

"Badamai" Custom from the Perspective of Lifelong Education: A Case Study of Conflict Resolution Strategies of the Banjar Tribe in South Kalimantan

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ABSTRACT

Objective: Social conflicts that arise in various regions of Indonesia require resolution mechanisms that rely not only on formal legal approaches but also on local wisdom values to maintain social harmony. In South Kalimantan, the Badamai tradition is a conflict-resolution practice based on deliberation and consensus passed down through generations by the Banjar community. However, scientific studies linking the Badamai tradition to the perspective of lifelong education are still limited. Therefore, this study aims to analyze the relevance of the Badamai tradition as a conflict-resolution mechanism and examine its contribution as a lifelong education practice in the lives of the Banjar community. **Methods:** This study employed a qualitative approach with a case study design. Data were collected through in-depth interviews, participant observation, and documentation studies involving traditional leaders, religious leaders, village officials, and community members directly involved in the Badamai practice. Data analysis was conducted through the stages of data reduction, data presentation, and continuous conclusion drawing to gain a deeper understanding of the social significance and educational value of the Badamai practice. **Results:** The research findings show that Badamai Customary Law serves not only as a means of conflict resolution but also as a space for reconciliation and social recovery, emphasizing the values of hapa-hapa, haragu, haram, and halus. This practice has proven effective in realizing restorative justice and preventing recurrent conflicts. Furthermore, Badamai reflects the practice of lifelong education through a continuous social learning process that concretely contributes to the development of reflective abilities, dialogical skills, deliberative wisdom, empathy, social responsibility, and the formation of collective community character based on shared life experiences. **Novelty:** The novelty of this research lies in the reinterpretation of the Badamai tradition, which is not only understood as a mechanism for resolving conflicts based on customary law, as analyzed in previous legalistic studies, but also as a practice of lifelong citizenship education that takes place in a participatory and intergenerational manner in community life. Unlike previous research that emphasized the normative, procedural, and legitimacy aspects of Badamai customary law, this study highlights its function as a continuous social learning space that transforms conflict experiences into a process of civic character formation, strengthening dialogical capacity, and developing the moral awareness of community members.

INTRODUCTION

Education is increasingly understood as a lifelong learning process that transcends formal education and shapes citizens' capacity to respond to social change and diversity. In the context of Indonesia's multicultural society, where social differences often intersect with conflict, lifelong education plays a crucial role not only in individual development but also in maintaining social harmony and peaceful coexistence (Mendizabal, P. 2024).

The contemporary paradigm emphasizes that learning occurs throughout life, encompassing formal learning experiences in educational institutions, non-formal learning through social and community activities, and informal learning that grows naturally from everyday interactions and experiences (Hoggan-Kloubert et al., 2023). The concept of lifelong education is becoming increasingly crucial as the furtherance of social change and the development of digital technology demand that citizens continuously adapt, update their knowledge, and develop new competencies to face global challenges. Furthermore, the dynamics of a pluralistic society and the increasing complexity of diversity require continuous learning capabilities, which enable individuals to coexist harmoniously within an interdependent social structure (Forester et al., 2024). From a citizenship perspective, lifelong education is not solely oriented toward academic achievement but also aims to develop learning citizens capable of developing reflective, collaborative, critical, and responsible capacities, as well as the ability to actively participate in public life (Tse & Chen, 2023). Thus, modern citizenship education is no longer understood as a static process of transferring knowledge regarding the citizens' rights and obligations, but rather as a dynamic, dialogic, and ongoing learning process that strengthens citizens' moral and social awareness throughout their lives. In line with recent studies, lifelong education is increasingly understood as a crucial foundation for building citizens' capacity to respond to the dynamics of conflict in complex and multicultural societies. Hoggan-Kloubert et al. (2023b) emphasize that lifelong civic learning plays a strategic role in shaping citizens' critical awareness, social participation, and moral responsibility. Therefore, integrating a lifelong education perspective with local wisdom-based conflict-resolution mechanisms is becoming increasingly relevant in the contemporary social context.

