



Exploring Character Education Values in Dayak Kanayatn Folktales and Their Potential as Social Studies Learning Resources

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Abstract

This study explores character education values embedded in Dayak Kanayatn folktales and analyzes their potential as Social Studies learning resources. This qualitative study employed content analysis of five folktales: Ria Sinir and Dara Itam, Pantak Kayu Mamo, Ne' Unte', Ne' Baruakng, and Desa Samuah Labur. The data were analyzed by identifying narrative units, coding values, constructing thematic categories, and mapping their relevance to Social Studies learning. The findings reveal five value domains: moral-personal, social-communal, spiritual, ecological, and civic-cultural values. Dayak Kanayatn folktales preserve local ways of understanding relationships with family, community, ancestors, nature, customary norms, and social responsibility. In Social Studies, these folktales can support critical reading, value discussion, social inquiry, cultural documentation projects, and reflective character learning.

Keywords: Folktales, Dayak Kanayatn, Character Education, Social Studies



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INTRODUCTION

Character education in schools is often understood as the strengthening of values through rules, slogans, and habituation. Such practices still have a place, but they are not sufficient to build moral awareness that lives within students' experiences. Values do not grow merely because they are repeatedly mentioned. Values become meaningful when students see them operating in stories, conflicts, character decisions, the consequences of action, and social experiences close to their own lives. At this point, folktales hold a strong pedagogical position because they present values in narrative forms that can be read, heard, debated, and reflected upon. Recent studies on character education show that character formation requires the involvement of schools, families, communities, and cultural contexts. Lickona's (1991) classic formulation placed character education as an effort to cultivate moral knowing, moral feeling, and moral action in an integrated way, rather than as the mere transfer of rules. Berkowitz (2022) emphasizes the importance of evidence-based and pedagogically assessable character education, while Birhan, Shiferaw, Amsalu, Tamiru, and Tiruye (2021) demonstrate that the teaching of character in preschool and primary schools is always connected to the social context in which children are raised. Paul, Hart, Augustin, Clarke, and Pike (2022) also affirm that home-based and family-based character education activities make a significant contribution to value formation. Character education, then, cannot be separated from the social and cultural environments that shape children's experience.

In Indonesia, local wisdom has increasingly been positioned as a foundation for character learning. Parhan and Dwiputra (2023) found that the actualization of local wisdom in character education can move through four pathways: learning about local wisdom, learning with local



wisdom, learning through local wisdom, and learning to become wise. Rahmawati, Syukur, and Darmu'in (2023) show that local wisdom-based character education programs can strengthen national values in junior high schools. Yusuf et al. (2024) even frame local wisdom-based character education as collaborative work among teachers, parents, and communities. This idea matters because character does not emerge from an isolated classroom. Character grows within a network of social relations. Folktales represent one form of local wisdom that is rich for character education. As part of folklore, folktales carry clear social functions: they serve as systems of projection, validate cultural institutions, function as educational tools, and operate as instruments of social control (Bascom, 1965; Danandjaja, 2007). Baan (2021) views folklore in literature learning as a model for developing students' cultural character and personality. Agung, Suryaman, and Sayuti (2024) argue that folklore education should create space for students' freedom and empowerment, rather than merely requiring them to memorize plotlines. Andriani and Aulia (2023) show that local wisdom values in folktales can reinforce character education, while Nopasari, Rozak, and Wiradinata (2023) demonstrate that digital folktale teaching materials containing educative values can be developed for junior high school students. These studies establish that folktales are not merely cultural reading materials; they are learning resources that can be designed pedagogically.

