

## INCULTURATION OF FAMILIARIS CONSORTIO IN FAMILY-BASED CHRISTIAN SEXUALITY EDUCATION WITHIN DAYAK LOCAL WISDOM

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### Abstract

This study specifically aims to investigate how Catholic families in Long Bagun, Mahakam Hulu Regency, East Kalimantan Province, interpret, adapt, and apply the principles of Christian moral sexuality education prescribed by *Familiaris Consortio* (FC) within the framework of Dayak local wisdom, in order to identify culturally grounded pedagogical strategies that support family-based catechesis and moral formation. This study employed a qualitative case study with an ethnographic approach, collecting data through in-depth semi-structured interviews, document analysis, and informal observations from December 2024 to April 2025, and analyzing them using thematic analysis to identify patterns of how Catholic families integrate Christian moral sexuality education with Dayak local wisdom. Findings reveal that the Church's core principles of open, gradual, and integral formation are conveyed less through formal texts and more through culturally resonant pedagogies such as storytelling, exemplary living (*teladan*), communal practices of *gotong royong*, respect for elders, and the social moral grammar of *malu*. The Dayak sacred understanding of the body and nature serves as a bridge to Pope John Paul II's *Theology of the Body*, reframing chastity as stewardship of a God-given "field" (*ladang*) entrusted to each person for the good of family and community. Parents creatively address cultural taboos and the challenges of digital media by embedding moral conversations in daily routines and community rituals, positioning the village as co-educator and the family as a vibrant "domestic church." The study contributes to faith education by offering culturally grounded strategies for family catechesis based on local narratives, inculturated modules in marriage preparation, and peer learning groups for parents to strengthen policy and program design in multicultural Catholic education.

### Keywords

Dayak Culture, *Familiaris Consortio*, Moral Sexuality Education, Theology of the Body, Domestic Church.



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## INTRODUCTION

This study originates from the recognition that theological literature on *Familiaris Consortio* (FC) and *Theology of the Body* remains largely normative and abstract, lacking empirical grounding in non-Western indigenous contexts. Meanwhile, studies on Dayak societies richly describe kinship, cosmology, and customary law (Avé & King, 1986; King, 1993; Sellato, 1989, 2002; Widjono, 1998, 2016), yet rarely connect these traditions to moral formation within Catholic families. Recent works indicate that modernization, migration, and intermarriage have reshaped Dayak identity and moral life (Haridison et al., 2024; Oesterheld, 2016; Sada et al., 2019), creating a tension between traditional wisdom and Christian ethics. This situation reveals the academic problem: the absence of an empirically grounded framework that translates the moral principles of FC into pedagogical practices integrated with Dayak cultural wisdom (Phan, 2022; Poplawska, 2020; Widyawati et al., 2025).

In Long Bagun, Mahakam Hulu, Dayak moral values such as *gotong royong* (communal cooperation), *malu* (moral modesty), respect for elders, and harmony with nature constitute a coherent ethical system that resonates with the Church's vision of sexuality as a vocation to love and self-giving (John Paul II, 1981, 1997). The principles of FC, namely openness, gradualness, and integrality, can be inculturated through local pedagogical forms: openness through dialogical storytelling in family and village gatherings; gradualness through age-based mentoring embedded in rites of passage and parish guidance; and integrality through ecological responsibility that links bodily integrity with communal and spiritual well-being (Nguyen, 2024; Porcarelli & Liu, 2025; Supriatna, 2016).

From an educational perspective, inculturation involves the systematic organization of spiritual and cultural resources within the family, parish, and community ecosystem, where families function as the primary educational cell, parishes ensure pastoral support, and indigenous communities act as co-educators, sustaining moral norms (Pujiyanti et al., 2023; Sundari, 2023). This perspective transforms Christian sexuality education from an external doctrine into an ethnopedagogical process rooted in shared stories, rituals, and symbols that embody love, chastity, and human dignity (Batubara, 2024; Suastini & Sumada, 2022). Dayak virtues, namely *gotong royong*, *malu*, reverence for elders, and ecological sacrality, enrich FC's moral framework by grounding it in communal accountability and the sacred ecology of human embodiment (Endi et al., 2024; Widjono, 1998, 2016).