In Indonesia, a multicultural nation with ethnic, cultural, and religious diversity, social conflict remains a national challenge that requires appropriate and sustainable management strategies (Dello Stritto et al., 2023). Reality shows that conflict, whether small or large, can cause social rifts with long-term impacts if not addressed comprehensively. Various studies have revealed that formal litigation-based conflict resolution mechanisms through state legal channels often fail to address the root of social problems, as they are more oriented toward formal legality than toward restoring human relations (Sagir et al., 2024). Rigid and bureaucratic resolution processes often lead to dissatisfaction and widen the social distance between conflicting parties. This situation emphasizes the importance of alternative approaches rooted in local wisdom that prioritize dialogue, shared values, and the restoration of social relations as a fundamental element of a culture of peace (Maunula et al., 2025). Approaches rooted in local values have proven more constructive and effective in building social reconciliation, composing a sense of justice, and restoring trust among community members (Istiqomah & Widiyanto, 2020). Local wisdom is not only a symbolic cultural heritage but also a living and relevant social instrument for managing conflict in pluralistic societies. In the context of the Banjar community in South Kalimantan, a conflict resolution tradition known as Adat Badamai is practiced, namely a consensus mechanism that emphasizes achieving peace through open dialogue, collective wisdom, and shared social responsibility. In practice, Badamai is not simply a process for reaching a final decision regarding a dispute, but rather an effort to restore harmonious social relations and mutual respect between disputing parties. This tradition places the values of family, brotherhood, and moral integrity as the basis for establishing peace rooted in awareness and sincerity,

rather than coercion or formal legal pressure (Türk, 2017). Research by Sagir et al. (2024) confirms that Adat Badamai has proven effective in maintaining sustainable social harmony by restoring human relations and restoring public trust damaged by conflict. This mechanism fosters awareness that conflict is not only a legal issue requiring formal decisions but also more deeply connected to moral, social, and humanitarian issues that require healing based on dialogue and trust. These recent studies show that local wisdom-based conflict resolution approaches remain relevant and effective in contemporary multicultural societies.

Although several studies have discussed the Badamai Custom as a customary law instrument and an alternative for culturally based dispute resolution (Sagir et al., 2024), research specifically examining its role from a lifelong education perspective remains very limited. However, upon closer examination, the practice of Badamai actually embodies a continuous social education process passed down from generation to generation through direct experience and community participation. The values embodied in Badamai, such as social responsibility, honesty, willingness to engage in dialogue, and active participation in public deliberation, are essential components of the lifelong civic learning process that shapes the character of democratic citizens (Hoggan-Kloubert et al., 2023a). Therefore, there is a significant opportunity to promote the Badamai Custom as a vibrant source of community-based civic knowledge that thrives in social practice (Adams et al., 2024). Based on the research gap, this study focuses on two main objectives: (1) analyzing the relevance of Adat Badamai as a local value-based conflict resolution strategy in the Banjar community in South Kalimantan; and (2) examining the role of Adat Badamai as a lifelong education practice that contributes to the formation of active, reflective, and responsible citizens in maintaining a culture of peace (Dizon & Tang, 2024). This study is expected to enrich the literature on Civics by the perspective that local culture is not only a symbol of tradition but also a source of lifelong civic learning, which is relevant for building a democratic society (Hodobod', 2023). In addition, this study opens up opportunities for further research related to the integration of cultural values of peace based on Adat Badamai into the development of Civics Education curriculum, community-based education models, and character education strategies that strengthen social resilience and a culture of peace in modern community life (Acerbi et al., 2021). Based on the background and research gaps, this study aims to: (1) analyze the relevance of the Badamai tradition as a local wisdom-based conflict resolution strategy in the Banjar community in South Kalimantan; and (2) examine the role of the Badamai tradition as a lifelong educational practice that contributes to the formation of reflective, participatory, and responsible citizens in building a culture of peace. With the formulation of these objectives, the research is expected to provide conceptual and practical contributions to the development of civic education and conflict resolution based on local culture.

RESEARCH METHOD

This study uses a qualitative approach to deeply figure out the Badamai tradition as a conflict-resolution strategy within the Banjar community from a lifelong education perspective. A qualitative approach was chosen because it can reveal cultural meanings, local values, and social experiences in a natural and contextual manner (Creswell & Poth, 2018). This study employed a case study design because the objective of the research was undeviated at an in-depth exploration of the implementation of the Badamai tradition as

a conflict resolution mechanism based on local wisdom in South Kalimantan (Yin & Campbell, 2018).