The proximity between folktales and Social Studies also has a strong basis. Social Studies discusses human beings in relation to society, space, time, culture, needs, conflict, cooperation, and responsibility as members of a community. Jumriani, Mutiani, Putra, Syaharuddin, and Abbas (2021) describe local wisdom content as an urgent need in Social Studies learning because it connects social concepts with students' experiences. Abdullah, Illah, and Nasir (2022) show that Bugis local wisdom values can be implemented in Social Studies to shape students' character. Studies by Handy et al. (2024) on Baayun Maulid and Jana, Hammidah, Chand, and Haselkorn (2024) on the Ngarot tradition further demonstrate that local traditions can become relevant Social Studies learning resources for cultivating mutual cooperation, social care, and appreciation for cultural heritage. In West Kalimantan, Dayak Kanayatn folktales offer an important field of inquiry. These stories live within the community's oral tradition and relate to the origins of places, ancestral figures, customary norms, rituals, food, nature, social relations, and moral warnings. As oral traditions, these stories record the social memory of the community and can be read as legitimate sources of cultural knowledge (Endraswara, 2013; Vansina, 1985). Asepin, Syam, and Seli (2021) show that Dayak Kanayatn folktales function as cultural validation, social control, child education, and entertainment. Winda, Nadeak, and Wartiningsih (2022) identify values concerning human relationships with God, other human beings, and nature in the story of Samahu Labur. Willi, Seli, and Muzammil (2024) argue that the story of Ne' Baruakng Kulub contains the Dayak Kanayatn religious system, including belief in Jubata, the world of binua, taboos, natural signs, and customary rituals. Barli, Surtikanti, and Agung (2024) also show that Dayak Kanayatn folklore can be used as teaching material and contains religious values, discipline, hard work, independence, social care, and responsibility.

Although studies on Dayak Kanayatn folktales have discussed structure, function, cultural values, religious systems, and their potential as language teaching materials, the explicit relationship between character education values and their potential as Social Studies learning resources still requires more directed development. This gap matters because Social Studies needs learning resources that do more than enrich content. It also requires resources that develop social sensitivity, respect for cultural diversity, environmental literacy, and civic awareness. This study addresses that gap by exploring character education values in five Dayak Kanayatn folktales and mapping their possible use in Social Studies learning. Based on this



background, the study answers two questions. First, what character education values are embedded in Dayak Kanayatn folktales? Second, how can Dayak Kanayatn folktales be used as contextual, critical, and local wisdom-based Social Studies learning resources? This article does not position folktales as cultural ornaments in the classroom. It proposes a firmer position. Folktales need to be read as social knowledge that records how a community organizes collective life, understands nature, honors ancestors, and negotiates values amid change.

RESEARCH METHODS

This study employed a qualitative approach with content analysis as its method. This choice is consistent with the research objective, which focuses on interpreting values, meanings, and pedagogical potential in folktale texts. Content analysis was used to read narrative units, identify character values, and interpret their connections with Social Studies learning objectives. Methodologically, this study draws on the qualitative research tradition that treats texts as fields of meaning and requires systematic, reflective reading that remains open to socio-cultural contexts (Creswell & Poth, 2018; Miles, Huberman, & Saldana, 2014). The data consisted of five Dayak Kanayatn folktales: Ria Sinir and Dara Itam, Pantak Kayu Mamo, Ne' Unte', Ne' Baruakng, and Desa Samuah Labur. These five stories were selected because they represent diverse themes. Some stories foreground courage and loyalty. Others relate to ancestral reverence, the origins of customary norms, rice and ecological responsibility, and the collapse of social life caused by the loss of compassion. This thematic diversity allowed the analysis of character values to be conducted more broadly.

The analysis proceeded through four stages. The first stage involved close reading of each story to identify characters, conflicts, key actions, prohibitions, consequences, and cultural messages. The second stage involved value coding, including courage, responsibility, empathy, mutual cooperation, ecological care, religiosity, obedience to customary norms, and respect for ancestors. The third stage grouped the codes into five value domains: moral-personal, social-communal, spiritual, ecological, and civic-cultural. The fourth stage mapped the relevance of these values to Social Studies learning, especially themes of social interaction, cultural diversity, social institutions, human-environment relations, and citizens' responsibility within society. Interpretive trustworthiness was maintained through theoretical triangulation and comparative reading of previous studies on folklore, character education, local wisdom, and Social Studies learning. Studies on folklore as a source of character education were used to ensure that value interpretation did not stop at general moralism but had a pedagogical basis (Agung et al., 2024; Baan, 2021; Sanjaya et al., 2021). Studies on local wisdom in Social Studies learning were used to assess the possible integration of folktales into contextual learning experiences (Abdullah et al., 2022; Handy et al., 2024; Jumriani et al., 2021; Tambunan & Sudrajat, 2025).

RESEARCH RESULTS AND DISCUSSION

Value Profile in Five Dayak Kanayatn Folktales

The analysis of the five stories indicates that Dayak Kanayatn folktales preserve character education values through different narrative structures. Values do not appear as lists of advice. They are embedded in characters' actions, social consequences, relationships with ancestors, relationships with nature, and the community's ways of judging appropriate and inappropriate behavior. Table 1 summarizes the main value profile found in each story.

