



Profile of the Ecological and Social Character of Coastal Elementary School Students: The Manifestation of Binci-Binciki Kuli Values in Social and Environmental Behavior

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Abstract. This study aims to describe the profile of the echo-social character of elementary school students in the coastal area of Baubau City as a manifestation of the local wisdom values of Binci-Binciki Kuli, which include social empathy, intercultural politeness, collaboration, and ecological responsibility. The method used is descriptive qualitative, with embedded quantitative data from 95 purposely selected upper-grade coastal elementary students. Data were collected through observation, a four-point Likert scale, vignette assignments, and weekly reflection journals based on local values. The results show that students' eco-social character falls into the high category, with average scores for social empathy (M=3.47), intercultural politeness (M=3.36), collaboration (M=3.37), and ecological responsibility (M=3.35). However, the aspect of reflection on local values still varies (M=3.16), indicating the need to strengthen the internalization of local wisdom values. The Binci-Binciki Kuli values serve as the foundation for an echo-social character that integrates social and environmental dimensions, fostering empathy, tolerance, exclusivity, and ecological awareness in the context of a multicultural coastal community. Although ecological awareness has started to develop, the courage to address environmentally damaging behavior remains low, indicating the need for action-based learning and the development of social skills such as assertive communication. The implications of this study encourage the integration of local values into character education and the Merdeka Curriculum through participative and contextual approaches involving collaboration with multicultural communities and the environment, as well as ongoing training for teachers and students. In this way, character education based on local wisdom can shape a generation that is socially engaged, inclusive, and ecologically responsible in a sustainable manner.

Keywords: eco-social character, Binci-Binciki Kuli, local wisdom, character education, coastal communities.

1 Introduction

Coastal communities, who often have a close relationship with their natural environment, exhibit unique social and ecological dynamics, making environmental awareness and unsustainable consumer behaviors urgent issues that must be addressed. Children living in the coastal context interact not only with a diverse natural and social environment but also engage in important economic activities such as fishing, trading, and tourism. In this regard, character development that focuses not only on social morality but also on ecological awareness is necessary to encourage responsible behavior towards the environment.

Character education integrated with the local context is crucial for building awareness of coastal environmental cleanliness. Research shows that educational programs emphasizing direct interaction with the coastal environment can enhance place attachment, which in turn encourages pro-environmental behaviors [1]. For example, these programs may include beach clean-up activities that not only address waste issues but also educate communities about the impacts of waste management and the importance of maintaining coastal cleanliness [2]. Through this approach, the community feels actively involved in the maintenance of the coastal ecosystem, in line with the *Tri Hita Karana* philosophy, which emphasizes the balance between humans, the environment, and the Almighty [3].

More broadly, there is evidence that responsible visitor behavior toward the environment can be improved through environmental education initiatives integrated with community practices [4]. This is highly relevant, considering that coastal cleanliness is directly related to the quality of the tourist experience as well as the economic sustainability of coastal areas [5]. In addition, cleanup activities can foster a greater sense of ownership over the environment, increasing individual motivation to actively participate in preserving their natural resources [6].

Ecological awareness developed through education programs focused on sustainable practices not only provides local benefits, but also has long-term effects on the behavior of future generations in caring for the environment [7]; [8]. Therefore, it is important for character-based education programs to adopt models that take into account the social, ecological, and cultural aspects of coastal communities.

The concept of integrating local wisdom, particularly the *Binci-Binciki Kuli* philosophy of the Butonese people, into the framework of Indonesian education presents a valuable opportunity for character education that aligns with national ideals, particularly in the context of the Merdeka Curriculum. This philosophy emphasizes the importance of maintaining a balance between the relationship of humans and the environment, which is in harmony with the goals of character education embedded in the Strengthening Pancasila Student Profiling Project (P5) as outlined by [9]; [10]. *Binci-Binciki Kuli* encapsulates the essence of shared human experience and empathetic interactions, which can be understood through its idiomatic expressions, particularly *Poma-masiaka* (loving each other), *Pomae-maeka* (respecting each other), *Popia-piara* (caring for/looking after each other), and *Poangka-angkataka* (supporting each other) [11]. The principles expressed in *Binci-Binciki Kuli* are crucial for fostering social cohesion and justice, reflecting societal responses to moral and ethical challenges [12]; [13]. Furthermore, the internalization of these values has been linked to broader social implications, including fostering democratic structures and community-based environmental governance, as observed in local participation in sustainable resource management [14], [15].

Meanwhile, character education through local wisdom reflects a growing understanding of multicultural values within the educational environment. According to [16], enhancing multicultural values is essential for fostering a sense of brotherhood among individuals from diverse cultural backgrounds. This is particularly relevant in multicultural settings such as the coastal area of Baubau, where various traditions coexist. Furthermore, the emphasis on contextual learning encourages engaging educational experiences that enhance inclusion and understanding among students from different backgrounds [17].