Data collection was conducted through in-depth interviews, participant observation, and analysis of cultural documents, which are common in qualitative research to increase validity through triangulation (Miles et al., 2014). Research informants included traditional leaders, religious leaders, conflict actors who had gone through the peace process, and Banjar cultural academics. They were selected using purposive sampling because they had direct experience and understanding of Badamai practices (Palinkas et al., 2015). Research informants were selected using purposive sampling techniques with the following criteria: (1) having a direct role in the practice of Badamai Custom as a mediator or party involved in the peace process; (2) having empirical experience in customary-based conflict resolution; and (3) being recognized by the local community as a figure who understands Banjar social and cultural values. Semi-structured interviews were conducted to explore informants' perspectives on the value of education in conflict resolution, the principles of deliberation, and the social learning process in community life. Observations were conducted during the implementation of Badamai (peaceful dialogue) in the community to observe interactions, role structures, and the natural stages of mediation. Document analysis was also conducted on traditional archives, local manuscripts, and institutional records related to conflict-resolution traditions in the Banjar community.

Data analysis was conducted using the Miles, Huberman, and Saldaña technique, which encompasses data reduction, data presentation, and continuous conclusion drawing (Saldaña, 19 C.E.). Data validity was tested through member checking, triangulation of sources and techniques, and peer debriefing to ensure consistency and accuracy of research interpretations (Shenton, 2004). Ethical aspects of the research were addressed through participant consent procedures, maintaining the informants' confidentiality, and respecting local cultural values, in accordance with ethical principles of social research (Tracy, 2020). Through this approach, the research is expected to provide a comprehensive understanding of the Badamai Custom as a lifelong learning practice in conflict resolution rooted in Banjar cultural wisdom and its relevance in strengthening a culture of peace in a multicultural society. The process of analyzing qualitative data was carried out manually by the researcher through referring to the stages of Miles, Huberman, and Saldaña, without using specific qualitative analysis software, but by maintaining consistency through triangulation of sources, techniques, and member checking. The following are the steps that will be taken in this research methodology:



Figure 1. Research Method Flowchart of the Badamai Conflict Resolution Study

Source: Compiled by the researcher (2025)

RESULTS AND DISCUSSION

Results

This research findings section presents empirical findings from a qualitative case study conducted in the Banjar community in South Kalimantan regarding the practice of the Badamai tradition as a conflict-resolution strategy and a space for lifelong social learning.

Data were obtained through in-depth interviews with traditional leaders, religious leaders, village officials, and community members who had been involved in the Badamai forum, as well as through direct observation of two conflict resolution cases and analysis of relevant traditional documents.

1. Badamai Custom as a Conflict Resolution Strategy Based on Local Values

Research findings from three months of field observations in three Banjarese traditional communities: Sungai Jingah Village (North Banjarmasin), Sungai Rangas Village (Banjar Regency), and Tabalong Lama Village (Tabalong Regency), indicate that the Badamai tradition still actively functions as a community-based conflict resolution mechanism and is implemented through a clear customary social structure. In each observed conflict case, the Badamai Forum was convened by traditional leaders such as the village head (pambakal), the neighborhood association (RT) head, and religious scholars (ulema), and attended by community members as collective moral witnesses. Conflicts handled included disputes over inherited land boundaries, family business disputes, disputes between teenagers, and misunderstandings regarding the use of public facilities. Several local wisdom values are upheld in the Badamai tradition. In the context of the Badamai tradition, hapa-hapa refers to self-restraint and emotional control; haragu signifies mutual respect for the dignity of oneself and others; haram demonstrates a moral commitment to honesty and justice (moral integrity); and halus reflects polite, wise, and non-confrontational behavior in social interactions.

The Badamai implementation process was found to follow structured and relatively uniform stages across all research locations: an initial summons and clarification of the facts through a closed meeting led by a traditional leader, an open deliberation involving both parties and the community as listeners, a balanced presentation of information and arguments without interruption, and the confirmation of the peace agreement through a handshake and an oath of allegiance as a symbol of the restoration of social dignity. These findings demonstrate that Badamai is a conflict-resolution instrument based on community participation, rather than a hierarchical mechanism. This structure aligns with the view that community-based conflict resolution models are effective in preventing escalation and maintaining social stability (Palinkas et al., 2015; Qiaolan & Man, 2023; Istiqomah & Widiyanto, 2020).

The second finding indicates that Badamai's effectiveness is highly dependent on the legitimacy of local cultural values embedded in the mutual awareness of the Banjar community. Cultural values such as shame, preserving family dishonor, and preserving harmony within the village serve as social controls that develop moral pressure to comply with peace agreements. In two observed cases of youth conflict, one informant stated: "If there is no peace in the village, then we will no longer be comfortable living here... society will see us as the ones causing the trouble" (Interview, September 12, 2025). This statement confirms that informal social sanctions in the customary context are as powerful, if not more effective, than formal legal punishments because they directly relate to personal and family dignity. Literature shows that local cultural values as social capital play a strong role in the sustainability of peace and social cohesion in indigenous communities (Dewi et al., 2023; Jiwa Permana et al., 2023).