Table 1. Profile of Character Education Values in Dayak Kanayatn Folktales

Story	Narrative focus	Dominant character values	Social Studies relevance
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Ria Sinir and Dara Itam	A story that presents courage, loyalty, firmness of attitude, and the consequences of personal choices in social relations.	Courage, loyalty, integrity, responsibility, and perseverance.	Social interaction, conflict and resolution, self-identity, and responsibility in social relations.
Pantak Kayu Mamo	A narrative about pantak, ancestral memory, cultural symbols, reverence, and the community's spiritual bond with the past.	Respect for ancestors, religiosity, cultural awareness, and responsibility for preserving heritage.	Cultural institutions, social symbols, diversity of local beliefs, and cultural heritage literacy.
Ne' Unte'	A story related to the origins of customary norms, life knowledge, and the formation of communal values.	Wisdom, deliberation, obedience to custom, social responsibility, and appreciation of local knowledge.	Social norms, customary institutions, rule formation, and community sustainability.
Ne' Baruakng	An origin story of rice that positions food as a gift, a trust, and a source of life.	Hard work, gratitude, discipline, responsibility, ecological care, and respect for food sources.	Human-environment relations, subsistence economy, ecological wisdom, and food sustainability.
Desa Samuah Labur	A story of village destruction caused by the loss of compassion, humiliation of the weak, and failure to maintain communal ethics.	Empathy, social care, mutual cooperation, justice, humility, and anti-bullying values.	Social solidarity, social control, inequality, ethics of living together, and citizens' responsibility in the community.

Ria Sinir and Dara Itam contains the values of courage and loyalty associated with the characters' firmness in facing pressure. The courage that appears is not merely physical bravery but moral courage to defend dignity, make decisions, and accept the consequences of one's choices. In Social Studies learning, this story can be used to discuss the relationship between individuals and society, social conflict, ethical choices, and responsibility in human relations. Pantak Kayu Mamo presents spiritual and cultural values through reverence for ancestors and cultural symbols. Pantak cannot be read merely as an object. It functions as a meeting point between memory, reverence, safety, and communal identity. Pasalima and Firmanto's (2020) study on pantak also shows that Dayak Kanayatn cultural symbols carry theological and cultural meanings related to ancestral reverence. In Social Studies, this kind of story opens space for discussing cultural institutions, social symbols, belief diversity, and the ethics of understanding other cultures respectfully.

Ne' Unte' foregrounds knowledge of custom, rules of life, and the formation of communal values. This story is important because it shows that custom emerges from the need to maintain order in collective life. Wisdom, deliberation, and social responsibility appear as foundations for community formation. In Social Studies learning, this story can be connected to social norms, customary institutions, communal rules, and the functions of values in society. Ne' Baruakng presents strong character values through the origin narrative of rice. Rice does not appear merely as food. It becomes a source of life that demands responsibility, hard work, gratitude, and care for nature. Willi et al. (2024) affirm that the story of Ne' Baruakng Kulub contains belief in Jubata, the world of binua, taboos, natural signs, and customary rituals. For Social Studies, the story is highly relevant for discussing human-environment relations, ecological knowledge, subsistence-based economies, and food sustainability. Desa Samuah Labur presents sharp social criticism. The destruction of the village in this story cannot only be read as a mythical event. It functions as a moral warning against arrogance, humiliation of the weak, and the collapse of compassion in communal life. Winda et al.'s (2022) findings on Samahu Labur show values concerning human relationships with God, fellow human beings,

and nature. In Social Studies learning, this story can be used to discuss empathy, anti-bullying, social justice, mutual cooperation, and community responsibility toward vulnerable members.

Character Education Value Domains

From the five stories analyzed, character education values can be grouped into five domains. This grouping is not intended to separate values rigidly. In folktales, one action often contains several layers of value at once. A single character may show courage, responsibility, and loyalty at the same time. One event may present moral, social, ecological, and spiritual dimensions in intertwined ways.

Table 2. Character Value Domains and Narrative Indicators

Value domain	Narrative indicators	Meaning for character education
Moral-personal	Characters' choices, courage in decision-making, discipline, loyalty, and self-control.	Develops integrity, personal responsibility, moral courage, and firmness of attitude.
Social-communal	Mutual cooperation, compassion, deliberation, respect for others, and warnings against humiliation.	Strengthens empathy, solidarity, cooperation, social care, and anti-bullying values.
Spiritual	Jubata, ancestors, pantak, customary prayers, taboos, rituals, and natural signs.	Cultivates respect for belief systems, transcendental awareness, and appreciation for cultural diversity.
Ecological	Rice, fields, forests, natural signs, and human relations with sources of life.	Builds environmental care, responsibility for food, and an ethic of sustainability.
Civic-cultural	Custom, norms, identity, cultural heritage, and responsibility for maintaining communal memory.	Develops cultural literacy, respect for diversity, and awareness as citizens of a plural society.