The relevance of local wisdom in education, especially in integrating these values into the curriculum, is highly significant. For instance, integrating local cultural values into learning experiences not only enriches the educational process but also prepares students for more significant roles in preserving and nurturing community values that are an integral part of Buton's identity [18]. An educational framework that emphasizes local wisdom helps anchor student learning in their cultural heritage, thereby fostering a strong sense of identity and belonging. In addition, local wisdom serves as a lens through which community challenges, such as conflict resolution and environmental sustainability, can be navigated. [19] note that understanding and applying local wisdom promotes community resilience and proactive engagement with social and environmental issues. This view aligns with the work of [20], who suggest that local wisdom contributes significantly to resource management and ethical practices, thus strengthening community identity through shared values and sustainable practices. These findings indicate that embracing local wisdom not only benefits educational outcomes but also enhances social cohesion and environmental stewardship in communities like Buton.

In short, *Binci-binciki kuli* functions not only as a guiding principle for interpersonal behavior but also as a vital foundation for educational practices aimed at fostering a generation that is knowledgeable, ethical, and culturally responsible. As local wisdom continues to play an important role in shaping personal and social values, its integration across educational and social platforms is essential to preserving the rich heritage and identity of the Buton community.

Various studies have examined the implementation of the Merdeka Curriculum, which allows for the integration of local wisdom into the learning process, reflecting the values and beliefs of the community [10]. Previous research has indeed highlighted the importance of integrating local cultural values into character education [9], [21], [22], but most has still focused on moral-social dimensions without linking them to ecological awareness. This study offers novelty through the concept of eco-social character, which is a synthesis of social character and environmental morality rooted in the *Binci-binciki kuli* philosophy of the Buton people. This approach not only cultivates empathy and courtesy among individuals, but also builds ecological awareness that is contextualized to the realities of coastal life.

Thus, this research aims to depict the eco-social character profile of elementary school students in coastal areas by examining how *Binci-binciki kuli* values are manifested in their social and ecological behaviors. The main focus is to reveal the integration between social empathy, intercultural courtesy, and ecological responsibility within the context of multicultural coastal communities. This study is expected to serve as a reference for educators and curriculum developers in presenting a conceptual model of character education based on local wisdom oriented towards sustainability (sustainability-oriented local wisdom education). The following are some of the research questions:

- QR 1: How is the profile of elementary school students' echo-social character in the coastal areas of Baubau City, viewed from the aspects of social empathy, intercultural politeness, collaboration, and ecological responsibility?
 QR 2: How are the values of *Binci-binciki kuli* manifested in the social and environmental behavior of coastal elementary school students?
 QR 3: How can the concept of social character serve as a conceptual model for character education based on local wisdom in the context of multicultural and ecological communities?

2 Literature Review

Ecological-social character, which is the integration of social empathy and ecological responsibility, plays an important role in character education. As stated by [23], individuals' awareness of the relationship between social behavior and environmental impacts greatly contributes to the development of ecological character [23]. In addition, education based on local wisdom has proven effective as a medium for internalizing values through cultural contexts that are relevant and familiar to students [24]. Research by [25] shows that locally-based educational approaches can help students to better appreciate the values of local wisdom, which in turn increases their awareness of their environment.

A contextual approach that prioritizes local values is also supported by empirical experiences that show increases in tolerance and collaboration among students. [26], [27] found that the integration of local values in education has a positive impact on students' character development. This aligns with the idea proposed by [24] that character education should be integrated into all disciplines to achieve better outcomes.

The values of *Binci-Binciki Kuli*, which are the sociocultural guidelines of the Buton community, contain moral teachings that emphasize the importance of maintaining social harmony, mutual respect, and protection of the environment. The application of these values in character education helps to build a generation that not only demonstrates social politeness, but also has a commitment to ecosystem preservation [25], [28] emphasizes the importance of education based on local wisdom in fostering tolerant attitudes in society.

In line with this, research by [24] shows that the integration of local values into early childhood education (ECE) can significantly enhance character development, including cooperation and social responsibility. Thus, echo-social character is formed through educational approaches that involve the cultural context and local wisdom present in the community [25], [28].

In order to promote social and ecological sustainability, the implementation of education based on local wisdom is becoming increasingly relevant. This not only helps students understand social and ecological values but also actively contributes to their surrounding environment. By utilizing this approach, future generations can be equipped with better attitudes toward sustainability and the environment.

The value of *Binci-Binciki Kuli*, as the cultural and social guideline of Buton, contains moral teachings to maintain social harmony, respect others, and protect the environment. Integrating this value into character education enables the formation of a generation that is not only socially courteous but also concerned with the preservation of their surrounding ecosystem.