The third finding shows that the primary goal of Badamai is not to determine a winner or loser, but rather to restore social relations damaged by the conflict. The resulting peace agreement emphasizes moral commitment over administrative

resolution or material compensation. This aligns with the principle of restorative justice, which prioritizes the restoration of social relations in conflict resolution (Lestari et al., 2024; Rahmah & Fauzi, 2024; Roziqqi et al., 2024). One interviewed traditional leader stated, "In Badamai, it's not about who's at fault, but how to mend broken hearts" (Interview, 2025). All observed cases showed no further conflict after the Badamai forum, and the parties returned to active social activities such as village mutual cooperation and village religious study groups. This indicates that Badamai serves as an effective mechanism for creating social stability and strengthening the Banjar community cohesion.

These findings reinforce the conclusion that the Badamai tradition is a functional, humanistic, and contextual conflict resolution device within the social reality of Banjar society. Badamai is a more socially acceptable alternative to a formal litigation approach, which often creates emotional distance, extends tensions, and weakens social ties among residents (Ostrom, 1990; Putnam, 1995a; Venkatesh et al., 2003b). From this perspective, the Badamai tradition plays a strategic role in maintaining social order, preventing escalation of conflicts, and strengthening the cultural identity of the Banjar community as an essential part of community-based lifelong education.

2. Bamalam Customs in the Perspective of Lifelong Education

Research findings demonstrate that the Badamai practice not only serves as a conflict resolution instrument but also constitutes an ongoing social learning process within the context of Banjar community life. This learning process involves all residents involved and those present at the forum as social witnesses. Observational data indicate that Badamai implementation consistently involves participants of all ages, from traditional leaders, parents, youth, and even children, who are intentionally included as a means of socializing the values and culture of peace from an early age. This confirms that Badamai is a public learning space that provides an educational process through social role models, direct experience, and reflective dialogue. This view aligns with the lifelong education framework, which positions social experiences as part of a continuous learning process beyond formal educational institutions (Hoggan-Kloubert et al., 2023; Tse & Chen, 2023).

Interviews with traditional leaders in Sungai Rangas Village reveal that the Badamai practice is designed not only to resolve ongoing conflicts but also to provide moral and ethical education to the younger generation. A traditional leader stated: "Children need to see how adults solve problems, not with emotion or violence, but with a calm mind and an open heart" (Traditional Leader A, Sungai Rangas Village, interview, 18 September 2025). This statement illustrates how the Badamai forum functions as a public education mechanism that internalizes the values of patience, collective responsibility, and respect for others' opinions. This aligns with the view that community-based social practices can serve as a space for citizenship education through participation, dialogue, and social action (Putnam, 1995b).

Research findings indicate that lifelong learning in Badamai practices occurs across three dimensions: knowledge, attitudes, and social skills. In the knowledge dimension, communities learn about customary norms, moral principles, and the social consequences of conflict through explanations from traditional leaders during the forum. In the attitude dimension, Badamai practices develop empathy, tolerance, and the ability to accept mistakes as part of civic maturity. In the social skills dimension, communities

learn dialogic communication skills, deliberation, and negotiation. Observational data show that forum participants, particularly young people, were given the opportunity to speak and express their views as a part of enhancing a critical and communicative civic identity. This perspective aligns with studies suggesting that lifelong education plays a role in shaping citizens' capacity for reflective thinking and collaborative work within communities (Putnam, 1995b).

Another finding from interviews with traditional mediators in Tabalong Lama Village revealed that before the Badamai forum began, the parties were asked to conduct personal reflection on their actions and their impact on the community. This process involved a biskal (personal moral reflection) stage guided by religious leaders. This reflection stage emphasized that conflict resolution in Banjar society focuses not only on improving social relations but also on transforming personal character (Ajzen, 1991; Freeman, 2010). This principle aligns with the perspective of long-life moral education, which positions spiritual and ethical values as essential components of social learning. This learning process reflects the principle that lifelong education not only develops cognitive abilities but also fosters social ethics rooted in real-life experiences (Suprianto et al., 2024).