Research in multicultural and character education emphasizes that curricula grounded in local values strengthen empathy, responsibility, and resilience while preserving cultural identity amid globalization (Ilham & Rahman, 2024; Kaharuddin, 2021; Suncaka, 2023; Yusuf et al., 2024). Within this perspective, the Dayak belief that the body and nature are divine trusts provides a theological bridge between Christian chastity and ecological stewardship, aligning with the Church's call for sustainable and justice-oriented education (Said et al., 2023; Sundari, 2023). However, the integration of these moral systems remains underdeveloped in the face of digital influences and shifting family structures (Shibuya et al., 2023).

Accordingly, this study aims to explore how the principles of Christian sexuality education in FC can be inculturated within Dayak local wisdom and to design a practical model adaptable to contemporary Catholic education. The proposed model consists of: (1) family-based catechetical storytelling rooted in local narratives; (2) parish modules for marriage preparation and youth formation integrating cultural and digital literacy; and (3) parent peer-learning networks that sustain community-based moral education (Abderrahim & Gutiérrez-Colón, 2021; Litaay et al., 2025; Liubana et al., 2024; Ramli et al., 2025). Through these pathways, the study contributes to the development of an inculturated educational framework that is both theologically faithful and culturally grounded.

Recent scholarship demonstrates growing attention to the intersection between sexuality education, theology, and cultural context, yet empirical integration across these domains remains limited. Levand and Ross (2021) argued for holistic Catholic sexuality education grounded in theological anthropology and moral justice, while Levand (2022) emphasized the developmental appropriateness of sexuality education in Catholic higher education as part of integral personal formation. Shibuya et al. (2023) found that Indonesian teachers encounter deep moral and religious tensions in implementing comprehensive sexuality education due to cultural and interfaith sensitivities. Endi et al. (2024) examined the synthesis between Catholic faith and the *Kanjan Serayong* culture among the Pesaguan Dayak, revealing a dynamic religious-cultural interdependence that reinforces communal solidarity but leaves pedagogical implications for moral formation unexplored. Ilham and Rahman (2024) showed that integrating Bugis oral traditions (*pappaseng*) into character education strengthens moral identity and empathy, while Litaay et al. (2025) demonstrated that incorporating Maluku's cultural values into the hidden curriculum fosters tolerance and peace, yet without addressing sexuality formation or ecclesial pedagogy.

Despite the growing efforts to contextualize Christian teachings within diverse cultural settings, a distinct research gap remains: no existing study has yet developed an empirically grounded framework that systematically integrates the Catholic moral principles of sexuality education, particularly those articulated in FC, with the moral ecology of local wisdom in non-Western indigenous contexts. Most previous works have focused on secular character education, intercultural understanding, or cultural preservation, while Catholic-oriented scholarship tends to remain normative, abstract, and detached from the empirical realities of community-based pedagogy. This limitation is especially evident in the context of Catholic families within Dayak communities, where scholarly and pastoral discourses have not adequately addressed the inculturation of FC in sexuality education.

This study addresses that gap by proposing an inculturated pedagogical model of Christian sexuality education rooted in Dayak local wisdom. The model integrates narrative-exemplary and dialogical-reflective learning modes to bridge the educational roles of family, parish, and community. It understands inculturation as a dynamic process of reciprocal transformation, wherein theological integrity and indigenous moral ecology dynamically interact to produce mutual enrichment. By aligning the pedagogical principles of FC, namely openness, gradualness, and integrality, with Dayak ethical values such as *gotong royong*, *malu*, and ecological reverence, this study offers a context-sensitive framework for multicultural Catholic formation that is theologically coherent, culturally embedded, and pedagogically sustainable.

