trap made of rattan or bamboo set in the river flow. Fish enter but have difficulty escaping. This is a very ancient local technology passed down from ancestors.
 - (2) *Jala/lai*, is a fishing net using fiber or thread. Its use requires special skills in casting the net so that it opens perfectly above the water.
 - (3) Traditional fishing rod, which is using rattan rope, forest fiber, and bamboo as a handle. mostly used in rivers and swamps.
 - (4) Natural fish poison (*tuba*), dayak people in several regions use *tuba* roots, which contain natural compounds to disorient fish, making them easier to catch. This is done on a small scale and is supervised by tradition to avoid damaging the ecosystem.
 - (5) *Handep/beje huma*, inland Dayak communities have a traditional pond system that utilizes seasonal standing water to store fish, which are then harvested during the dry season.

- d) Spiritual Relationship with Nature. The origins of fishing are also related to beliefs in river guardian spirits. Before going down to the river, some Dayak groups perform small rituals, traditional mantras, and taboos such as refraining from swearing in the river.
- e) Strict Environmental Adaptation. The Dayak Ngaju people developed various techniques due to the natural conditions of Central Kalimantan, which is full of swamps, has changing river flow, and has many local fish species. They learned to adapt their fishing gear to the seasons, such as the dry season when the river recedes or the rainy season when fish are more abundant.

The Process of Making Kandas as a Medium for Passing on Knowledge

Research shows that the Kandas-making process serves as the primary means of transmitting knowledge between generations. This knowledge encompasses the selection of raw materials, fish processing techniques, the use of local spices, and traditional cooking methods. The younger generation learns through hands-on practice (learning by doing). This learning process occurs informally without written instructions, but rather through observation, imitation, and mentoring. This pattern reflects the contextual and experience-based nature of traditional education.

- a) Heritage from the Ancestral Kitchen. Generations of Dayak Ngaju learn to cook from an early age, starting at age 9, through some processes such as observing their parents or grandparents while cooking, helping in the kitchen, such as picking chilies or pounding onions, and listening to stories about the origins of spices and ingredients when the family gathers. These cooking skills are developed naturally, without formal classes, but through practice and togetherness.
- b) Knowing Local Ingredients. The Dayak Ngaju generation was introduced to ingredients around the village, such as:
 - Wild chili peppers,
 - Shallots,
 - Sehei ikan (smoked freshwater fish)
 - Field plants:



Figure 2. Some Vegetables are used for Kandas

By recognizing local ingredients from an early age, the next generation of Dayak Ngaju will be able to understand the basic taste of Kandas and how to choose the freshest ingredients.

- c) Learning the Traditional Way: Pounding, Not Grinding. Generations of Dayak Ngaju are accustomed to using a mortar and pestle to pound spices. This technique enhances



the aroma of the spices, produces the distinctive, less-smooth texture of Kandas, believed to enhance the flavour of the dish. Parents usually teach them how to hold a pestle, how to press spices, and how to balance the chilies and onions for the right level of spiciness.

- d) Understanding the Meaning Behind Dishes. Cooking Kandas is not just about combining ingredients, but also about internalizing the following values, such as respecting the earth's produce, maintaining family traditions, teaching togetherness in food preparation. On some traditional occasions, Kandas is served as a complement to the main meal, thus encouraging the younger generation to understand the importance of this dish in Dayak Ngaju culture.

Discussion of the Ethnopedagogical Study

The findings of this study align with the concept of ethnopedagogical theory, which the position of local culture as a learning resource. The Kandas culinary tradition serves as a non-formal educational vehicle that integrates cognitive, affective, and psychomotor aspects.

Table 1. The Ethnopedagogy Aspects

No.	Ethnopedagogy Aspects	Practicing Form in the Kandas Tradition	Ethnopedagogy Values	The Meaning of Education	Learning Implications
1.	Local Knowledge	Selection of natural ingredients from rivers and forests (fresh water fish, sour eggplant, local spices)	Ecological wisdom, food security	Environmental education and sustainability	Learning resources for social studies, science, and environmental education
2.	Cultural Inheritance Process	Children learn to cook by observing and helping their parents/ancestors	Intergenerational transfer of knowledge	Contextual and natural learning	Experiential learning model
3.	Social Interaction	Cooking and eating together	Mutual cooperation, togetherness	Social education and empathy	Collaborative learning strengthening
4.	Moral Values and Character	The cooking process requires patience and precision.	Discipline, responsibility	Character building	Integration in culture-based character learning
5.	Language and Communication	The use of Dayak Ngaju language in cooking instructions	Preservation of regional languages	Culture-based language education	Language learning media and cultural literacy
6.	Cultural Identity	Kandas as an authentic food of Dayak Ngaju	Ethnic identity and pride	Multicultural education	Strengthening students' local identity
7.	Spiritual Value	Serving kandas at traditional events or family gatherings	Gratitude and respect for nature	Spiritual value education	Learning religious and ethical values
8.	Environmental	Use sufficient	Ecological	Environmental	Sustainability



