

Local Wisdom of *Asah, Asih, Asuh* as the Foundation for Forming Language Attitudes in Learning

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Abstract: This article was written due to the increasing use of language that is not humanistic or does not pay attention to good language ethics, so that learning needs to be based on the local wisdom of *asah, asih, asuh*. This article aims to describe the local wisdom of *asah, asih, asuh* as the foundation for forming language attitudes in learning. The data in this article were collected during the learning process using Indonesian as the medium of instruction in higher education. Data collection was carried out through observation, document studies, and interviews. Data analysis was carried out using verbal narratives with data validity tests using data triangulation techniques. The results indicate that the local wisdom of *asah, asih, asuh* plays an important role as a foundation for forming language attitudes in learning in higher education. The value of *asah* is reflected in the use of critical thinking processes and non-discrimination through language. The value of *asih* is evident in the use of language that prioritizes politeness. The value of *asuh* is evident in the attitude of guiding and fostering through good and correct language. The findings of this study show that the local wisdom of *asah, asih, asuh* is relevant as a foundation for learning in higher education. These values not only strengthen students' communication competencies, but also shape humanistic character in academic and social life.

Keywords: *asah, asih, asuh*; language attitudes; learning; local wisdom

INTRODUCTION

Language is the primary means of building social interaction. Social interaction is closely related to the exchange of messages between speakers and conversation partners (Agustin & Septiani, 2026). In social interactions, a person's character is also evident in their speech. Speech interactions reflect a person's culture (Alrashidi, 2026). In other words, in addition to the content of the message, language attitudes are also very important to consider when building social interactions. Language attitudes in social interactions reflect the values, ethics, and culture of the community that speaks them. In this context, language learning is directed at developing language attitudes, in addition to knowledge of linguistic aspects (Artykbaeva, 2026). Language learning is not only about forming linguistic competence, but also forming language attitudes.

However, the reality is that the development of digital technology has brought significant changes to language practices in society. For example, the widespread use of impolite language on social media indicates poor language behavior. Hate speech and verbal bullying also frequently influence language use on social media (Rahyono et al., 2005). As in the case of a student at a prestigious university in Bali, verbal bullying occurred in a WhatsApp group, leading to the victim taking her own life. This demonstrates that language can be incredibly damaging if not balanced with appropriate behavior. This phenomenon demonstrates that language skills are not always accompanied by appropriate language behavior. This situation certainly presents a challenge for the world of education to provide language learning that not only develops language skills but also shapes students' character and language ethics (Ding et al., 2026).

One approach that can be used to address this challenge is to integrate local wisdom into the learning process. Local wisdom is a system of values that grows and develops within society (Suryaman, 2020). Local wisdom is passed down from generation to generation as a guideline in social life (Ratri et al., 2022). Integration of local wisdom in education is believed to be able to strengthen cultural identity (Hatima, 2025). Furthermore, this integration can also build character. In fact, it can create contextual and meaningful learning. In the context of Balinese society and the archipelago in general, the local wisdom of *asah, asih, asuh* (grooming, caring, and nurturing) contains relevant educational values for shaping students' language attitudes. The concepts of sharpening, caring, and nurturing represent three

important dimensions in human relationships (Ikhwan & Pamungkas, 2023). *Asah* (grooming) implies mutual enlightenment, developing knowledge, and improving personal qualities. *Asih* (caring) signifies compassion, empathy, appreciation, and concern for others. Meanwhile, *asuh* (nurturing) signifies guiding, protecting, and directing someone toward better behavior. These three values are closely related to the formation of language attitudes. Language attitudes based on the *asah* value encourage the use of educational and constructive language. The *asih* value fosters the use of polite language, respect for the interlocutor, and avoidance of verbal abuse. The *asuh* (nurturing) value encourages the use of language that guides, soothes, and provides solutions.

Some previous studies have demonstrated the importance of local wisdom in character formation and language learning. Research conducted by Sibarani (2015) confirms that local wisdom functions as a character builder and strengthens social cohesion in society. Meanwhile, research by Rahyono et al. (2005) shows that local cultural values can serve as a foundation for character education that is relevant to students' lives. Other research on local culture-based language learning also shows that integrating cultural values can improve language politeness (reference), cultural awareness (reference), and students' positive attitudes toward language learning (reference). However, most of this research still focuses on the implementation of local wisdom as a learning medium, strengthening cultural identity, or character education in general.