Research findings also indicate that Badamai practices serve as a medium for preserving cultural values and communal identity. The values of equality, openness to speech, non-violence, and respect for traditional leaders are aspects of intergenerational learning passed down from generation to generation. One of the youth forum participants stated, "Badamai doesn't just solve problems, but teaches us how to be true Banjar people" (Interview, September 30, 2025). This statement reflects Badamai's educational function in strengthening social identity and collective awareness as a peaceful society. The literature indicates that local culture-based learning is an effective means of building civic character and strengthening a sense of social togetherness (Appadurai, 1990; Lestari et al., 2024; Rahmah & Fauzi, 2024).

The overall findings of this sub-chapter confirm that the Badamai tradition is a form of lifelong education that occurs within the context of community life, rather than through formal classroom processes. Badamai serves as a learning space that integrates cultural values, social dialogue, and public participation as a part of developing the character of reflective, collaborative, and responsible citizens. This emphasizes that civic learning not only occurs in schools but also develops through real social interactions through the lived experiences of citizens in indigenous communities. Thus, Badamai makes a significant contribution to the development of a democratic society based on cultural values and local wisdom in South Kalimantan.

Discussion

This discussion section interprets the research findings through a critical dialogue with conflict resolution theory, social capital theory, and lifelong education perspectives. Empirical findings indicate that the Badamai tradition serves not only as a practical conflict resolution tool but also as a social learning space that shapes character and civic identity (Meccawy & Sebai, 2024). The analysis demonstrates that Badamai's relevance is increasingly strong in the context of contemporary social development, as social conflicts become gradually complex and formal litigation approaches often fail to address the relational and moral dimensions of social conflict. From a civic education perspective, the Badamai forum opens up a new understanding that conflict resolution cannot be

separated from the learning process and the formation of civic awareness through active participation in community life (Tse & Chen, 2023). Therefore, the practice of Badamai can be positioned as a concrete representation of experiential social learning that aligns with the principles of lifelong education.

1. Analysis of Badamai Custom as a Local Conflict Resolution Strategy within the Framework of Social Capital

Research findings indicate that the effectiveness of Badamai rests on the legitimacy of cultural values and social capital profoundly embedded in the Banjar community structure. This conflict resolution mechanism works not only because of customary rules but also because of the continuity of social trust, which has been passed down across generations (César & Machado, 2024). This trust shapes the collective belief that Badamai is the most dignified and ethical way to restore human relations. This perspective aligns with the scientific view that social capital is a fundamental element that permits communities to maintain social stability, strengthen cohesion, and create a safe space for dialogue for disputing parties (Hansen & Brogaard Bertel, 2023). Social capital in Banjar society is available in the form of public trust in traditional leaders, extensive kinship networks, and moral norms that govern shared behavior (Türk, 2017). Thus, the presence of Badamai is not merely a tradition but also a social system that works organically through interactions and moral regulations that grow from within the community (Adiyanto et al., 2022). This view aligns with studies asserting that social reconciliation will be more effective and acceptable if it relies on the structure of community relationships rather than formal legal structures, which often feel distant and less able to address the emotional and moral dimensions of conflict (Venkatesh et al., 2003a).

The success of Badamai also demonstrates that this customary forum aligns with the restorative justice paradigm developing in conflict resolution studies and modern law. Restorative justice emphasizes that conflict resolution must prioritize the restoration of social relations, the reparation of moral damage, and the active involvement of all affected parties. This principle is clearly evident in Badamai practice, where the dialogue process is carried out not to determine who is right and who is wrong, but rather to rebuild awareness that the parties are part of a mutually dependent community (Ay et al., 2019). Based on field findings, the Badamai process places the parties in a discussion atmosphere directed at moral reflection, acknowledgment of mistakes, and a commitment to improving themselves and their social relations (Qiaolan & Man, 2023). This mechanism creates a psychological space that allows for more sincere reconciliation, as there is no pressure or fear of formal legal sanctions. In the Banjar community context, a resolution oriented towards long-term harmony is seen as more important than a short-term victory (SAGKAL et al., 2016). Therefore, Badamai functions not only as an administrative conflict-resolution process but also as a forum for moral and social education that revitalizes the values of brotherhood, solidarity, and collective responsibility (García-Raga, 2021). A detailed explanation of the Badamai tradition as a conflict-resolution strategy is described in Figure 2 below.

