

Balata-Yipilo Cultural Values and Student Self-Efficacy: A Modified Delphi Study for Culturally Responsive Learning Environments

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Abstract: Student self-efficacy plays a critical role in shaping learning motivation, persistence, and academic engagement. However, existing frameworks often overlook the influence of indigenous cultural values that shape students' social and emotional development. This study examines the alignment between Balata-Yipilo cultural values from the Gorontalo community in Indonesia and mechanisms supporting students' self-efficacy to inform culturally responsive learning environments. A modified Delphi method was used to obtain expert consensus from 15 participants representing cultural, educational, and counseling perspectives through two iterative rounds. Quantitative analysis using median scores, interquartile ranges, and agreement levels was complemented by qualitative thematic analysis. The findings reveal four core cultural values—respect for tradition, mutual care, humility, and harmony with nature—that support students' confidence, persistence, and emotional regulation. These values function as sociocultural mechanisms that enhance student motivation and engagement in learning. This study contributes to educational research by integrating indigenous cultural knowledge into contemporary perspectives on student development and highlights the potential of culturally responsive approaches in improving learning environments and teaching practices.

Keywords: Balata-Yipilo; Delphi method; responsive education; school counseling; self-efficacy; student motivation.

Introduction

Student self-efficacy is widely recognized as a critical psychological construct in educational research due to its strong influence on students' motivation, persistence, and academic achievement. Self-efficacy refers to individuals' beliefs in their capability to organize and execute actions required to attain designated types of performance (Ahmadi et al., 2023). In educational settings, students with strong self-efficacy beliefs tend to demonstrate greater engagement in learning tasks, persistence in overcoming academic challenges, and higher levels of achievement. Conversely, students with low self-

efficacy are more likely to experience anxiety, avoid difficult tasks, and exhibit lower academic motivation (Golovachyova et al., 2025). Because of its profound role in shaping students' learning behaviors, self-efficacy has become a central focus in studies examining student development, academic resilience, and effective educational practices

Bandura's social cognitive theory identifies four primary sources that influence the development of self-efficacy beliefs: mastery experiences, vicarious experiences, social persuasion, and emotional or physiological states (E. M. Jones et al., 2024). These sources explain how individuals interpret experiences and construct beliefs about their competence. In educational contexts, mastery experiences arise from successful learning accomplishments, vicarious experiences are obtained through observing others' achievements, social persuasion involves encouragement and feedback from teachers or peers, and emotional regulation influences how students manage anxiety and stress in academic situations. Consequently, many educational interventions and school counseling programs are designed to strengthen these sources of efficacy to support students' academic development and psychological well-being.

Despite its extensive application in educational research, the theoretical application of self-efficacy has largely developed within Western cultural contexts that emphasize individual achievement and personal agency (Woodliff & Coll, 2023). Scholars have increasingly argued that psychological constructs such as self-efficacy should be examined within their sociocultural contexts because cultural norms, values, and social structures significantly influence how individuals interpret experiences and develop beliefs about their abilities (Hilts et al., 2026). In collectivist societies, for instance, individuals often construct self-beliefs not only through personal accomplishments but also through communal relationships, social responsibilities, and culturally embedded values. As a result, cultural traditions and community practices may serve as important sources of efficacy beliefs that are not fully captured in conventional psychological models.

Within educational research, these considerations have contributed to the growing interest in culturally responsive education. Culturally responsive education emphasizes the importance of aligning teaching practices and educational interventions with students' cultural backgrounds, values, and lived experiences (Savitz-Romer et al., 2024). By incorporating cultural knowledge and indigenous perspectives into educational frameworks, educators can create learning environments that are more meaningful and supportive for students from diverse sociocultural contexts. Such approaches not only promote cultural inclusivity but also enhance students' sense of belonging, confidence, and motivation in the learning process.

Indonesia represents a particularly relevant context for exploring culturally responsive educational approaches due to its rich cultural diversity and strong traditions of local wisdom. Across many Indonesian communities, indigenous knowledge systems function as moral and social guidelines that shape interpersonal relationships, collective responsibility, and character development. These local wisdom traditions often contain implicit educational principles that encourage values such as perseverance, respect, cooperation, and social harmony. However, despite their potential relevance for education, many local wisdom systems remain underrepresented in contemporary educational psychology frameworks and formal school-based practices.