The moral-personal domain appears through courage, loyalty, self-control, responsibility, and discipline. This domain matters because character learning cannot rely solely on external compliance. Students need to see how character works in concrete choices. Folktales provide that space through characters who face conflicts and consequences. The social-communal domain is one of the strongest elements. Dayak Kanayatn folktales view human beings as part of a community. A good life is marked by the ability to care for relationships, protect the dignity of others, offer help, and restrain oneself from degrading actions. This domain is consistent with the aims of Social Studies, which emphasize social care, cooperation, and the capacity to live together in a plural society. The spiritual domain should not be reduced to formal religious teaching. Dayak Kanayatn folktales present spirituality as relational awareness. Human beings live in relation to Jubata, ancestors, spirits, nature, and custom. In Social Studies learning, this value can be used to build cultural literacy and respect for other communities' belief systems. Students are not directed to adopt particular beliefs. They learn to understand that every community has its own way of giving meaning to the world.

The ecological domain is prominent in stories connected to rice, fields, forests, and natural signs. Ecological values in Dayak Kanayatn folktales are not merely general messages about protecting nature. The stories teach that food, land, and forests are living spaces that demand respect, work, and responsibility. These values are relevant to Social Studies topics on human-environment relations, economic activity, resource use, and sustainability. The civic-cultural domain shows that folktales can serve as sources of citizenship education. Citizenship is not limited to the state in an administrative sense. It also concerns the ability to understand norms, identity, social history, and responsibility toward cultural heritage. Tambunan and Sudrajat (2025) emphasize that integrating local wisdom into Social Studies learning can increase social awareness, responsibility, and cultural identity. In the Dayak Kanayatn context, folktales provide concrete materials for these purposes.



Potential of Dayak Kanayatn Folktales as Social Studies Learning Resources

The potential of Dayak Kanayatn folktales as Social Studies learning resources lies in three aspects. First, folktales provide local contexts close to students' social experiences, especially in West Kalimantan. Second, they contain social issues that can be analyzed critically, such as power relations, solidarity, conflict, responsibility, inequality, and human relationships with nature. Third, folktales allow Social Studies learning to move beyond memorizing concepts toward social understanding grounded in narrative and reflection. In Social Studies learning, folktales can be used in topics on social interaction. Desa Samuah Labur, for example, can serve as an entry point for discussing concern for vulnerable groups, the danger of social humiliation, and the consequences of losing empathy in a community. Students can identify characters' actions, the social impacts that arise, and the values that should be sustained in society. Such discussion helps students understand that social concepts such as solidarity, social control, and norms are not only found in textbooks. They are present in stories and cultural experiences. Folktales are also relevant to cultural diversity topics. Pantak Kayu Mamo and Ne' Unte' can be used to introduce cultural symbols, custom, and reverence for ancestors. Through these stories, teachers can invite students to distinguish between understanding, appreciating, and judging cultural practices. This attitude is crucial in Social Studies because students live in multicultural societies, in line with multicultural education principles that emphasize equality and respect for cultural diversity as part of the curriculum (Banks, 2016). Anggraini et al. (2022) show that local folklore in textbooks can strengthen cultural representation, while Amponsah (2023) affirms that folklore can function as a philosophical framework for education because it stores the moral, social, and cultural reasoning of a community.

For topics on human-environment relations, Ne' Baruakng has clear pedagogical strength. The story of rice opens discussion on food, work, gratitude, taboos, natural signs, and sustainability. Students can compare how traditional communities understand food with contemporary food challenges, including climate change, land conversion, and wasteful consumption. In this way, folktales do not remain as origin stories. They become entry points for reading contemporary socio-ecological issues. Dayak Kanayatn folktales can also become project-based learning resources. Teachers can ask students to create value maps of stories, conduct simple interviews with parents or community figures about local stories, design character-value posters, produce short podcasts, create digital stories, or organize mini exhibitions on oral heritage. Agung et al. (2024) emphasize the importance of student empowerment in folklore education, while Nopasari et al. (2023) show that digital folktale teaching materials can contain educative values and respond to students' needs. Through project approaches, students do not only read stories; they also participate in producing cultural knowledge ethically. Folktale-based learning resources also support differentiated learning. Students with strong literacy skills can conduct narrative analysis. Students who are visually oriented can create value infographics. Students who enjoy speaking can present or retell stories. Students interested in technology can create digital stories. Barli et al. (2024) found that the use of Dayak Kanayatn local folklore in learning can attract interest, increase motivation, and provide new information to students. This finding indicates that local stories have appeal because they are close to students' curiosity and identity.