3 Research Methods

3.1 Type and Design of Research

The proposed study employs a descriptive qualitative approach with an embedded quantitative design to analyze the sociolect-ecological behavior of elementary school students in the coastal areas of Baubau City. The sample consists of 95 elementary school students selected purposely, in line with qualitative inquiry that emphasizes contextual understanding of human experiences [29]. The qualitative method, mainly through the use of observation techniques and semi-structured interviews, enables researchers to explore more deeply the influences that shape the social, cultural, and ecological interactions of children [30].

3.2 Research Sample

This study involves 95 elementary school students residing in the coastal areas of Baubau City. The sample was selected purposely by considering the social diversity and economic activities of the local community. The researcher explored several main coastal areas that represent different sociolect-ecological characteristics, including Nirwana Beach, Murhum Port, Kotamara, Wameo Market, Bone-Bone, Topa, and Bypass. These areas were chosen because they reflect unique social ecosystems, ranging from fishing communities and traditional market traders to marine tourism environments. This contextual diversity provides a comprehensive picture of how the values of *Binci-Binciki Kuli* are implemented in the social behavior and ecological responsibility of coastal children. The detailed data in the Table 1.

Table 1. Participants Demographics

Category	Frequency	Percentage	Description
Gender			
Male	48	50,5%	Gender distribution is relatively balanced
Female	47	49,5%	
Total sample	95	100%	overall sample
Age (years)			
8	10	10,5%	The majority of students are aged 10-12 years, an age that reflects an active social-emotional development phase.
9	16	16,8%	
10	25	26,3%	
11	31	32,6%	
12	11	11,6%	
13	2	2,1%	
School location	7	-	Coastal schools (Baubau City)
Observation Location	7 coastal locations (Nirwana Beach, Harbor, Kotamara, Wameo Market, Bonebone, Topa, Baypass)	-	Representation of coastal areas with diverse socioecological characteristics: Marine tourism, trade, and fishing settlements.
Class			Dominated by high grade students (IV, V, VI) who have more mature reflective abilities and social responsibility.
III	16	16,8%	
IV	23	24,2%	
V	18	18,9%	
VI	38	40%	
Family occupation	Fishermen Vendors Sailors Others	(40%), (33%), (17%), (10%)	The composition of family occupations shows the dominance of the professions of fishermen and traders, depicting the typical economic life of coastal communities.

3.3 Research Instruments

The instruments used included: (1) observation of sociolect-ecological behavior, (2) a four-point Likert scale to measure social empathy, intercultural politeness, and ecological responsibility, (3) vignette tasks to explore moral responses, and (4) a reflection journal. Data analysis was carried out through data reduction, presentation, and drawing conclusions using method triangulation techniques. The instruments utilized in this study included a four-point Likert scale designed to measure social empathy, intercultural politeness, and ecological responsibility, as well as sketch tasks intended to elicit moral responses from participants [31]. This approach reflects the framework described by [32], which states that children's interactions and participation in the classroom environment significantly contribute to their cognitive and social development. Furthermore, the use of weekly reflection journals provides a strong set of qualitative data that addresses the development of students' perceptions and attitudes toward their social and ecological environment [29]. The following is the instrument blueprint in Table 2.

Table 2. Instrument Blueprint

Aspect	Indicator / Indikator	Item No.	Instrument Type	Example Item	Local Value
Empathy/ Social Awareness	Shows care for people from different backgrounds	1-2	Observation, Vignette	You see a fisherman struggling to carry his nets. What would you do?	Popia-piara

Politeness & Tolerance	Uses polite language and respects cultural differences	3–5	Likert Scale	I speak politely to vendors and visitors at the beach.	Pomae-maeka
Collaboration	Invites peers from different backgrounds to work together	6–7	Observation, Journal	Which friend from a different area did you play with this week?	Poangka-angkataka
Ecological responsibility	Keeps the beach clean and reminds others politely	8–9	Observation, Likert	Saya menegur teman yang membuang sampah ke laut dengan cara sopan.	Popia-piara
Local Reflection	Expresses local values in actions	10	Journal Reflection	Which Binci-Binciki Kuli value did you apply this week?	All values

3.4 Research Data Analysis

Data analysis integrates various qualitative techniques such as data reduction and drawing conclusions, utilizing methodological triangulation to enhance the credibility of findings [33]. Triangulation, as demonstrated by [34], strengthens findings by combining different data collection methods to produce a cohesive understanding of complex phenomena, thereby increasing the credibility of qualitative narratives [35]. The design of this research is highly sensitive to the voices of the participants, acknowledging the intrinsic challenges of involving children in qualitative research—an important consideration that aligns with Stallard et al.’s insights, which highlight the methodological complexities involved in facilitating meaningful contributions from younger demographics [34].