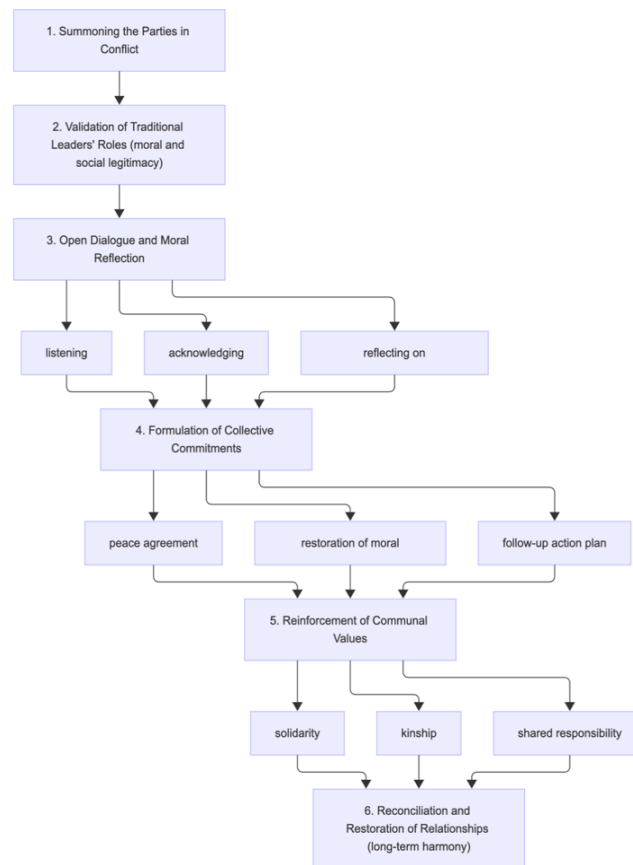


Figure 2. Flowchart of the Badamai Customary Tradition of the Banjar Tribe of South Kalimantan, (Source: Adapted from research data, 2025)

Figure 2 above illustrates the Badamai mechanism, which includes summoning the conflicting parties, validating the role of traditional leaders, proceeding with moral dialogue, developing collective commitments, and strengthening communal values. Each stage demonstrates how social, moral, and shared values work together to foster long-term reconciliation and restoration of relationships within the Banjar community, rooted in local wisdom. This analysis reinforces the position that conflict resolution rooted in local wisdom has a significant capacity to reduce conflict escalation, strengthen social trust, and rebuild the moral fabric of a disrupted community. This approach works because the community feels ownership of the process, understands the norms governing it, and views the outcome as just and socially meaningful. Various international studies also demonstrate that models of conflict resolution based on local culture are more effective in promoting sustainable peace than formal mechanisms that are bureaucratic and repressive. The customary approach allows for comprehensive processing of emotions, personal relationships, and social contexts, something that overly technocratic state mechanisms often fail to do (Durlak et al., 2011). In this context, Adat Badamai is not merely a symbol of tradition, but has also developed into an alternative model for contemporary conflict resolution relevant to the dynamics of modern society. This model provides an important lesson that building peace requires an approach that is sensitive to culture, able to accommodate the lived experiences of the community, and opens up space for reconciliation born of shared awareness. In the context of learning and teaching, the principles of Restorative Justice reflected in the Badamai Customary practice are

directly related to participatory learning strategies such as dialogic, case-based, and experiential learning. The processes of open dialogue, moral reflection, admission of wrongdoing, and collective decision-making within Badamai can be adapted as pedagogical strategies to develop empathy, reflective thinking skills, deliberative communication, and social responsibility in students. Thus, Badamai not only represents a restorative approach to conflict resolution but also offers a contextual learning model relevant to citizenship education and character education..

2. Analysis of Badamai Custom as a Lifelong Education Practice in the Formation of Democratic Citizens

Analytical discussions show that Badamai's function extends beyond conflict resolution to encompass a broader area, namely lifelong social education, which is embedded in the daily lives of the Banjar community. In this context, Badamai is understood not only as a customary mechanism for restoring social relations but also as a collective learning space that is continually renewed through concrete social practices. The learning process in Badamai practices is based on direct experience, active participation, social observation, and the internalization of values through social role models from traditional leaders and senior community members. These interactions make Badamai not only a forum for conflict resolution but also an arena for ongoing community education that shapes the community's thinking and behavior patterns over the long term. This perspective aligns with the concept of lifelong education, which emphasizes that learning is not limited to formal educational institutions but occurs dynamically through life experiences, social participation, and the cultural environment that continues to shape individuals throughout their lives (Hoggan-Kloubert et al., 2023). The presence of multiple generations in the Badamai forum, from elders to adults to the younger generation, demonstrates that the process of transmitting values occurs organically through direct involvement, reflective discussion, and the immersion of experiences, rather than through formal pedagogical instruction as occurs in the classroom.