One such cultural philosophy is Balata-Yipilo, a traditional value system deeply embedded in the social life of the Gorontalo community in Indonesia. Balata-Yipilo encompasses a set of cultural principles emphasizing adherence to customary norms, mutual care and solidarity, humility and respect in social interaction, and harmony with nature (Waalkes et al., 2024). These values are transmitted through traditional leadership, community practices, and customary ceremonies that guide social behavior and moral development within the community. Although Balata-Yipilo primarily functions as a cultural framework governing social conduct, its underlying principles may also play a significant role in shaping individuals' psychological development, particularly in fostering confidence, perseverance, and emotional balance among young people.

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From an educational perspective, the principles embedded within Balata-Yipilo may correspond with the mechanisms that support the development of self-efficacy. Community mentorship and collective support can strengthen social persuasion, while observing respected community members may provide powerful vicarious learning experiences. Cultural expectations encouraging responsibility and perseverance may contribute to mastery experiences, while values emphasizing humility and social harmony may facilitate emotional regulation. These parallels suggest that local wisdom traditions such as Balata-Yipilo may offer culturally grounded pathways for supporting students' self-efficacy and resilience in educational environments.

Despite this potential relevance, empirical research examining the relationship between indigenous cultural values and psychological constructs used in educational settings remains limited (Brown et al., 2024). Existing studies on local wisdom in education primarily focus on curriculum integration or cultural preservation rather than exploring how cultural values can reinforce psychological mechanisms that influence learning behavior and student development. Consequently, there remains a significant gap in understanding how indigenous knowledge systems can be systematically connected to established psychological theories used in educational practice.

Addressing this gap requires approaches that allow the systematic identification and validation of cultural values and their alignment with theoretical constructs. The Delphi method is particularly suitable for such purposes because it facilitates structured consensus-building among experts when conceptual models are still evolving or when empirical evidence is limited (Wright et al., 2025). Through iterative consultation with experts from diverse backgrounds, the Delphi technique enables the refinement of conceptual frameworks and the identification of shared perspectives regarding complex or culturally embedded phenomena.

Therefore, this study aims to explore the relevance of Balata-Yipilo cultural values and examine their alignment with Bandura's self-efficacy framework. Specifically, the study seeks to identify key Balata-Yipilo values recognized by cultural leaders, educators, and counseling practitioners and to map these values onto the four sources of self-efficacy (Aydogan & Demirci, 2025). By employing a modified Delphi approach, this research seeks to generate expert consensus regarding the conceptual relationship between indigenous cultural values and psychological mechanisms that support student development.

The study addresses the following research questions:

What core cultural values constitute the Balata-Yipilo philosophy within the Gorontalo community?

How do these cultural values correspond to the four sources of self-efficacy proposed by Bandura?

How can the integration of Balata-Yipilo values inform culturally responsive educational and school counseling practices?

This study contributes to the literature in several important ways. First, it systematically validates Balata-Yipilo cultural values through expert consensus using a modified Delphi method. Second, it maps these indigenous cultural principles onto Bandura's self-efficacy framework, providing a theoretical bridge between local wisdom and educational psychology. Third, the study proposes a culturally responsive conceptual framework that integrates indigenous cultural knowledge into school counseling and educational practice. By bridging local wisdom with established psychological theory, this research offers new insights into how culturally grounded approaches can support students' confidence, resilience, and holistic development within diverse educational contexts.

Beyond its theoretical contribution, the study also provides implications for teaching practice and learning environments. Understanding how indigenous cultural values reinforce the sources of self-efficacy may help educators and school counselors design culturally responsive learning environments that strengthen students' engagement, motivation, and persistence in academic tasks.

Literature Review and Conceptual Framework

2.1. Self-Efficacy in Educational Contexts

Self-efficacy is widely recognized as a central construct in educational psychology because of its strong influence on students' motivation, persistence, and academic performance. It refers to individuals' beliefs in their capacity to organize and carry out actions required to achieve desired outcomes (Gergerich & Gherardi, 2025). In educational contexts, these beliefs shape how students approach learning tasks, regulate their effort, and respond to academic challenges. Research consistently shows that students with higher self-efficacy demonstrate stronger engagement in learning activities, greater persistence when facing difficulties, and higher academic achievement. Conversely, students with lower self-efficacy are more likely to avoid challenging tasks, experience academic anxiety, and disengage from learning.