Integration Design for Social Studies Learning

For folktales not to become mere cultural add-ons, their integration into Social Studies needs to be designed in stages. Table 3 presents an operational model that teachers can adapt to educational level, learning outcomes, and school context.

Table 3. Design for Using Dayak Kanayatn Folktales as Social Studies Learning Resources

Stage	Learning activities	Teacher's role	Product/assessment
Cultural orientation	The teacher opens learning with questions about local stories, custom, rice, ancestors, villages, and students' social experiences.	Activates prior knowledge and maintains a respectful atmosphere toward culture.	Students' initial notes on local knowledge.
Reading/storytelling	Students read, listen to, or hear the selected folktale.	Provides context without lecturing and explains key cultural vocabulary.	Summary of plot, characters, conflict, and social setting.
Value mapping	Students identify characters' actions, consequences, character values, and social issues.	Guides discussion so values are not reduced to a single moral lesson.	Value map in a table, poster, or infographic.
Social Studies inquiry	Students connect the story with Social Studies concepts such as norms, social interaction, environment, customary institutions, and diversity.	Asks analytical questions and encourages critical reading.	Analytical answers, short essays, or group discussions.
Contextual project	Students create local story documentation, mini exhibitions, podcasts, digital stories, or social value campaigns.	Ensures ethical collection of stories, permission, and respect for storytellers.	Project products and presentations.
Character reflection	Students write reflections on values relevant to school and community life.	Connects reflection with real action.	Reflection journals and simple action plans.

This design positions folktales as active learning resources. Teachers do not merely deliver the moral message of a story. They invite students to read the social structure behind the story. This model aligns with ethnopedagogy, which places local values as a basis for meaningful learning. Sakti, Endraswara, and Rohman (2024) show that revitalizing local wisdom in character education through an ethnopedagogical approach can strengthen character formation from early childhood. In Social Studies, this approach can be developed more critically because students are directed to read the relationships among culture, society, environment, and civic responsibility.

Discussion

The findings show that Dayak Kanayatn folktales contain character education values that move beyond individual morality. Values of courage, loyalty, discipline, responsibility, and self-control appear in several stories. Yet the main strength of Dayak Kanayatn folktales lies in their communal character. Values are always positioned within relationships. Human beings are judged by how they treat others, maintain custom, honor ancestors, manage nature, and account for the gifts of life. This finding broadens the way character education is understood. Character education is often narrowed to a list of good traits that individuals must possess. Dayak Kanayatn folktales show that character is a social practice. A person is considered good not only because of correct intention but because their actions protect collective life. This perspective resonates with Yusuf et al. (2024), who position character education as collaborative work among schools, families, and communities. Character is shaped through social habits that are continually sustained, not through moral lectures that stand alone.

In the context of Social Studies, this finding is significant. Social Studies cannot be satisfied with teaching social concepts in abstract ways. Students need to see how these concepts operate within culture. Desa Samuah Labur, for instance, can help students understand empathy, injustice, and social responsibility through an affecting story. Ne' Baruakng can help them understand the relationship between food, labor, environment, and spirituality. Pantak Kayu Mamo can open discussion about cultural symbols, collective memory, and respect for a



community's value system. Folktales thus provide a bridge between Social Studies concepts and cultural experience. The integration of folktales into Social Studies also strengthens cultural literacy. Students do not only learn that Indonesia is diverse. They learn to read how diversity works through stories, language, symbols, rituals, and local knowledge. Devina, Nurdin, Ruyadi, Kosasih, and Nugraha (2023) affirm that strengthening Pancasila character in early childhood can be done through local cultural wisdom. Similarly, Muhammad, Suhaimi, Zulfikar, Sulaiman, and Masrizal (2021) show the importance of integrating local culture-based character education, including in online learning. Local values can therefore be developed in various learning forms as long as teachers preserve context and depth of meaning.