At the policy level, this study aligns with Indonesia's educational and moral development agenda. *Permendikbud* No. 20/2018 on the Strengthening of Character Education emphasizes the integration of cultural and religious values to cultivate virtuous citizens grounded in moral integrity. *Perpres* No. 9/2024 on the Implementation of Education and Training for the Prevention and Handling of Sexual Violence promotes empathy, respect for human dignity, and collective moral responsibility across educational environments. Similarly, *Permenag* No. 73/2022 on the Prevention and Handling of Sexual Violence in Educational Institutions reinforces the ethical and spiritual accountability of faith-based institutions to uphold human dignity and gender equity through preventive and formative measures. Collectively, these policies conceptualize sexuality education as moral and spiritual formation rooted in empathy and cultural wisdom. Within this framework, *Familiaris Consortio* (John Paul II, 1981) provides a theological foundation that harmonizes with Dayak values of *gotong royong*, *malu*, and ecological reverence, establishing an integrative model of

faith-based moral education. These national frameworks resonate with the Church's moral vision articulated in *Familiaris Consortio*, where education in human love and responsibility is understood as the primary task of the family in cooperation with the wider community.

In theoretical discourse, Catholic sexuality education has evolved from a biological or behavioral paradigm into a relational and virtue-oriented formation grounded in human dignity and theological anthropology. Pope John Paul II's FC (1981) and *Theology of the Body* (1997) affirm that sexuality is an integral expression of love and self-giving, oriented toward communion and vocation. Porcarelli and Liu (2025) emphasize that authentic moral education in the Catholic tradition must integrate conscience formation, relational ethics, and pastoral accompaniment within a holistic vision of the person. Widyawati et al. (2025) further argue that local wisdom can serve as a locus for theological dialogue, where faith encounters culture in a process of inculturation that strengthens moral formation. This vision resonates with Dayak cosmology, which embodies moral values such as *gotong royong*, *malu*, and reverence for creation. When harmonized with the moral principles of FC, these perspectives affirm that inculturated sexuality education is a transformative process of faith formation and virtue cultivation that unites theological integrity, cultural rootedness, and human flourishing.

Building upon the conceptual and contextual gaps identified above, this study aims to examine the inculturation of FC in the sexuality education of Catholic families within Dayak communities. Specifically, it seeks to explore: (1) how Dayak Catholic parents in Long Bagun interpret and apply the principles of openness, gradualness, and integrality as formulated in FC; (2) what local values, practices, and forms of wisdom are employed to communicate theological-anthropological truths concerning sexuality; and (3) what challenges, tensions, and creative adaptations emerge when Christian faith interacts with Dayak cultural traditions in contemporary social change. Theoretically, this study contributes to the development of an intercultural theology of education by articulating a framework of inculturated sexuality formation that bridges Catholic moral doctrine and indigenous moral ecology. Pragmatically, the findings are expected to inform the design of context-sensitive educational programs and pastoral strategies that empower families, parishes, and Catholic schools, particularly in remote and multicultural settings, to promote holistic, value-based, and culturally grounded sexuality education consistent with both Church teaching and local wisdom.

## METHOD

This research is a qualitative study using an ethnographic approach on Inculturation of *Familiaris Consortio*: Christian Sexuality Education Based on Dayak Local Wisdom in Long Bagun, Mahakam Hulu, East Kalimantan. The ethnographic approach was chosen to understand how Dayak Catholic families internalize and practice the moral principles of *Familiaris Consortio* in their everyday lives. This ethnographic design situates the researcher within participants' natural settings to capture lived experiences and cultural meanings of Christian sexuality education as expressed in daily interactions and communal practices, allowing interpretation of moral formation within social contexts shaped by Dayak cultural values and Catholic family traditions.

The research data consist of verbal expressions, behavioral practices, and symbolic representations related to sexuality education in Catholic families. The primary data sources are twelve Catholic parents (six married couples) and one parish priest of the Holy Family of Nazareth Station, Long Bagun, who are actively involved in family and pastoral activities. Secondary data sources include parish reports, catechetical texts, marriage-preparation modules, cultural manuscripts, and family documents such as marriage certificates and the station profile. These data represent both primary and contextual evidence of how Christian sexuality education is experienced, expressed, and transmitted within Dayak Catholic families and the wider community.