The studies specifically emphasizing the local wisdom of *asah*, *asih*, *asuh* as the conceptual foundation for developing language attitudes in learning are still relatively limited. Previous research has not systematically explored the relationship between the values of *asah*, *asih*, *asuh* and dimensions of language attitudes, such as politeness, linguistic empathy, language responsibility, and communication ethics in learning environments. These limitations indicate that there is room for further research to enrich the perspective of local wisdom-based language learning.

A study on language attitudes was conducted by Liebscher and Dailey-O'Cain (2009). In their study, they explained that language attitudes are a very important aspect in sociolinguistics. These attitudes are crucial in sociolinguistics because they directly influence how a person chooses a language, uses language variations, and determines the survival of a language in society (Liebscher and Dailey-O'Cain, 2009). McKenzie (2010) also argued that language attitudes are the evaluative judgments, feelings, and behavioral tendencies people have toward different languages, dialects, and their speakers. These language attitudes have been widely studied in sociolinguistics, social psychology, and linguistic anthropology. Language attitudes can ultimately shape communication, foster social stereotypes, and influence language learning and policy.

Based on the above description, this article has a novel value in the form of developing the concept of local wisdom *asah*, *asih*, *asuh* as the foundation for forming language attitudes in learning. This article attempts to explain how the values of *asah*, *asih*, *asuh* can be internalized in the language learning process. It is hoped that this internalization will shape learners who are not only skilled in language but also possess politeness, empathy, and responsibility in communication. This study is important considering the increasing need for language learning that is humanistic, character-based, and rooted in local cultural values amidst the dynamics of digital-era communication.

Based on this background, the problem examined in this article is how the local wisdom of *asah*, *asih*, *asuh* can serve as a foundation for developing language attitudes in learning. The purpose of this article is to describe the values of the local wisdom of *asah*, *asih*, *asuh* and explain their relevance as a conceptual foundation for developing language attitudes in the learning process. Thus, this article is expected to provide a theoretical contribution to the development of language learning oriented towards character building and strengthening local cultural values.

This study does not view *asah*, *asih*, and *asuh* as values explicitly taught through dedicated learning units. Instead, these local wisdom principles serve as a pedagogical orientation underpinning the design of learning interactions, while their manifestations are identified through observable language-use practices in the classroom-specifically in acts of explaining, offering support, responding, guiding, and showing respect to peers. Thus, this analysis does not claim that these three values are explicitly taught to students; rather, it interprets their embodiment within classroom interactions and language-use behaviors.

METHODS

This article uses a descriptive qualitative approach that aims to describe the implementation of local wisdom *asah*, *asih*, *asuh* as the basis for forming language attitudes in learning. The qualitative approach was chosen because this study seeks to understand the phenomenon of students' language attitudes in depth based on the learning context that takes place in the classroom. The subjects of the study were second-semester students of the Elementary School Teacher Education Study Program (PGSD), Amlapura Hindu College of Teacher Training and Education (STKIP), who were taking the Basic Concepts of Indonesian Language course in the 2025/2026 academic year. This study involved a single class of 42 students from Elementary School Teacher Education Study Program. Classroom observations encompassed the entire class, while fifteen students were purposively selected as interview participants to gain a deeper understanding of their experiences.

The observed class consisted of 42 undergraduate students. All students participated in regular learning activities and were include in the classroom observation. However, interview data were obtained from 15 student selected purposively based on their active participation in the learning activities.

The selection of subjects was carried out purposively with the consideration that students are learning the basic concepts of language learning while being prepared to become prospective teachers who have good pedagogical competence and language attitudes. The research data sources consist of primary and secondary data sources. Primary data sources were obtained from learning activities, student verbal interactions during lectures, observations of student language use, and student responses regarding the application of the values of *asah*, *asih*, *asuh* in learning. Secondary data sources were obtained from learning documents, such as Semester Learning Plans (*RPS*), teaching materials, student assignments, and various literature related to local wisdom, language attitudes, and language learning. Data collection was conducted through observation, documentation, and limited interviews. Observations were used to observe students' language behaviour during the learning process, particularly those related to politeness, empathy, respect for others' opinions, and constructive use of language. Documentation was used to obtain written data to support the observation results, while interviews were conducted to explore students' understanding of the values of *asah* (grooming), *asih* (love), *asuh* (nurturing) and their relevance to language attitudes in learning.