In summary, the application of a descriptive qualitative approach combined with an embedded quantitative design facilitates a comprehensive exploration of sociolect-ecological constructs relevant to elementary school students in the coastal city of Baubau. Method triangulation enhances the depth and validity of the research, while the emphasis on participatory instruments ensures authenticity in capturing the lived experiences of children within their educational context.

4 RESEARCH RESULTS

QR 1: What is the profile of elementary school students’ echo-social character in the coastal areas of Baubau city, in terms of social empathy, intercultural politeness, collaboration, and ecological responsibility?

To answer this research question, an analysis was conducted on five main aspects: social empathy, intercultural politeness, collaboration, ecological responsibility, and reflection on local values. These five aspects were arranged based on the integration of social character indicators and the values of Binci-binciki kuli local wisdom, which serves as the philosophical foundation of the social life of coastal communities in Baubau. The details of the connection between character aspects, relevant local values, number of items, and item numbers are presented in the following Table 3.

Table 3. The Relationship Between Students’ Eco-Social Character and Local Values

Aspect	Item number	Number of items	Local values
Empathy	P5, P7, P9	3	<i>Poma-masiaka</i>
Politeness & Tolerance	P1, P2, P8	3	<i>Pomae-maeka</i>
Collaboration	P3, P6	2	<i>Poangka-angkataka</i>
Ecological Responsibility	P4, P9	2	<i>Popia-piara</i>
Local Reflection	P10	1	All values

Each aspect of character is operational into a number of questionnaire items, which represent the connection between local values and the character dimensions being measured, in order to obtain a general overview of the extent to which these noble values have been internalized in students’ social behavior.

Based on the results of descriptive analysis from 95 respondents, the average (mean) score for each aspect is as follows Table 4.

Table 4. Descriptive statistics of student character profiles in the coastal area of Baubau city

	Empathy	Politeness	Collaboration	Ecological	Reflection
N	95	95	95	95	95
Missing	0	0	0	0	0
Mean	3.47	3.36	3.37	3.35	3.16
Median	3.33	3.33	3.50	3.50	3
Standard deviation	0.338	0.424	0.496	0.418	0.748
Minimum	2.67	2.33	1.50	2.50	1
Maximum	4.00	4.00	4.00	4.00	4

Table 4 shows that students' social character falls into the high category, with overall average scores ranging from 3.16 to 3.47 on a four-point scale. The aspect with the highest score is empathy and tolerance ($M = 3.47$; $SD = 0.338$), indicating that students have strong social sensitivity and a high capacity for understanding the feelings of others. These findings demonstrate the strong influence of the value of poma-maasiaka (mutual affection) in the social life of coastal children, as illustrated in Figure 1. This value reflects a local culture that emphasizes solidarity and caring for one another, especially in the context of communal life in coastal environments that require cooperation and mutual assistance.

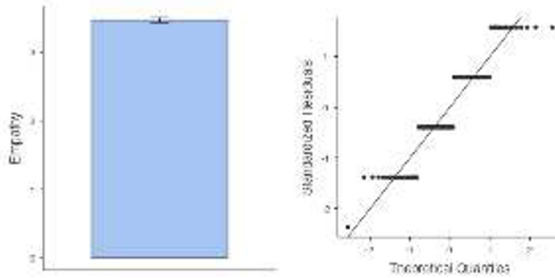
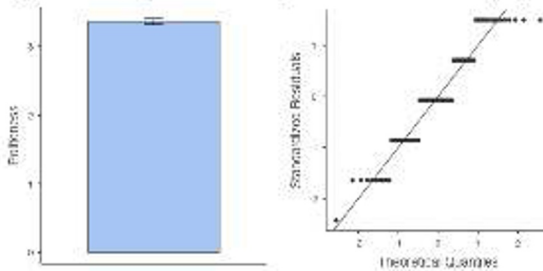


Figure 1. Empathy Plots

The aspect of intercultural politeness ($M = 3.36$; $SD = 0.424$) and collaboration ($M = 3.37$; $SD = 0.496$) also fall into the high category. This indicates that interactions among students in coastal schools are characterized by mutual respect and the ability to work together. The values of poma-maeka (mutual respect) and poangka-angkataka (helping one another) appear to have become part of the collective social habits, as displayed in Figure 2. In the context of primary education, this shows that social relationships among students are not only academic in nature, but also reflect the cultural harmony that grows from the practices of an egalitarian coastal community open to differences.