Data were collected from December 2024 to April 2025 using three main techniques, namely observation, interviews, and documentation, to ensure triangulation (Creswell & Poth, 2018). Observation took place throughout family catechesis sessions, prayer gatherings, harvest festivals, and parish community meetings to capture authentic patterns of communication and educational interaction. Semi-structured interviews were conducted in Indonesian while incorporating relevant Dayak terms to preserve cultural authenticity (Denzin & Lincoln, 2018). Respondents included twelve Catholic parents and one parish priest who reflected on how values such as purity of heart, respect for the body, *gotong royong* (communal cooperation), and *malu* (moral modesty) are communicated to their children within daily family life. Documentation provided complementary evidence through the collection of parish pastoral records, catechetical materials, marriage-preparation modules, and local cultural texts that illustrate the process of moral and sexuality education in Catholic families.

Data analysis followed Miles et al. (2018) interactive model, which consists of four stages: data reduction, data display, conclusion drawing, and verification. During the reduction stage, data

related to the principles of *Familiaris Consortio*, namely openness, gradualness, and integrality, were identified and coded as they appeared in the cultural and educational practices of the Dayak community. The organized data were subsequently presented through thematic displays to illustrate the dynamic relationships between Catholic moral principles and Dayak ethical values. The researcher then conducted a critical interpretive analysis grounded in the theoretical frameworks of inculturation theology, theological anthropology, and Catholic moral education. Verification was achieved through triangulation, member checking, and cross-comparison with relevant studies to strengthen the credibility, dependability, and theoretical coherence of the findings (Creswell & Poth, 2018; Denzin & Lincoln, 2018).

## FINDINGS AND DISCUSSION

### Findings

As stated in the introduction, this study aims to examine the inculturation of *Familiaris Consortio* (FC) in the sexuality education of Catholic families within Dayak communities. This section presents the empirical findings that illustrate how the moral principles of FC, namely openness, gradualness, and integrality, are embodied through the lived experiences of Dayak Catholic families. The findings highlight how moral and faith values are transmitted through local wisdom, how the human body is perceived within the Dayak moral worldview, how the community functions as a co-educator, and what challenges families face in transmitting Christian sexuality education amid social and cultural change. The summary of these findings is presented in Table 1 below.

**Table 1.** Christian Sexuality Education Based on Dayak Local Wisdom

Transmission of Values	View of the Body	Role of the Community	Challenges
Moral and faith values are transmitted through storytelling and role modeling.	The body is viewed as a divine gift entrusted by God.	Education is collective and involves extended family members and elders.	Strong cultural taboos limit open discussion of sexuality.
Parents use daily activities (e.g., eating together, working in the fields, praying) to embed moral messages.	Parents use the agrarian metaphor of the field ( <i>ladang</i> ) to explain purity and responsibility.	The community acts as a co-educator that monitors and supports moral behavior.	Parents face digital and media influences that spread misinformation.
Education emphasizes respect for elders and life as forms of Christian love.	Maintaining bodily integrity is an act of stewardship and gratitude to God.	Parish activities and rituals strengthen cooperation and faith.	Adaptive strategies include story-based dialogues and youth formation groups.
Narrative learning serves as the main method for children's moral	The human body and nature are seen as interconnected realities	The Church functions as a "learning", where moral lessons are lived	Need for Church support through training, guidelines, and

Transmission of Values	View of the Body	Role of the Community	Challenges
formation.	in the sacred order of life.	out through cooperation and shared responsibility.	family catechesis modules.

Source: Interview Results, Observations, and Documents, 2025

The transmission of moral and faith values in Dayak Catholic families occurs through subtle, relational, and culturally grounded practices rather than through explicit or formal instruction. Parents integrate moral guidance into the natural rhythm of daily life, embedding lessons about respect, self-control, and gratitude within ordinary experiences such as eating together, cultivating the fields, or gathering for prayer. These shared routines form the primary learning spaces where children absorb ethical and spiritual values through observation and imitation. Storytelling plays a central role in this process, as elders recount narratives of ancestors, the natural world, and moral exemplars that shape the child’s sense of right and wrong. Through stories and lived example, moral education becomes experiential; values are not merely spoken but demonstrated in behavior and attitude. This approach allows faith and culture to intertwine seamlessly, transforming the household into a living moral environment where the essence of Christian love, discipline, and dignity is transmitted organically from one generation to the next.