Table 1. Data collection technique

Data collection	Frequency	Duration	Participants	Data produced
Classroom observation	8 sessions	100 min/session	Entire class	Field notes, interaction records
Interviews	15 students	15-20 min/student	Selected students	Interview transcripts
Documentation	Throughout interventions	-	-	Student work/materials

Ethical approval was obtained from the Head of the Primary School Teacher Education Study Program and the class coordinator. Prior to data collection, participants were informed about the research objectives, procedures, the voluntary nature of participation, confidentiality, and their right to withdraw without academic consequences. Participant identities were anonymized using pseudonyms or codes, and research data were stored securely and used solely for academic purposes.

Data analysis was conducted descriptively and qualitatively using an interactive analysis model that includes data reduction, data presentation, and drawing conclusions (Kircher and Zipp, 2022). In the data reduction stage, the researcher selected and grouped data relevant to the research focus, namely the values of *asah*, *asih*, *asuh* and students' language attitudes. The data presentation stage was carried out by organizing the results of observations, interviews, and documentation into categories that describe the implementation of the values of *asah*, *asih*, *asuh* in learning. Next, conclusions were drawn through data interpretation to find the relationship between the values of *asah*, *asih*, *asuh* and the formation of students' language attitudes. Data validity was maintained through source triangulation and method triangulation techniques. Source triangulation was carried out by comparing data obtained from students, observation results, and learning documents. Meanwhile, method triangulation was carried

out by comparing the results of observations, interviews, and documentation, so that more valid and accountable data were obtained. With these procedures, this study is expected to be able to provide a comprehensive picture of the role of local wisdom *asah*, *asih*, *asuh* as the basis for the formation of language attitudes in learning.

RESULTS AND DISCUSSION

Implementation of Asah Values in the Formation of Language Attitudes

Observations show that critical thinking skills emerge in various learning activities. These activities encourage students to share knowledge with one another. Some also respond to each other's opinions. Furthermore, students develop critical thinking skills through class discussions. This attitude is based on a non-discriminatory character and the principle of justice. In the Basic Concepts of Indonesian Language course, the lecturer provides students with opportunities to present material and provide feedback to other groups using argumentative and constructive language, as shown in the following image.



Figure 1. Implementation of Asah Values in Learning

Observational data shows that most students are able to convey criticism and suggestions in polite language. Students not only express disagreement with an opinion but also provide logical reasons and alternative solutions. This demonstrates that value-based learning activities can foster educative language habits and foster shared knowledge development.

Table 2. Manifestation of Asah Values in Students' Language Attitudes

No	Indicator	Findings
1	Responding to friends' opinions	Done for clear and logical reasons
2	Delivering criticism	Using polite and constructive language
3	Ask questions during the discussion	Show curiosity and appreciation to informants
4	Provide solutions	Oriented towards improvement and development of understanding

Sample of data observation:

Observation O-02: During the discussion, student S4 explained literary characteristics to student S10, who was having difficulty identifying literary styles. S4 then provided examples and asked S10 to try identifying the literary styles independently.

Sample data interview:

Interview S15 : *"Para mahasiswa dipersilakan untuk mengajukan pertanyaan jika ada hal yang belum mereka pahami. Pertanyaan yang mereka ajukan menunjukkan bahwa mereka sedang berpikir. Proses berpikir tersebut memperlihatkan bahwa mereka*

sedang mengasah kemampuan mereka." (Students are welcome to ask questions if there is anything they do not yet understand. The questions they ask demonstrate that they are thinking. Thinking shows that they are honing their abilities.)

Sample data documentation:

Student Artifact D-09: The lines of the poem fit the theme, but the diction is too difficult for elementary school students to understand, "Baris puisinya sesuai tema, tetapi diksinya terlalu sulit dipahami siswa SD."

These findings align with the concept of sharpening, which emphasizes the process of mutually enriching and developing individual intellectual capacity. From a language learning perspective, argumentative and constructive language use demonstrates the development of students' communicative and social competencies. This finding is further supported by Sibarani's (2015) opinion that local wisdom serves as a means of developing human qualities through a continuous social learning process.