	Ethics	ingredients and not excessively	awareness	ethics education	education
9.	Gender Roles	Involvement of women and men in the cooking process	Equality of social roles	Equality education	Gender insight in social learning
10.	Cultural Adaptation	Variations of the strandings according to the times and availability of materials	Flexibility and creativity	Culture-based innovation education	Developing student creativity

From a cultural education perspective, Kandas serves as a medium for transmitting social values and norms. This aligns with the view that education takes place not only in formal institutions but also in everyday cultural practices. This culture-based learning is relevant for building students' character, identity, and social awareness. Based on environmental education perspective, the ecological values within the Kandas tradition demonstrate that the Dayak Ngaju people have been implementing sustainable education principles long before the concept was formally introduced into modern curricula.

Expert Perspectives on Culinary Arts in Ethnopedagogy

Based on Table 1, points 1 and 2, describe how a child learns to cook by selecting ingredients through observation and assistance from parents, indirectly participating in the process, can be considered as a form of social practice. This process is not one-time event but occurs repeatedly. This aligns with Soares' (2017) opinion that social practice can generally be understood as a series of activities that acquire meaning within a situational context and are repeated repeatedly. In this context, learners naturally acquire contextual and natural educational meaning. The integration of contextual teaching and learning with nature-based learning presents an effective strategy for fostering students' moral and environmental awareness in schools. When learning is linked to real-world experiences and the surrounding environment, it becomes more meaningful and sustainable, reinforcing positive attitudes and behaviors (Safri, 2021). Points 3 and 4 demonstrate that cooking and eating together, done with patience, can foster character education, social skills, and empathy. Each place has its own unique eating etiquette. Proper table manners are crucial, starting with meal preparation, during, and after meals, as they are believed to reinforce core values in character education (Ratnawati, 2019). Points 5 and 6, concerning the manifestation of regional language literacy in cooking communication and demonstrating identity and pride in ancestral heritage, embody the meaning of culture-based language education and multicultural education. This is supported by research results from Permatasari (2025), which states that familiarizing yourself with the use of regional languages not only strengthens intergenerational relationships but also strengthens students' cultural identity. Similar to the previous, point 7 shows that the process of serving kandas at traditional events and family gatherings is a process that carries a spiritual meaning. This is inseparable from the existence of the Dayak people who in ancient times adhered to the Kaharingan belief, and to this day, the process of serving food has the same spiritual meaning as other religions. As literature from Sumule (2025) states, in Islam, food is considered not only to function as a source of energy and nutrition, but also has spiritual and ethical dimensions. Research on Islamic values in food emphasizes that good intentions when eating, such as for worship, health, and sharing, increase spiritual and social well-being, because food becomes a medium of gratitude and strengthens communal bonds. Of course, this applies equally to all religions. By affirming the



“Common Ground”, this study demonstrates that the the Kandas food tradition, is not only relevant as a local cultural heritage but also as a model for learning values that can be discussed across cultures and religions, such as cooperation, collective responsibility, respect for nature, and intergenerational learning. Therefore, the Kandas tradition can be positioned as a transcultural pedagogical space, where the local wisdom of the Dayak Ngaju contributes to the global discourse on values-based education, sustainability, and social harmony. This emphasis on universal values strengthens the argument that local ethnopedagogy is not a particular and limited practice but rather possesses significant cross-contextual resonance. Point 8 emphasizes that the food is prepared practically using only the available ingredients. This demonstrates ecological awareness and demonstrates ethical values towards the environment. Many experts agreed that this would reflect the principles of mindful consumption, conservation of natural resources, and respect for the food production process. This practice fosters moral awareness about food waste, where consuming just enough cultivates ecological and social responsibility, aligning with religious values and local wisdom. Widya Parimita's research in a UGM news article (2025) states that mindful consumption grows through self-transcendence, where a sense of awe can lead people to spiritual awareness, empathy for the hungry, or concern for the preservation of the earth. Furthermore, self-efficacy also grows, in the form of the belief that people are capable of self-control, able to consume just enough, and believing that the small steps they take have a real impact. Point 9 demonstrates gender equality, where men and women have equal roles in cooking. This aligns with traditions such as Mangserbu in the Toraja tribe, where the division of cooking tasks is moving towards equality, although women remain dominant, creating an opportunity for ethnopedagogy to instill the value of inclusivity. Jusmirad (2025), in his research, showed that in this tradition, there are no strict rules regarding gender in the division of tasks. Men, who are usually involved in general and social work, also participate in activities generally considered women's responsibilities, such as cooking and preparing dishes for the event. This reflects how gender construction in this tradition is more flexible and can adapt to the social needs of the community. Therefore, gender equality education is not only visible in the Dayak tribe but also in the traditional activities of the Toraja tribe. Point 10 emphasizes culture-based innovation education, as there are already many variations of regional specialties, especially kandas. Educational research shows that introducing traditional foods such as kandas, rendang, pempek, or gudeg through presentations and practice helps students understand the differences in taste between regions, which builds a sense of pride and mutual cooperation. These variations reflect local wisdom such as compassion (Tzu Chi vegetarianism) or the philosophy of harmony with nature, taught contextually for heritage preservation (Oktria in Tzu Chi School of Love, 2024).