Within the worldview of Dayak Catholic families, the human body is regarded as a sacred gift entrusted by God and must be treated with reverence and care. Parents nurture their children’s sense of gratitude for their bodies as instruments of life and participation in God’s creation. To communicate these ideas, families use metaphors drawn from their agrarian environment, comparing the body to fertile soil that must be cultivated with responsibility. This metaphor provides a tangible understanding of purity and moral responsibility that children can relate to through their lived experiences in nature and community. The care of the body becomes an act of stewardship and gratitude, an acknowledgment of divine trust. Respect for one’s own body extends to respect for others and all living beings, reflecting a holistic moral awareness rooted in harmony with nature and the Creator. Through conversation, example, and rituals, the family reinforces the understanding that bodily integrity, modesty, and self-respect are inseparable from faith and love.

The findings demonstrate that moral and sexuality education among Dayak Catholics is communal by nature. Learning extends beyond the nuclear family and is sustained by the collective involvement of relatives, elders, and community members who share responsibility for nurturing children’s character. This communal system provides both guidance and moral accountability. Children grow up surrounded by multiple role models whose consistent behavior reinforces the



values of honesty, humility, and compassion. Grandparents and village elders play mentoring roles, while neighbors contribute to the moral supervision of the young, ensuring that respect and discipline remain intact. Parish activities further strengthen this collective education through communal prayers, religious festivals, and pastoral gatherings that link moral instruction with daily life. In this setting, education becomes participatory rather than hierarchical; every member of the community contributes to the moral development of the next generation. The Church, in essence, serves as a “learning center,” where moral lessons are lived out through cooperation and shared responsibility. This interconnected structure ensures that faith, culture, and morality are not distinct domains, but rather a unified system that supports individual growth within a cohesive social fabric.

Despite the cultural strength and moral coherence of Dayak Catholic families, contemporary challenges increasingly test the transmission of values. Parents often experience discomfort when discussing topics related to sexuality because cultural norms view such conversations as sensitive or inappropriate. This reticence coexists with a new reality in which children have easy access to information through digital media, often encountering perspectives that contradict Church teachings and local values. These conditions create tension between traditional modesty and the need for open moral communication. In response, parents have developed creative and adaptive strategies to sustain moral education. Many rely on narrative and symbolic forms of teaching, using stories, humor, and reflection embedded in everyday interactions to convey lessons on purity, responsibility, and respect. Others integrate moral reinforcement into family prayers, youth group activities, and community gatherings, ensuring that education remains contextual and continuous. However, there is a growing awareness among parents of the need for structured guidance from the Church, including practical catechetical materials, pastoral training, and parental support networks. These measures would strengthen their confidence and capacity to guide children through complex cultural and technological realities. Overall, the findings reveal that despite rapid modernization, the families of Long Bagun continue to demonstrate resilience, creativity, and fidelity to their faith by adapting cultural wisdom into living practices of Christian moral education.

## **Discussion**

The findings of this research confirm that the inculturation of moral sexuality education in Long Bagun is not a compromise between faith and culture, but rather an active pedagogical process that mobilizes Dayak cultural resources as a medium for internalizing Church teachings (Haridison et al., 2024; Werang et al., 2022; Widyawati et al., 2025). Cultural pedagogy, comprising stories, role

models, mutual assistance, and respect for elders, functions as a hidden curriculum that embeds values of dignity, responsibility, and decency into everyday practices. This pattern demonstrates that the family truly operates as a living domestic church, while the community serves as a reinforcing co-educator of norms. These results align with theological theses that inculturation is a reciprocal dialogue, the Church speaks in the local cultural language, while culture gains a transcendent horizon for its values (Phan, 2022; Poplawska, 2020). This mechanism proceeds from narrative internalization to habitual practice and culminates in communal accountability that sustains norms across settings.