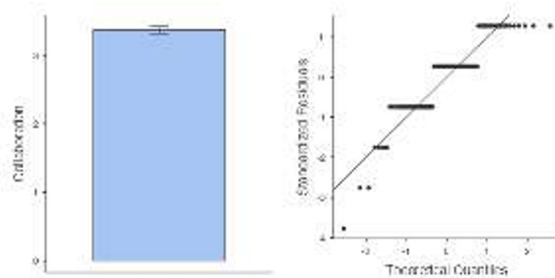


Figure 2. Plots politeness and Collaboration

Furthermore, the aspect of ecological responsibility ($M = 3.35$; $SD = 0.418$) shows that students' awareness of coastal environmental preservation has begun to take shape. The value of *popia-piara* (mutual care) appears to have internalized students' behavior in maintaining the cleanliness of the school and its surroundings. Nevertheless, these results also indicate the need to reinforce learning based on coastal ecosystems so that ecological responsibility is not understood merely as a cleanliness rule, but also as a moral and spiritual value in maintaining the balance of nature, as shown in Figure 3.

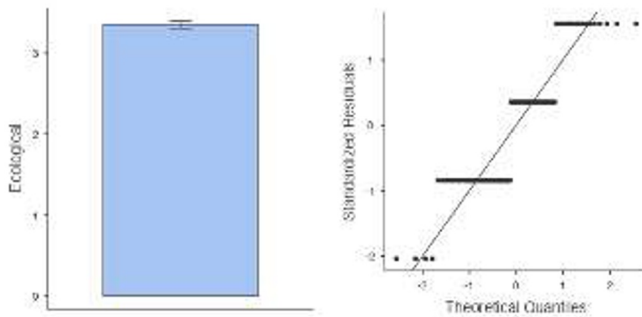


Figure 3. Ecological plots

Meanwhile, the aspect of local reflection obtained the lowest average score ($M = 3.16$; $SD = 0.748$). This indicates that although students have demonstrated good social character, their ability to reflect local values into tangible actions still varies. The high standard deviation shows that some students are already able to relate the values of *Binci-Binciki Kuli* in their daily behavior, but others still need guidance to better understand the meaning of these values. This aspect of reflection becomes an important area to strengthen through contextual learning activities, such as culture- and environment-based co-curricular projects, which can foster students' reflective awareness of their own local wisdom, as further detailed in Figure 4.

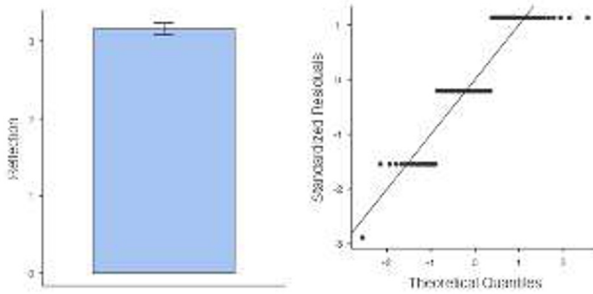


Figure 4. Plots reflection

The observation data provide a clear picture of how students interact with coastal communities, peers, and the beach environment. Each behavior is recorded and scored to assess the consistency of character values application in different social and ecological contexts. The following table presents a summary of the scores and key findings from these observations as a basis for mapping students’ echo-social character profiles.

Table 5. Behavior Score Summary (Average across 6 locations)

No.	Observed Behavior	Mean Score	Category	Brief Interpretation
1	Greeting & polite speaking (<i>Pomae-maeka</i>)	3.3	Good	Students are quite spontaneous in polite interactions with vendors/fishermen.
2	Not mocking accents/appearance (<i>Pomamasiaka</i>)	3.0	Good	Some students still need reminders, especially in tourist areas.
3	Inviting friends from different backgrounds to play (<i>Poangka-angkataka</i>)	2.8	Fair	Cross-cultural interaction appears but is not yet consistent.
4	Avoiding conflict; using gentle words (<i>Pomae-maeka</i>)	3.1	Good	The majority of students tend to be cooperative; minor conflicts arise in crowded locations.
5	Helping people in difficulty (<i>Popia-piara</i>)	3.4	Good–Very Good	High altruistic response, especially at the docks and fishing villages.
6	Not littering & reminding others (<i>Popia-piara</i>)	2.7	Fair	Environmental awareness is sufficient, but there is a lack of confidence in reprimanding peers.
7	Appreciating the work of fishermen/vendors (<i>Pomamasiaka</i>)	3.5	Very Good	Students understand the value of hard work in coastal communities.
8	Giving quiet friends a chance to speak (<i>Poangka-angkataka</i>)	2.9	Fair	Reinforcement is needed for inclusivity during discussions and play.
9	Being friendly to visitors/tourists (<i>Pomae-maeka</i>)	3.2	Good	Friendliness is evident, though some students remain shy or passive.
10	Using local value terms (all values)	2.5	Fair	Use of local terms is not yet spontaneous; it occurs when prompted.

Evaluation of students’ social and cultural behaviors in six coastal locations shows a positive tendency, although there are significant gaps between ideal behaviors and daily practices. In the aspect of intercultural politeness, students display courtesy in interactions with vendors and fishermen; however, this behavior is not yet fully applied in other contexts—for example, there are still students who mock the accents or appearances of tourists in the tourist areas. This indicates that their politeness is more situational than internalized, and thus needs to be reinforced so that these values can be consistently applied across various social environments.