Within educational environments, self-efficacy functions as an important psychological mechanism that supports students' confidence and motivation in learning. Consequently, effective teaching practices and supportive learning environments play a crucial role in fostering students' engagement, persistence, and resilience in academic activities.

2.2. Self-Efficacy in School Counseling and Student Development

Within school settings, self-efficacy plays a crucial role in shaping students' academic engagement, career aspirations, and psychological resilience. School counseling programs frequently incorporate strategies aimed at strengthening students' confidence in their abilities to cope with academic and personal challenges. According to Dougherty (2024), students' efficacy beliefs significantly influence their academic choices, learning strategies, and long-term educational outcomes.

Counselors often facilitate the development of self-efficacy by helping students reinterpret past experiences, recognize personal strengths, and develop realistic goals for academic and personal growth. Kathuria and Pandya (2023) emphasize that school counselors can enhance students' self-efficacy through structured interventions such as mentoring, peer modeling, and supportive feedback. These approaches enable students to develop stronger beliefs in their ability to overcome obstacles and succeed academically.

However, most counseling frameworks used in educational settings are derived from psychological theories developed primarily in Western cultural contexts. These frameworks often emphasize individual achievement and personal agency while paying limited attention to the influence of cultural traditions and community values that shape students' beliefs and behaviors in many non-Western societies.

2.3. Cultural Influences on Self-Efficacy Development

Recent research in cross-cultural psychology suggests that self-efficacy beliefs are influenced not only by individual experiences but also by sociocultural contexts that shape how individuals interpret success and competence. In collectivist cultural settings, social environments can play an important role in the development of efficacy beliefs through community interactions, social expectations, and shared cultural values.

Observing respected elders or community leaders may provide meaningful vicarious learning experiences, while encouragement from family members or community figures may function as social persuasion. Cultural teachings that emphasize perseverance, responsibility, and cooperation may also encourage individuals to persist in challenging situations, thereby reinforcing confidence in their abilities.

These perspectives highlight that cultural traditions and community structures can shape the mechanisms that support the development of self-efficacy (Behl et al., 2024). Consequently, educational frameworks that overlook cultural influences may fail to recognize important sociocultural factors that contribute to students' motivation and psychological development in culturally diverse educational

contexts.

2.4. Culturally Responsive Education

The recognition of cultural influences in learning has led to the development of culturally responsive education, which emphasizes the integration of students' cultural identities, experiences, and values into educational practices. Savitz-Romer et al. (2025) defines culturally responsive education as an approach that uses cultural knowledge, prior experiences, and performance styles of diverse students to make learning more relevant and effective.

Culturally responsive education also encourages the inclusion of indigenous knowledge and community traditions within educational systems. Integrating local cultural perspectives into educational practices not only enriches learning experiences but also supports the development of students' cultural identity and self-confidence.

2.5. Indigenous Knowledge and Local Wisdom in Education

Indigenous knowledge systems have increasingly gained recognition as valuable resources for educational development. Battiste (2013) argues that indigenous knowledge represents a holistic system of understanding that integrates cultural traditions, moral values, and community practices. When incorporated into educational frameworks, such knowledge can provide culturally meaningful perspectives that enrich students' learning experiences. Scholars have also emphasized the importance of ethnopedagogical approaches that connect educational practices with local cultural traditions. McCarty and Lee (2014) highlight that culturally grounded education can strengthen students' identity, engagement, and academic success by aligning learning experiences with community values and cultural practices.

In Indonesia, local wisdom traditions play a significant role in shaping social behavior, ethical conduct, and community relationships. These traditions often contain moral teachings that encourage cooperation, respect, perseverance, and responsibility. However, despite their educational value, many local wisdom systems remain underutilized within formal educational frameworks and psychological models applied in schools. Integrating indigenous knowledge into educational psychology therefore represents an important step toward developing culturally relevant educational approaches that reflect the sociocultural realities of students' lives.

2.6 Balata-Yipilo Cultural Philosophy

Balata-Yipilo is a cultural philosophy embedded in the social life of the Gorontalo community in Indonesia. It represents a system of moral values that guide social behavior, interpersonal relationships, and collective responsibility. Within Gorontalo culture, Balata-Yipilo emphasizes adherence to customary traditions, mutual care and solidarity, humility in social interaction, and harmony with nature.