Transmission through cultural pedagogy shows creative fidelity to the principle of FC regarding open, gradual, and integral formation (John Paul II, 1981; Wijoyoko & Wicaksono, 2023). Instead of explicit lectures, parents utilize everyday narratives and local symbols to instill virtues. Theoretically, this resonates with the social-constructivist framework that emphasizes learning as the construction of meaning within authentic interactions and practices (Abderrahim & Gutiérrez-Colón, 2021; Pujiyanti et al., 2023). Compared to studies of general schools that found resistance and conflict in implementing comprehensive sexuality education (Shibuya et al., 2023), The Long Bagun context reveals a cultural path that reduces friction: values are conveyed through familiar local language, not technical terminology that could create distance.

The body as a gift understood through the agrarian metaphor of the field (*ladang*) offers a strong conceptual bridge between Dayak eco-theology and *Theology of the Body* (Endi et al., 2024; John Paul II, 1997; Sellato, 2002). Thus, chastity is not framed as a dry prohibition, but as stewardship of God's gift, a meaning consistent with the Dayak ecological and communal ethos. At this point, the research findings complement anthropological work that highlights the human-nature relationship in Dayak cosmology (Avé & King, 1986; King, 1993; Schiller, 2009) with a concrete dimension of family moral formation. The integration of the *field* symbol also enriches the literature on character education based on local wisdom, which has emphasized values of responsibility, harmony, and care for creation (Ilham & Rahman, 2024; Said et al., 2023; Supriatna, 2016).

The ethic of shame appears as a social moral framework compatible with the formation of Christian virtues. Empirically, *shame* functions as social control, maintaining decency, dignity, and reputation, which strengthens family *virtue ethics*. This complements cross-cultural findings in Indonesia on the role of local values in framing adolescent prosocial behavior (Krissandi et al., 2023; Suastini & Sumada, 2022). Its distinction from Western sexuality education literature, which tends

to be individualistic, is Long Bagun's emphasis on relationships and community as the evaluative horizon, rather than mere personal autonomy (Yu & Lee, 2018). In other words, *shame* is articulated not as repression, but as social wisdom that helps individuals direct their impulses towards relational good.

The community as a co-educator demonstrates a decentralized and asset-based approach to educational management (Suncaka, 2023). Within the educational management framework, the family acts as a micro-unit managing daily narratives, rites, and supervision; the parish provides institutional support, while kinship networks extend social control and peer learning functions. This model is consistent with national findings on the integration of local wisdom into curricula and the *hidden curriculum* to build tolerance, cohesion, and social peace (Batubara, 2024; Litaay et al., 2025; Yusuf et al., 2024). It also aligns with recommendations for curriculum innovation based on local knowledge in higher education, which emphasize parent-school-community partnerships (Ramadani, 2025; Ramli et al., 2025).

Modern challenges, especially the influx of digital media and globalized dating styles, prompt parents to develop adaptive strategies: media restriction, strengthening family/youth prayer, and intensifying home narratives. The awkwardness in speaking explicitly about sex reflects high-context communication, yet parents still engage in situational, event-based dialogue. This intersects with findings from peace and anti-violence curriculum projects that emphasize reflective-narrative pedagogy suitable for the culture (Liubana et al., 2024). In line with Catholic discourse on sexuality education in modern contexts (Levand, 2022; Levand & Ross, 2021), these practices show that cultural sensitivity significantly determines public acceptance; approaches that ignore the local value ecology tend to be rejected (Winardy et al., 2023). Therefore, the inculturative approach offers a middle way that preserves doctrinal truth and social acceptability.

From the perspective of evidence-informed educational management, the findings generate three policy implications. First, the need for an inculturative family catechesis containing local stories, the field metaphor, conversation starters, and short session guides for different age groups, so that parents have a systematic "micro-curriculum" (Nurhayani et al., 2024; Pujiyanti et al., 2023). Second, inculturative modules in Marriage Preparation Courses that add a session on "educating children in faith-customs," sensitive dialogue simulation exercises, and family digital media management (Sundari, 2023; Wea & Wolomasi, 2022). Third, parent study groups as a peer-learning community to share best practices, peer counseling, and light pastoral supervision, consistent with

the principles of collaborative learning and participatory curriculum design (Abderrahim & Gutiérrez-Colón, 2021; Porcarelli & Liu, 2025; Yusuf et al., 2024).