Implementation of Asih Values in the Formation of Language Attitudes

The research results show that the value of compassion is the most dominant aspect in shaping students' language attitudes. During the learning process, students demonstrated the ability to respect the opinions of their peers, not interrupt, and use polite language when interacting with lecturers and fellow students.



Figure 2. Implementation of Asih Values in Learning

During group discussions, students try to protect the feelings of their conversation partners by avoiding using demeaning or offensive language. When differences of opinion arise, students tend to use expressions such as "*saya setuju sebagian*", "*menurut saya dapat ditambahkan*", or "*pandangan tersebut menarik, tetapi ada hal lain yang perlu dipertimbangkan*". This communication pattern reflects the linguistic empathy that develops in the learning process.

Table 3. Manifestation of Asih Values in Students' Language Attitudes

No	Indicator	Findings
1	Respect other people's opinions	Don't interrupt the conversation
2	Use of polite language	Seen in academic interactions
3	Linguistic empathy	Take care of the other person's feelings
4	Tolerance of differences of opinion	Able to accept different views

Sample of data observation:

Observation O-08: When S11 presented an explanation containing imprecise wording, two peers did not immediately reject the response. One student replied, "The idea is good, but perhaps this part could be improved slightly," before explaining the linguistic issue.

Sample data interview:

Interview S6 : "*Saya senang ketika teman saya mengoreksi kesalahan saya dengan bahasa yang tetap santun dan humanis dan memberi tahu saya letak kesalahan saya.*" (I appreciate it when a friend corrects my mistakes using language that remains polite and considerate, and points out exactly where I went wrong.)

Sample data documentation:

Student Artifact D-06: The poem fits the theme. Try improving the word choice in the third line to make it more poetic, "*Puisi sudah sesuai tema. Coba perbaiki pilihan kata pada baris ketiga agar lebih puitis.*"

The value of compassion is closely related to the affective aspect of language learning. Language is not merely a means of conveying information but also a means of building harmonious social relationships. This finding aligns with the theory of politeness, which emphasizes the importance of respecting the interlocutor in the communication process. Furthermore, this finding is supported by research by Rahyono (2009), which shows that local cultural values can strengthen students' social character through everyday communication practices.

Implementation of Asuh Values in the Formation of Language Attitudes

The value of nurturing is evident in interactions that guide, direct, and support fellow students. Observations show that students with a better understanding of the material often help friends who are having difficulties without using belittling language.



Figure 3. Implementation of Asuh Values in Learning

During presentations, students provide feedback aimed at improving the quality of their presentation. The language used tends to be constructive and motivating. Furthermore, lecturers serve as role models in implementing nurturing values by using educational, persuasive, and non-judgmental language when providing corrections.

Table 4. Manifestation of Asuh Values in Students' Language Attitudes

No	Indicator	Findings
1	Provide guidance to friends	Done voluntarily
2	Provide corrections	Use constructive language
3	Provide motivation	Encourage improvement of friends' abilities
4	Avoiding derogatory language	Seen in group work

Sample of data observation:

Observation O-10: Student S17 realized that Student S9 was unable to craft elegant diction. Consequently, Student S17 provided examples of diction from their own work to Student S9 for comparison.

Sample data interview:

Interview S17 : “*Saya sengaja tidak langsung membuatkan, tetapi saya tunjukkan dulu contoh milik saya.*” (I deliberately didn't make it right away, but I'll show you my example first.)

Sample data documentation:

Student Artifact D-07: The revised version of the poem shows a change in the fourth line following the peer guidance activity, “*Versi revisi puisi tersebut menunjukkan perubahan pada baris keempat setelah kegiatan bimbingan sejawat.*”

These findings indicate that nurturing values contribute to the development of responsible language attitudes oriented toward empowering others. In an educational context, nurturing language can create a safe learning environment and support student development. These results reinforce the view that language learning should not only develop communication skills but also foster social awareness and moral responsibility.

Local Wisdom of *Asah, asih, asuh* as the Foundation for Forming Language Attitudes

The research results show that these three values form a complementary system in shaping students' language attitudes. The *Asah* values play a role in developing critical thinking and communication skills, the *Asih* values foster politeness and empathy in language, while the *Asuh* value directs students to use language as a means of guiding and empowering others.