These values are transmitted through community institutions, traditional leadership, and family socialization, shaping younger generations' moral character, cooperation, and respect for social norms. From an educational perspective, the principles of Balata-Yipilo may function as cultural mechanisms that support the development of students' confidence and resilience through community encouragement, cultural role models, and shared social values.

Despite these potential connections, systematic research examining the relationship between Balata-Yipilo cultural values and established psychological frameworks in education remains limited. Consequently, the educational relevance of Balata-Yipilo values has not yet been fully explored in contemporary educational research.

2.7 Conceptual Framework

Based on the theoretical perspectives discussed above, this study proposes a conceptual framework integrating Balata-Yipilo cultural values with key mechanisms supporting the development

of students' efficacy beliefs in educational contexts. The framework assumes that indigenous cultural values function as sociocultural mechanisms that strengthen students' confidence and resilience in learning.

Values emphasizing perseverance and responsibility encourage persistence in completing tasks and achieving goals. Observing respected community leaders and elders provides meaningful role models that influence students' beliefs about their capabilities. Cultural norms promoting mutual care and encouragement reinforce confidence through positive social support, while teachings emphasizing humility and social harmony help students regulate emotions and maintain psychological balance.

To illustrate these relationships, the conceptual framework connecting Balata-Yipilo cultural values with Bandura's self-efficacy mechanisms is presented in Figure 1.

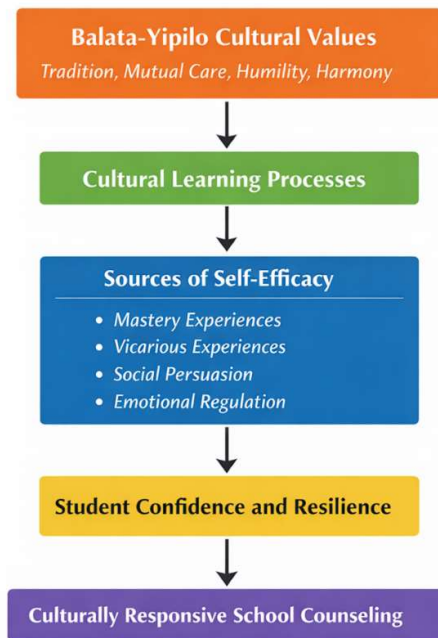


Figure 1. Conceptual Framework Linking Balata-Yipilo Cultural Values and Sources of Self-Efficacy

As illustrated in Figure 1, the proposed framework suggests that Balata-Yipilo cultural values operate as sociocultural mechanisms that reinforce the four sources of self-efficacy. Through community practices, cultural mentorship, and shared moral values, these traditions may strengthen students' confidence, perseverance, and emotional resilience. By integrating these cultural dimensions into educational and counseling practices, educators may develop culturally responsive approaches that align psychological theory with indigenous cultural knowledge.

To examine the validity of this conceptual relationship, the present study employs a modified Delphi method to obtain expert consensus regarding the alignment between Balata-Yipilo values and the sources of self-efficacy. The following section describes the research methodology used to explore this relationship.

Methodology

3.1. Research Design

This study employed a modified Delphi method to obtain expert consensus on the conceptual alignment between Balata-Yipilo cultural values and the sources of self-efficacy in educational contexts. The Delphi technique is widely used in educational and social science research to facilitate structured consensus among experts, particularly when empirical evidence is limited or conceptual frameworks

are still developing. The method involves iterative rounds of questionnaires in which participants evaluate and refine their responses based on summarized feedback from previous rounds. This process enables researchers to identify areas of agreement and clarify conceptual relationships through collective expert judgment.

A modified Delphi approach was used because an initial set of Balata-Yipilo cultural values had already been identified through literature review and cultural documentation. Consequently, the first round presented a structured list of values for evaluation by the expert panel while still allowing participants to suggest additional values and provide qualitative insights (Hillman & Radel, 2018; Migdal, 2018). This approach improved efficiency while maintaining opportunities for expert feedback.

3.2. Participants and Expert Panel Selection

The study involved 15 expert panelists selected using purposive sampling. Delphi studies typically involve between 10 and 20 experts depending on the complexity of the research topic and the availability of qualified participants (Hsu & Sandford, 2007).

The panelists were selected from three professional domains to ensure that the evaluation of Balata-Yipilo values incorporated cultural authenticity, educational relevance, and psychological perspectives.