Compared to literature that discusses inculturation in liturgy, music, or identity (Poplawska, 2020; Widyawati et al., 2025), this research fills a gap in family pedagogy: how universal doctrine transforms into formation practices through indigenous language, village rites, and communal work. It also expands anthropological findings on the fluid Dayak identity in relation to mainstream religions (Kristianus, 2022; Schiller, 2009) by demonstrating the micro-mechanisms of value nurturing in households. Thus, its theoretical contribution is a model of pedagogical inculturation that links three domains, namely family moral theology, Dayak anthropology, and educational management, into an implementable framework (Porcarelli & Liu, 2025).

In terms of external validity, the relatively cohesive interior context allows cultural pedagogy to work effectively; in urban contexts or highly pluralistic communities, modifications are needed (Haridison et al., 2024; Oesterheld, 2016). However, the basic principles are exemplary narratives, stewardship of the body, value-based social regulation, and community partnership, and they are portable and adaptable across contexts if packaged in culturally sensitive educational materials (Sakti et al., 2024; Suastini & Sumada, 2022). Strengthening the dimension of family digital literacy is also crucial, given the findings on the role of gadgets as channels for counter-values (Liubana et al., 2024). Here, culturally contextualized *digital family rule-setting* could become a mandatory component of the catechesis.

Methodologically, the use of reflective-iterative thematic analysis is adequate for uncovering contextual meaning patterns (Braun & Clarke, 2006; Creswell & Poth, 2018; Denzin & Lincoln, 2018). However, to strengthen the traceability of decisions in developing program packages, further studies are recommended to combine action research with parishes and parent groups; this step would facilitate trials, iterative improvements, and outcome evaluations at the practical level. Comparative studies across Dayak communities in Kalimantan would also enrich the findings' validity (Endi et al., 2024; Sellato, 2002).

In essence, the central thesis proposed is that the inculturation of moral sexuality education centered on ecological narratives, role models, and symbols can effectively realize the principles of Church teaching because it attaches to the network of meanings already living in the culture. Its practical impact is the increased coherence between teachings, practices, and communal identity, as children learn to see the body as a gift, relationships as a calling, and sexuality as an expression of

responsibility and love. The institutional impact of this study lies in the opening of innovative pastoral education management spaces that include concise and applicable family curricula, culturally informed marriage preparation modules, and mutually reinforcing parent networks. By positioning the Church as a learning organization that first listens to culture and then speaks from within it, this inculturated pedagogical model provides strategic direction for developing multicultural Catholic education policies that remain both doctrinally faithful and culturally relevant (Nguyen, 2024; Phan, 2022).

## CONCLUSION

The study advances a comprehensive understanding of how faith and culture interact to shape moral formation within Catholic families. It demonstrates that the inculturation of moral sexuality education in the Dayak context is a dynamic process of meaning-making, where ecological narratives, communal values, and theological insights converge into a living pedagogy. By grounding moral education in the language of local wisdom, this framework affirms that true evangelization occurs through cultural participation rather than external imposition. The Church emerges as a learning organization that listens, interprets, and communicates faith through the rhythms of everyday life, thereby translating universal doctrine into culturally resonant formation.

Overall, the research provides an integrative model for pastoral education management that unites theology, anthropology, and educational practice into a coherent system of family-based learning. This synthesis generates strategic direction for designing catechetical resources, marriage preparation modules, and community mentoring networks that are contextually adaptive yet doctrinally consistent. Beyond its empirical setting, the model offers insight for multicultural Catholic education policies seeking harmony between fidelity to Church teaching and responsiveness to local identities. The study, therefore, contributes both a conceptual framework and a pastoral pathway toward sustaining moral integrity, cultural vitality, and intergenerational faith transmission within the contemporary Catholic family.

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