Based on the synthesis of expert views, kandas food contains comprehensive and meaningful ethnopedagogical values for the Ngaju Dayak community. First, many opinions emphasize that culinary traditions are a form of folk education that lives and functions outside the formal education system. Second, from a cultural anthropology perspective, kandas is understood as a symbol of Dayak cultural identity that represents the community's perspective on nature, togetherness, and social life. Third, through a socio-cultural approach, several experts assess that the process of passing down knowledge in the kandas tradition occurs through intergenerational interaction, observation, imitation, and direct practice. Fourth, several studies evaluate that kandas contains ecological and sustainable values, because it utilizes local, seasonal, and environmentally friendly food ingredients. Fifth, within the framework of culture-based character education, it is concluded that the values Tzu



Chi embodied in the kandas tradition, such as mutual cooperation, togetherness, gratitude, and discipline, are highly relevant for strengthening the character of the younger generation.

Overall, this study's evaluation demonstrates that kandas is not simply a traditional culinary product, but rather an ethnopedagogical instrument that serves as a means of transmitting cultural values, character education, identity formation, and strengthening the relationship between humans and nature. Therefore, kandas deserves to be positioned as a local culture-based learning resource with the potential to be integrated into formal, non-formal, and informal education in Central Kalimantan.

The results of this study have important implications for the development of local wisdom-based education. The ethnopedagogical values of the Kandas tradition can be integrated into school learning. This integration can be achieved through the development of locally based teaching materials, learning projects, and practical activities that actively engage students. Thus, education is not only academic but also contextual and relevant to students' lives. Similar research conducted by other researchers in elementary schools shows that traditional foods such as tolimbu and juada from Morowali can be integrated into themes of cultural diversity, togetherness, and ideals, with the potential for up to 44.4% utilization for contextual social studies and science learning. The implication is that students learn not only the taste and process, but also the philosophy behind them, such as mutual cooperation and ecological wisdom, which enriches the Independent Curriculum (Nursakina, 2023). In Islamic boarding schools in Aceh, traditional cooking training improves students' skills and cultural awareness, reducing dependence on modern foods and strengthening local identity in the digital age (Saidaturrahmah, 2025). This also applies to culinary activities in Central Kalimantan. Not only does the training incorporate an understanding of strengthening local wisdom into the teaching materials, but it is also incorporated into school teaching materials. Furthermore, kandas can interact practically into the Pancasila Student Profile Strengthening Project (P5) with a cross-disciplinary approach. In its implementation related to this research, the focus of the targeted competencies is on Sociology/Social Studies competencies, because through the analysis of family roles, gender role division, and Kandas as a symbol of cultural identity and social solidarity, this project can develop academic understanding across subjects and strengthen the dimensions of the Pancasila Student Profile, especially mutual cooperation, creativity, independence, critical reasoning, and concern for cultural and environmental sustainability.

Conclusion

In conclusion, the Kandas culinary tradition embodies rich ethnopedagogical values that extend beyond food practices, functioning as a medium for character education, cultural preservation, and environmental awareness. Through values such as togetherness, independence, responsibility, and respect for nature, Kandas represents a living system of local knowledge transmitted across generations. Its informal and contextual learning processes highlight its strong potential as a resource for ethnopedagogy-based education, making it highly relevant for strengthening character education and sustaining Dayak Ngaju cultural identity in the era of globalization.

Recommendation

Some recommendations for the future studies are recommended to integrate the ethnopedagogical values found in *Kandas* into local content curricula at elementary and secondary school levels to strengthen cultural-based learning. Further research may explore



other traditional Dayak Ngaju culinary practices to provide a more comprehensive understanding of ethnopedagogical values across different cultural artifacts. It is also suggested that educators develop teaching materials (modules, LKPD, or digital media) based on *Kandas* to support culturally responsive pedagogy. Future researchers could conduct comparative ethnopedagogical studies between *Kandas* and traditional foods from other ethnic groups in Kalimantan or Indonesia. Collaboration between researchers, educators, and local communities is recommended to document and preserve traditional culinary knowledge as an intangible cultural heritage.

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