In the dimension of cross-cultural interaction, although students have started to invite friends from different backgrounds to play, the consistency remains low. This gap shows that their tolerance is more reactive, emerging when conditions are favorable, and has not become a developed habit. This argument is strengthened by findings that inclusive in giving quiet friends the opportunity to speak is also still weak, indicating that acceptance of diversity has not yet become a stable behavioral pattern.

In terms of social empathy, helpful behavior is indeed strong, especially at the docks and in fishing villages. However, this strength does not entirely align with more critical social responsibilities, such as the courage to call out friends who litter. The gap between personal care and social bravery shows that students are more comfortable performing helpful acts that do not risk conflict, but are less prepared to face situations that require moral courage.

Meanwhile, in terms of ecological responsibility, awareness of cleanliness is fairly good, but it is not accompanied by the ability to politely reprimand others. This indicates weak positive social control, even though coastal environments greatly depend on the active role of the community in preventing damage. In addition, the use of local values, which should be the cultural identity of coastal communities, has not yet emerged spontaneously. This gap indicates that the internalization of values is not yet stable, and students are still at the stage of recognizing concepts, rather than naturally applying them in social contexts.

Overall, these findings emphasize that although students demonstrate good potential for echo-social character, systematic reinforcement is needed so that the values of courtesy, tolerance, empathy, inclusive, and ecological responsibility do not only appear situational, but become independent, consistent habits that are deeply rooted in local cultural identity.

QR 2: How are the values of Binci-binciki kuli manifested in the social and environmental behavior of coastal elementary school students?

Table 6. Students' social and environmental behavior

Topic / Theme	Relation to the Value of Binci-Binciki Kuli	Student Evidence / Quote	Frequency / Proportion
Cross-Professional Empathy	Popia-piara: maintaining the well-being of others	"Saya bantu nelayan angkat jaring, kasian dia sendiri." "I helped the fisherman lift the net; I felt sorry for him being alone."	72 students (~76%)
		"Saya bantu sapu sedikit biar petugasnya tidak capek." "I'll help sweep a little so the staff don't get too tired."	48 students (~51%)
Intercultural Politeness	Pomae-maeka: respecting others, including tourists or friends from different backgrounds	"Saya bicara pelan supaya turis mengerti." "I speak slowly so that tourists can understand."	65 students (~68%)
		"Saya bilang maaf, jangan foto saya dulu ya." "I said, sorry, please don't take my picture yet."	42 students (~44%)
Social Harmony & Conflict Resolution	Pomamasiaka: showing affection and understanding among friends	"Kita gantian saja biar tidak ribut." "Let's take turns so we don't argue."	58 students (~61%)
		"Saya bilang jangan ejek, itu tidak baik." "I said don't tease, that's not nice."	50 students (~53%)
Inclusivity / Inviting New Friends	Poangka-angkataka: elevating the status of a new friend	"Ayo ikut main sama kami." "Come join us and play."	60 students (~63%)
		"Saya ajak dia supaya tidak sendirian." "I invited him so that he wouldn't be alone."	47 students (~49%)
Environmental Awareness (Still Needs Improvement)	Popia-piara: Preserving the Marine Environment	"Saya tidak menegur jika ada yang buang sampah karena tidak enak hati." "I don't say anything if someone throws trash away because I don't want to make things awkward."	78 students (~82%)

		“Hanya melihat saja beberapa orang membuang sampah, tidak menegur.” “Just watching as some people throw trash away, not saying anything.”	65 students (~68%)
Actual Environmental Behavior / Still Needs Improvement	Environmental values have not been fully manifested	“Saya lihat sampah tapi tidak ambil.” “I saw the trash but didn’t pick it up.” “Saya buang plastik di pasir karena dekat saja.” “I threw the plastic on the sand because it was close by.”	55 students (~58%) 35 students (~37%)
Awareness of Safety Regarding Hazardous Waste	Popia-piara: maintaining personal and environmental safety	“Saya bilang hati-hati, ada kaca.” “I said be careful, there’s glass.” “Saya panggil orang dewasa karena takut pegang.” “I called an adult because I was afraid to touch it.”	40 students (~42%) 38 students (~40%)

Table 5 shows that students' social behavior reflects the strong local values of Binci-Binciki Kuli, especially in the areas of cross-professional empathy, intercultural courtesy, social harmony, and inclusivity. Most students demonstrate empathy by helping other professions, such as fishermen (76%) and sanitation workers (51%), reflecting concern for the well-being of others (*Popia-piara*). In terms of intercultural courtesy (*Pomae-maeka*), students strive to communicate politely with tourists (68%) and respect privacy by asking for permission before taking photos (44%). Behaviors that support social harmony and conflict resolution are also evident, with 61% of students taking turns while playing and 53% reprimanding friends who behave inappropriately (*Pomamasiaka*). The value of inclusivity (*Poangka-angkataka*) is reflected in students' efforts to invite new friends to join in play so that no one feels left out, with proportions of 63% and 49%.