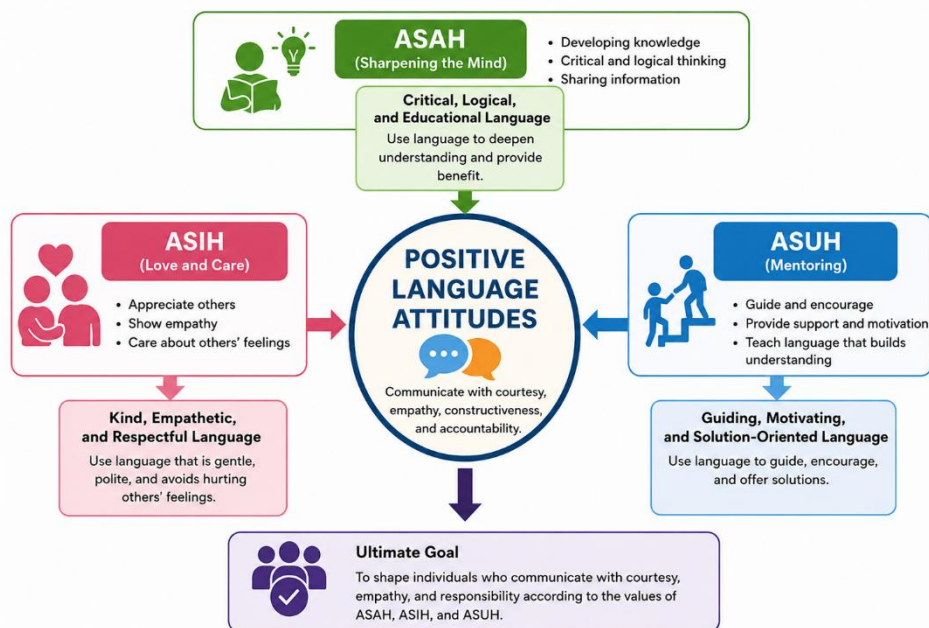


Figure 4. The Relationship between the Values of *Asah, asih, asuh* and Attitude in Language

Based on the results of the analysis, the local wisdom of *asah, asih, asuh* can be positioned as the basis for forming language attitudes in learning because it integrates cognitive, affective and social dimensions in language use (Kiss, 2017; Kotten & Beda, 2025). These three values are not only relevant to the Balinese cultural context, but are also in line with the national education goals which emphasize the development of students' character.

In general, the findings of this study indicate a novelty in the study of language learning, namely placing *asah, asih, asuh* as a conceptual framework that connects language competence with character formation. While previous studies have mostly discussed local wisdom in character education in general, this study specifically shows how these values can become the foundation for the formation of polite,

empathetic, critical, and responsible language attitudes in language learning. Thus, Indonesian language learning based on the values of *asah*, *asih*, *asuh* not only produces students who are skilled in language, but also individuals who are able to use language in a humanistic, ethical, and cultural manner in academic and social life. This is in accordance with the opinion of Mora-olate, M. L. (2026) that in learning or classroom interactions, understanding cultural content also needs to be integrated to support the success of language learning. One of these cultural contents is *asah*, *asih*, *asuh* as local wisdom of Balinese culture that can be used as a foundation in the formation of ethical and cultural language attitudes.

The results of the study indicate that the local wisdom of *asah*, *asih*, *asuh* plays an important role as a foundation for developing language attitudes in Indonesian language learning in higher education. This is supported by the opinion of Meeze & Rashid (2026) who stated that communication strategies need to be developed for smooth social relationships, including language attitudes as one of the strategies that must be maintained and considered in communication. The value of *asah* is reflected in the use of language that encourages critical thinking processes, politeness in expressing opinions, and respect for differences in academic views. Students who are accustomed to using *asah*-based language demonstrate more argumentative communication skills without offending their interlocutors.

The value of compassion is evident in the use of language that emphasizes empathy, respect, and concern for the feelings of others. During the learning process, lecturers and students begin to build more humanistic communication by choosing polite, non-derogatory language and avoiding verbal abuse. The use of compassionate language creates a comfortable and inclusive learning environment, enabling students to express their opinions more confidently.