Participants met the following selection criteria:

recognized expertise in Gorontalo culture, education, or counseling practice

minimum of five years of professional experience

familiarity with youth development and educational practice

willingness to participate in multiple Delphi rounds

The demographic characteristics of the Delphi panel are summarized in Table 1.

Table 1. Characteristics of Delphi Panel Experts

Category	Number of Participants	Professional Background	Years of Experience
Cultural Experts / Traditional Leaders	5	Cultural heritage and customary leadership	10-25
Education Scholars / Teachers	5	Educational research and teaching practice	8-20
School Counselors	5	Guidance and counseling services	7-18
Total	15	—	—

The panel consisted of experts representing cultural, educational, and counseling perspectives. This multidisciplinary composition ensured that the evaluation of Balata-Yipilo values reflected both cultural authenticity and educational applicability.

3.3. Delphi Instrument

The Delphi questionnaire was developed based on literature review and cultural documentation related to Balata-Yipilo values and self-efficacy theory. The instrument consisted of several sections designed to evaluate the relevance of cultural values and examine their alignment with the sources of self-efficacy.

The structure of the Delphi questionnaire used in the study is presented in Table 2.

Table 2. Structure of the Delphi Questionnaire

Section	Content	Purpose
A	Identification of Balata-Yipilo cultural values	Identify culturally relevant values
B	Evaluation of value importance	Assess relevance using Likert scale
C	Mapping values to sources of self-efficacy	Examine conceptual alignment
D	Open-ended comments	Collect qualitative insights

A five-point Likert scale ranging from 1 (not relevant) to 5 (highly relevant) was used to assess the importance and relevance of each cultural value.

3.4. Data Collection Procedure

Data collection was conducted through two rounds of Delphi consultation with the expert panel. The overall research procedure followed in the modified Delphi process is illustrated in Figure 2.

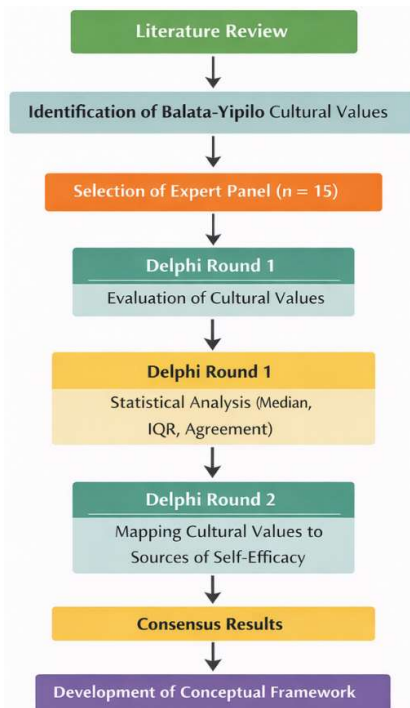


Figure 2. Research Procedure of the Modified Delphi Study

The process began with the identification of Balata-Yipilo values through literature review and cultural documentation. These values were then evaluated by expert panelists during the Delphi rounds to establish consensus regarding their relevance and conceptual alignment with the sources of self-efficacy.

Round 1: Identification and Validation of Cultural Values

In the first round, panelists were asked to evaluate a list of Balata-Yipilo cultural values derived from literature review. Participants rated the relevance of each value using the five-point Likert scale.

Panelists were also invited to:

suggest additional cultural values

clarify cultural meanings and interpretations

provide qualitative comments regarding cultural practices

The responses were analyzed to identify values that achieved consensus among the experts.

Round 2: Mapping Cultural Values to Sources of Self-Efficacy

Values that achieved consensus in Round 1 were included in the second round. In this round, panelists evaluated the conceptual relationship between each cultural value and the four sources of self-efficacy:

mastery experiences

vicarious experiences

social persuasion

emotional regulation

Participants rated the strength of these relationships using the same Likert scale and provided qualitative explanations for their evaluations.

3.5. Consensus Criteria

To determine consensus among panelists, three statistical indicators were applied:

Median score

Interquartile range (IQR)

Percentage agreement

Consensus was defined using the following criteria:

Median score ≥ 4

Interquartile range ≤ 1

Agreement level $\geq 70\%$

Items that met these criteria were considered to have achieved expert consensus and were retained for further analysis.