However, environmental awareness still needs to be improved. Although the majority of students recognize the importance of preserving the marine environment (82% and 68%), concrete actions such as admonishing people who litter remain low. This is supported by data showing that more than half of the students do not pick up trash when they see it (58%) or even litter plastic waste themselves (37%). Awareness of the dangers posed by hazardous waste receives little attention, with around 40% of students giving warnings or seeking help from adults to ensure their own safety and that of the environment (*Popia-piara*).

Overall, these findings confirm that the traditional social values of *Binci-Binciki Kuli* have successfully shaped positive social behavior and supported harmonious and inclusive relationships among individuals. However, to achieve an optimal balance between social and environmental values, more focused educational interventions are needed to strengthen environmental awareness and responsible behavior. Educational programs integrating local values with real environmental practices can be an effective strategy to bridge the gap between awareness and action, while also strengthening students' character as agents of social change and stewards of the environment.

QR 3: How can the concept of eco-social character serve as a conceptual model for character education based on local wisdom in the context of multicultural and ecological societies?

The concept of eco-social character can serve as a conceptual model for character education based on local wisdom in multicultural and ecological societies by integrating social and environmental values derived from local wisdom into the holistic development of students' character. This model emphasizes the harmonious relationship between humans, society, and the natural environment, while fostering awareness of social and ecological responsibility.

The pillar of local wisdom values as the foundation of eco-social character. Local values, as reflected in *Binci-Binciki Kuli* (*Popia-piara*, *Pomae-maeka*, *Pomamasiaka*, *Poangka-angkataka*), serve as the main foundation. These values emphasize caring for the well-being of others, respect between cultures, social harmony, inclusivity, and environmental awareness. Thus, eco-social character not only fosters empathy and social solidarity, but also a sense of responsibility toward the environment [24];[28].

Integration of social and ecological dimensions in character education. This model combines social aspects (interactions between individuals and cultures, conflict resolution, inclusivity) with ecological aspects (awareness and behaviors to care for the environment, safety regarding hazardous waste). The learning process is directed so that students understand the interconnection between social welfare and environmental sustainability as an inseparable whole [23];[26].

The multicultural context as a reinforcement of the values of tolerance and respect. In a multicultural society, the social character model emphasizes respect for cultural diversity and social norms through polite communication practices, appreciation of privacy, and inclusive. This equips students to adapt and interact positively in diverse social environments [16]; [22].

Participatory and contextual approaches in learning. Eco-social character education based on local wisdom uses participatory methods that actively involve students in real social and environmental activities, such as community service, environmental campaigns, and conflict resolution simulations. This approach connects theory with practice, resulting in stronger internalization of values and more consistent positive behavior [25]; [29].

Strengthening awareness and environmental action through habituation and continuous education. This model emphasizes the importance of cultivating environmentally friendly behaviors and providing ongoing education about the impact of actions on the environment and personal safety. It addresses the gap between knowledge and real action that is often found in local contexts[8]; [7].

Collaboration with multicultural and environmental communities. This conceptual model also highlights the involvement of various local stakeholders, such as traditional leaders, environmental communities, and cultural groups, to reinforce the relevance of local wisdom values and broaden the impact of character education in the real-life context of society[19]; [14].

Training and mentoring for social and environmental skills. Organize training for teachers and students focusing on developing interpersonal skills, conflict resolution, and environmental responsibility. This training should include assertive communication techniques to positively address negative behaviors, as well as education on the dangers of hazardous waste and how to handle it. Ongoing mentoring can strengthen the implementation of *Popia-piara* values in the context of personal and environmental safety [37]; [15].

Development of educational media and teaching aids based on local values. Create interactive learning media such as videos, posters, and storybooks that illustrate the values of *Binci-Binciki Kuli* and the expected environmental behaviors. These media can be used in class as well as in extracurricular activities to reinforce educational messages and make it easier for students to understand through engaging visual and narrative approaches [24]; [11].

Thus, this echo-social character model based on local wisdom becomes an effective conceptual framework for shaping student character to be not only social and inclusive, but also ecologically responsible, while being able to adapt and make positive contributions within multicultural and ecological communities.

5 Discussion

This research discussion addresses specific issues and gaps identified in the echo-social character profiles of elementary school students in the coastal areas of Baubau City based on the research findings.