Meanwhile, the value of nurturing is reflected in the attitude of guiding and fostering through language. Lecturers not only act as material deliverers, but also as shapers of students' language character. The language used in learning is directed to provide motivation, direction, and positive reinforcement. Students who make language errors are not immediately blamed, but rather guided with constructive language. This shows that Indonesian language learning is not only oriented towards linguistic aspects, but also on the formation of communication ethics. In general, language attitudes are reflected through language politeness, as expressed by Retnowaty (2017) that the use of language politeness strategies can be used as a means of optimizing language attitudes in communication. Language politeness is also part of communication ethics. Therefore, it is very relevant in classroom learning, communication is established by paying attention to aspects of language politeness, so that these *asah*, *asih*, *asuh* can be realized in real language learning in the classroom.

Based on observations and interviews, it was also found that the use of inhumane language frequently occurs in digital communication and everyday academic interactions. These forms of language include the use of harsh words, demeaning tones, sarcasm, and a lack of respect for the interlocutor. This situation indicates a shift in language attitudes that needs to be addressed by strengthening local cultural values in learning. The implementation of the values of *asah*, *asih*, *asuh* in Indonesian language learning is carried out through several strategies, namely the use of polite communication models by lecturers, the habit of language reflection in class discussions, the provision of humanistic feedback, and the integration of local cultural values into learning materials. For Sukrin & Ihlas (2024), this is seen as an innovation in language learning based on local wisdom. As also stated by Nugroho & Nurkamto (2021), local culture has great potential to become an innovation in language learning. This strategy has been proven to increase students' awareness of the importance of language ethics according to their culture. This is also in line with the opinion of Alhafizh et al. (2021) who stated that *asah*, *asih*, *asuh* also serve as the foundation for implementing the third principle of Pancasila, which serves as the state ideology and philosophy. Thus, making the local wisdom of *asah*, *asih*, *asuh* the foundation for developing language attitudes in learning is also highly relevant because it aligns with the state ideology and philosophy of Pancasila.

The findings of this study demonstrate that the local wisdom of *asah*, *asih*, *asuh* is relevant as a pedagogical foundation in Indonesian language learning. These values not only strengthen students' communication competencies but also shape their humanistic character in academic and social life. Therefore, Indonesian language learning needs to be directed not only at mastering language structures but also at developing polite, empathetic, and educational language attitudes. Supunya &

Tangkiengsirisin (2025) suggest that interactional competence is the ability to participate successfully in conversations, going beyond basic vocabulary and grammar to understanding the social and cultural rules of a language. This interactional competence was first proposed by linguist Claire Kramsch. Interactional competence emphasizes that effective communication requires the negotiation of shared meaning and shared understanding among participants, based on ethical language attitudes.

CONCLUSION

Based on the results and discussion, the local wisdom of *asah*, *asih*, *asuh* is proven to have strong relevance as a foundation for the formation of language attitudes in learning. The *asah* value contributes to shaping students' ability to use language critically, logically, and educationally through discussion activities, questions and answers, and providing constructive feedback. The *asih* value encourages the growth of polite, empathetic language attitudes, and respects differences of opinion in academic interactions. Meanwhile, the *asuh* value forms language habits that guide, motivate, and support others, thus creating a positive and humanistic learning environment. The implementation of these three values in the learning of the Basic Concepts of Indonesian Language Subject for PGSD students in Semester II of STKIP Agama Hindu Amlapura shows that language attitudes are not only related to mastery of linguistic aspects, but also closely related to character formation. The local wisdom of *asah*, *asih*, *asuh* is able to integrate cognitive, affective, and social dimensions in language practice, so that students are encouraged to communicate politely, critically, empathetically, and responsibly. Thus, the local wisdom of *asah*, *asih*, *asuh* can be used as a conceptual and pedagogical foundation in language learning. The integration of these values has the potential to strengthen character education based on local culture. It is hoped that this integration will produce future educators who are not only skilled in language but also able to implement humanitarian values in communication and learning practices. Therefore, the integration of local wisdom (*asah*, *asih*, *asuh*) needs to continue to be developed as part of efforts to realize humanistic, cultured, and sustainable education through language learning in higher education.

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