Theoretical analysis shows that Badamai practices embody several essential principles of social pedagogy. These include reflective dialogue that allows stakeholders to reconsider their positions, values, and moral responsibilities; experiential learning that enables citizens to directly understand the consequences of their actions; and public participation that strengthens social cohesion and builds the community's deliberative capacity (Merry, 1988). Furthermore, this process also fosters the formation of a collective ethic that citizens use as a reference when considering collective actions and decisions. Modern citizenship education emphasizes that the formation of active, critical, and reflective citizens can only occur through engagement in authentic social practices. From this perspective, Badamai serves as a social laboratory where citizens can practice deliberation skills, public speaking skills, awareness of listening to others' perspectives, collective decision-making, and the formation of moral responsibility for community harmony (Biesta, 2009). The presence of these elements confirms that this customary mechanism is an arena for the formation of a grassroots democratic culture that grows and develops through real social interactions, not through the abstract delivery of democratic theory as is often found in formal learning practices.

Furthermore, the Badamai forum serves as a social character education instrument oriented toward developing mature citizenship attitudes. Moral values such as responsibility, empathy, self-control, honesty, and respect for the dignity of others are

reinforced through a process of dialogue, open deliberation, and moral reflection before a final agreement is reached. The emphasis on the dialogic process ensures that these values are not merely cognitively understood but truly internalized as part of the identity of being a member of the community. This perspective aligns with the transformative citizenship education approach, which emphasizes that civic character formation must be transformative, namely, changing ways of thinking and acting through direct, challenging, dialogical, and reflective social experiences (*Beyond Academic Learning*, 2021; Miller et al., 2022). Therefore, Badamai cannot be viewed simply as a cultural heritage or traditional mechanism, but rather as a model of social character education relevant to the needs of contemporary democracy, where society is required to have the ability to resolve conflicts, build social cohesion, and maintain moral integrity in public life. The overall analysis strengthens the argument that the Badamai tradition is a concrete example of a sustainable, lifelong practice of community-based citizenship education. This mechanism emphasizes that citizenship education is not solely delivered by schools or formal institutions, but also through social face-to-face spaces that enable citizens to learn about communal living, public responsibility, and a culture of peace rooted in deeply held local values. Badamai provides an authentic learning context, where civic concepts such as justice, deliberation, respect, and solidarity are truly implemented in the community's concrete experiences. This model not only maintains the continuity of local wisdom but also offers a new perspective for strengthening Indonesian citizenship education. Integrating local wisdom such as Badamai into the community learning system and civics curriculum can enrich pedagogical approaches that are more relevant to social realities, foster a more reflective citizen character, and strengthen a democratic culture rooted in the community's own social traditions. The detailed relevance of the Badamai tradition to the principle of lifelong education can be seen in Figure 3 below..