First, there is a striking gap between the social and ecological dimensions in students' social character. The social dimension, such as inter-professional empathy, intercultural courtesy, and collaboration, shows high scores and relatively consistent behavior, reflecting a strong internalization of social values [23]; [24]. However, ecological awareness remains at a moderate level and has not yet fully become a habit. Students' ecological awareness is still considered moderate, particularly in the courage to call out environmentally destructive behavior and the consistent application of the value of *popia-piara* (mutual care). This indicates that students find it easier to adopt interpersonal social values whose benefits are directly visible, compared to ecological values that require critical awareness and moral courage, such as confronting harmful environmental practices. This gap highlights the need for a more intensive and continuous learning approach in the ecological aspect so that environmental responsibility becomes part of daily actions, not just theoretical knowledge. These findings confirm the results of research by [8] and [7], which show a gap between knowledge and real action in the ecological aspect, indicating the need for more intensive action-based learning and value reflection so that ecological values become daily habits. Participatory and contextual approaches as suggested by [25] and [29] can strengthen the internalization of values through direct involvement of students in social and environmental activities.

Second, the internalization of the local value *Binci-Binciki Kuli* among students is still uneven. Although these values have shaped harmonious and inclusive social behaviors, the reflection of local values shows significant variation among individuals. The lowest local reflection scores and high standard deviations indicate that some students are still at the stage of being introduced to the values, without being able to deeply connect them to real actions or the social contexts they face. Therefore, reinforcement through contextual learning methods, such as cultural and environmental projects, is essential to deepen the understanding and consistent application of local wisdom values. The proposed ecosocial character model, as a conceptual framework for character education based on local wisdom, emphasizes a holistic integration between social and ecological dimensions [8]; [38]. This approach is relevant and

effective for multicultural and ecological societies such as Baubau, as it fosters awareness of the interconnection between social wellbeing and environmental sustainability. In addition, the active involvement of students in real activities and collaboration with the local community strengthens the relevance and sustainability of character education [19]; [14].

Third, it was found that students lack the courage to reprimand behavior that damages the environment, indicating weak positive social control in an ecological context. Although awareness of maintaining cleanliness is quite good, actions such as reprimanding friends or community members who commit environmental violations remain low. This suggests a gap between ecological awareness and the moral courage needed to sustain a coastal environment. This gap also highlights the need to develop social skills, particularly assertive communication and conflict resolution, so that students can express ecological responsibility effectively without causing social conflict. Strengthening environmental awareness and actions through habituation and continuous education is also important to address the gap between awareness and behavior [37]; [8]. The development of interactive educational media based on local values, such as videos and storybooks, can facilitate understanding and the application of *Binci-Binciki Kuli* values [24]; [11].

Fourth, the challenge of integrating local values into formal learning practices, especially within the framework of the Merdeka Curriculum, remains a significant issue. Although the philosophy of *Binci-Binciki Kuli* holds great potential as a source of echo-social character values, its implementation still requires more systematic and collaborative strategies involving schools, teachers, students, and local communities. This gap presents an opportunity to develop more contextual and participatory learning modules, as well as training for teachers and students so that the internalization of echo-social values and behaviors can be optimized in a sustainable manner.

Overall, this discussion emphasizes that although the social character of coastal students is already strong and reflects the values of local wisdom, the ecological dimension still faces significant gaps in terms of awareness, value reflection, and moral courage. Strengthening action-based learning and value reflection, developing social skills, and fostering community collaboration are key to bridging these gaps and ensuring the holistic and sustainable growth of echo-social character.

6 Conclusions and Recommendations

This study concludes that elementary school students in the coastal areas of Baubau City have a strong social character profile in the social dimension, such as cross-professional empathy, intercultural politeness, collaboration, and inclusiveness, which are significantly influenced by the local wisdom values of *Binci-Binciki Kuli*. These values have successfully fostered harmonious and inclusive social behavior as well as solidarity among students and the coastal community. However, students' ecological awareness is still at a moderate level, especially in terms of the courage to call out environmentally destructive behavior and the consistent application of ecological responsibility values. The *Binci-Binciki Kuli* philosophy has proven effective as a source of values in shaping social character that integrates both social and environmental dimensions, thus becoming an important foundation for character education based on local wisdom. To optimize the development of social character, learning strategies based on concrete actions and value reflection are needed, prioritizing active student participation in social and environmental activities, as well as reinforcement through educational media relevant to the local context.

The main recommendation is the integration of *Binci-Binciki Kuli* values into the curriculum and learning modules, especially within the Merdeka Curriculum, using a participatory and contextual approach that involves collaboration with multicultural communities and the environment. Social and environmental skills training for teachers and students is also important to strengthen the ongoing implementation of these values. Thus, this character education based on local wisdom can shape a generation that is not only social and inclusive but also ecologically responsible and able to make a positive contribution in multicultural and ecological coastal communities.

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