Nevertheless, the use of folktales in Social Studies contains several risks. The first risk is shallow folklorization, in which folktales are used merely as supplementary reading without social analysis. The second is the freezing of oral tradition into a single version that is treated as the only correct one. Oral traditions always contain variation. Teachers need to explain that variation is part of the life of tradition, not a weakness of the source. The third risk is cultural romanticization. Folktales do not need to be read as images of a fully harmonious society. They often preserve social criticism, moral warnings, conflict, and value tensions. Another risk concerns ethics. Folktales that originate from communities should not be treated as free materials without respect for the storytellers and the communities that own the tradition. Folktales belong to intangible cultural heritage that must be safeguarded and respected together with their supporting communities (UNESCO, 2003). Teachers should explain the cultural origin of stories respectfully, avoid stereotypes, and create space for students to ask critical questions. Ericha and Rahardi (2023) show that preserving local values in Dayak Bakati mantra traditions requires an anthropolinguistic approach sensitive to language and cultural context. Such sensitivity is also necessary in Social Studies learning based on Dayak Kanayatn folktales.

From the perspective of learning design, Dayak Kanayatn folktales are most appropriately used through contextual, social inquiry, and project approaches. Contextual learning helps students connect stories with local experience. Social inquiry helps them interpret problems, values, and the consequences of characters' actions. Projects give students opportunities to document local knowledge ethically. Jana et al. (2024) show that the Ngarot tradition in Social Studies learning can strengthen solidarity, cooperation, and environmental care. A similar pattern can be applied to Dayak Kanayatn folktales, with emphasis on narrative literacy and value reflection. Folktales also open opportunities for cross-subject learning. In Indonesian language classes, students can analyze story structure and rewrite narratives. In Civic Education, they can discuss norms, rights, obligations, and justice. In science or environmental projects, Ne' Baruakng can be connected to food and sustainability. In arts and culture, Pantak Kayu Mamo can be discussed as a symbol and visual memory. Although this article focuses on Social Studies, such interdisciplinary potential shows that folktales can become rich learning nodes.

The position of folktales as Social Studies learning resources also needs to be read within an emancipatory learning framework. Students do not simply receive stories as heritage. They interpret them, examine their relevance, and connect them with present-day issues. Agung et al. (2024) emphasize folklore education that provides freedom and empowerment. This view is important so that learning does not turn into cultural conservatism that closes critique. Folktales can become spaces of dialogue between ancestral heritage and contemporary life. The main contribution of this study lies in mapping values and translating them pedagogically into Social Studies learning. Dayak Kanayatn folktales can strengthen character education because they teach values through concrete narrative experience. Their potential as Social Studies



learning resources emerges because the stories contain social problems, cultural symbols, customary institutions, ecological relations, and communal responsibility. The combination of character values and Social Studies concepts makes Dayak Kanayatn folktales worthy of development as contextual teaching materials.

CONCLUSION

This study found that Dayak Kanayatn folktales contain five domains of character education values: moral-personal, social-communal, spiritual, ecological, and civic-cultural. These values do not appear as direct advice. They are embedded in characters' actions, conflicts, social consequences, cultural symbols, relationships with ancestors, and human relations with nature. Ria Sinir and Dara Itam highlights moral courage and loyalty. Pantak Kayu Mamo strengthens respect for ancestors and cultural heritage. Ne' Unte' shows the importance of custom, wisdom, and social responsibility. Ne' Baruakng teaches gratitude, hard work, responsibility for food, and ecological ethics. Desa Samuah Labur presents a strong warning about empathy, mutual cooperation, and social justice. Dayak Kanayatn folktales have substantial potential as Social Studies learning resources because they contain issues aligned with topics on social interaction, cultural diversity, social institutions, human-environment relations, and citizens' responsibility. They can be used through critical reading, value mapping, inquiry discussion, cultural documentation projects, digital storytelling, mini exhibitions, and character reflection. With appropriate design, folktales can make Social Studies learning more contextual and closer to students' social lives. The implication of this study is that Social Studies teachers need to develop local culture-based learning resources more seriously. Folktales should not be treated as supplementary material. They should be read as sources of social knowledge with pedagogical value. The development of teaching materials needs to protect the ethics of using oral traditions, respect story variations, involve communities, and avoid cultural romanticization. Further studies may examine the effectiveness of a Dayak Kanayatn folktale-based Social Studies learning model through classroom action research, learning experiments, or teaching module development involving teachers and local storytellers.

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