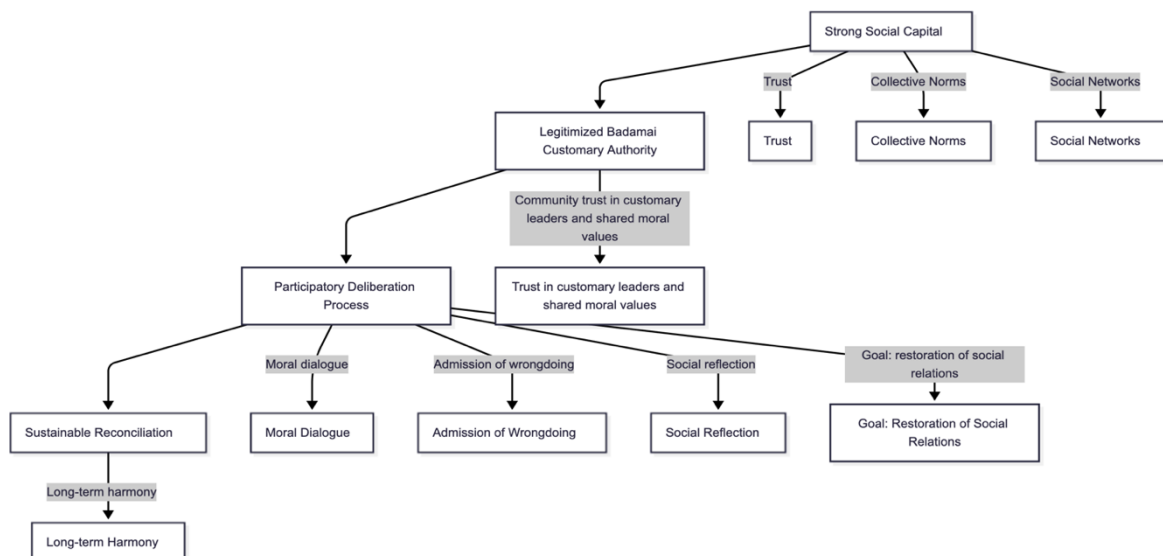


Figure 3. The Relevance of the Badamai Custom as a Conflict Resolution Strategy with a Lifelong Education Perspective, (Source: Processed from research data, 2025)

Figure 3 above shows how strong social capital, encompassing trust, collective norms, and social networks, serves as the primary foundation for the legitimacy of Badamai customary authority. Community trust in traditional leaders and shared moral values then flows into a participatory deliberation process that includes moral dialogue,

confession of wrongdoing, and social reflection. Through these stages, the primary goal of restoring social relations can be achieved, ultimately resulting in sustainable reconciliation and long-term harmony within the community. In the Banjar cultural context, the effectiveness of the Badamai tradition compared to formal litigation mechanisms lies in its ability to serve moral, relational, and cultural dimensions that are not covered by the state legal system. Formal litigation tends to position conflict as a legal-procedural issue oriented towards determining right and wrong, often creating social distance, a sense of victory or defeat, and the ongoing residue of conflict. In contrast, Badamai operates within a framework of shared values, the social legitimacy of traditional leaders, and the emotional bonds of the community. It enables a process of dialogue, moral reflection, and the restoration of comprehensive social relations. In Banjar society, which values harmony, social shame, and kinship ties, this restorative approach based on local wisdom is more accepted, adhered to, and effective in maintaining long-term peace than resolving conflict through formal litigation.

CONCLUSION

Fundamental Findings: This study confirms that the Badamai tradition is a conflict-resolution strategy rooted in local values that is still alive and effective in maintaining social harmony in Banjar society. Empirical findings indicate that Badamai is not only a technical mechanism for conflict resolution but also a social practice that restores interpersonal relationships through open dialogue, deliberation, consensus, and collective moral commitment. Its implementation process positions the community as active subjects through equal public participation and respect for cultural values such as shame, family honor, and social harmony. Furthermore, Badamai has been shown to hold a lifelong social education dimension that occurs naturally through direct experience, the inheritance of values across generations, and citizen involvement in deliberative processes. Thus, the Badamai tradition functions not only as an instrument for conflict resolution but also as a community-based civic education practice serving as a public learning space for developing reflective, responsible, and democratic citizens (Istiqomah & Widiyanto, 2020). **Implications:** These findings indicate the perspective that a local culture-based conflict resolution model, such as the Badamai tradition, can be a source of inspiration for the development of civic education and the strengthening of a culture of peace in Indonesia. The practice of Badamai reflects the essence of lifelong education, namely, lifelong learning through social experiences and public participation. An important implication of this study is the need to integrate the values of a culture of peace and the principles of deliberative dialogue into the Civics curriculum, community-based learning, and civic character building programs. The application of the principles of Badamai has the potential to strengthen democratic education at the grassroots level, promote just social reconciliation, and encourage communities to leverage local social capital as a foundation for sustainable conflict resolution. **Limitations:** This research is limited by its case study scope, which only covers two Banjar community locations in South Kalimantan, making it impossible to generalize to all customary conflict resolution practices in Indonesia. Furthermore, this study does not delve deeply into the variations in Badamai practices in urban contexts and indigenous communities experiencing strong modernization. The limited time for field observations also limits the exploration of complex conflict dynamics, which require longitudinal observation. **Future Research:** Future research should expand the scope and design of comparative research on various

local conflict resolution cultures, such as Lubuk Akal in Sumatra, Pela Gandong in Maluku, and Sitawa Sidingin in Minangkabau, to enrich the framework for conflict resolution based on local wisdom in Indonesia. Such further research is recommended to use an ethnographic or comparative ethnographic approach to deeply capture the practices, cultural meanings, and dynamics of social relations in different local contexts. Furthermore, further research is also important to develop a community-based citizenship learning model that integrates Badamai values into the citizenship curriculum and evaluates the effectiveness of experiential learning in improving the citizenship competencies of the younger generation as part of lifelong learning.

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