3.6. Data Analysis

Quantitative responses were analyzed using descriptive statistical measures including median scores, interquartile ranges, and percentage agreement. These indicators were used to assess the level of consensus among expert panelists.

Qualitative comments provided by panelists were analyzed using thematic analysis to identify recurring themes and clarify cultural interpretations of Balata-Yipilo values (Fife, 2020; Kawamura, 2020). The integration of quantitative and qualitative analysis enabled a comprehensive understanding of the relationship between cultural values and the sources of self-efficacy.

To ensure methodological rigor, several strategies were implemented. First, the selection of panelists was based on clear expertise criteria to enhance credibility. Second, multiple Delphi rounds allowed panelists to reconsider their responses and refine their judgments. Third, the integration of

quantitative consensus indicators and qualitative feedback strengthened the reliability and interpretive depth of the findings.

Results

4.1. Characteristics of the Expert Panel

A total of 15 experts participated in the Delphi study. The panel consisted of cultural experts and traditional leaders (n = 5), education scholars and teachers (n = 5), and school counselors (n = 5). This multidisciplinary composition ensured that the evaluation of Balata-Yipilo values incorporated cultural authenticity, educational relevance, and psychological perspectives related to student development.

Panelists had professional experience ranging from 7 to 25 years, indicating substantial expertise in their respective fields. Cultural experts contributed insights regarding the philosophical foundations and community practices associated with Balata-Yipilo, while educators and counselors provided perspectives on how these cultural values may influence students' learning behaviors and psychological development.

The diversity of the expert panel strengthened the credibility of the Delphi process by integrating cultural knowledge with educational and counseling perspectives.

4.2. Delphi Round 1: Validation of Balata-Yipilo Cultural Values

The first Delphi round aimed to validate the core cultural values associated with the Balata-Yipilo philosophy. An initial list of eight cultural values identified from literature review and cultural documentation was presented to the expert panel.

Panelists evaluated the relevance of each value using a five-point Likert scale. Based on the predefined consensus criteria (median ≥ 4 , IQR ≤ 1 , agreement $\geq 70\%$), four values achieved consensus and were retained for further analysis.

The results of Delphi Round 1 are presented in Table 3.

Table 3. Consensus Results of Delphi Round 1

Cultural Value	Mean	Median	SD	IQR	Agreement (%)	Decision
Upholding Customary Traditions	4.67	5	0.48	1	87%	Accepted
Mutual Care and Solidarity	4.73	5	0.45	1	93%	Accepted
Humility and Respect	4.40	4	0.63	1	80%	Accepted
Harmony with Nature	4.27	4	0.72	1	76%	Accepted

The highest level of agreement was observed for mutual care and solidarity, indicating the central role of communal cooperation within the Balata-Yipilo philosophy. Qualitative comments from panelists reinforced the statistical findings. One cultural expert emphasized that:

“Balata-Yipilo values are deeply embedded in daily community life and play an important role in shaping responsibility and perseverance among younger generations.”

Similarly, an education scholar noted that:

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“These cultural principles encourage collective responsibility and mutual encouragement, which are essential for students’ motivation and confidence.”

4.3. Delphi Round 2: Mapping Cultural Values to Sources of Self-Efficacy

The second Delphi round focused on examining the conceptual relationship between the validated Balata-Yipilo values and the four sources of self-efficacy identified in Bandura’s social cognitive theory. Panelists evaluated the strength of the relationship between each cultural value and the sources of self-efficacy using the same Likert scale. The results revealed strong consensus regarding several conceptual linkages between cultural values and psychological mechanisms supporting student confidence.

The mapping results are summarized in Table 4.

Table 2. Mapping of Balata-Yipilo Values to Sources of Self-Efficacy

Cultural Value	Source of Self-Efficacy	Mean	Median	Agreement (%)	Interpretation
Upholding Customary Traditions	Mastery Experiences	4.53	5	85%	Cultural responsibility promotes persistence and task completion
Mutual Care and Solidarity	Social Persuasion	4.67	5	92%	Community encouragement strengthens confidence
Humility and Respect	Emotional Regulation	4.20	4	78%	Cultural norms support emotional balance
Harmony with Nature	Emotional Regulation	4.13	4	74%	Environmental harmony contributes to psychological stability
Community Role Models	Vicarious Experiences	4.60	5	88%	Observing respected elders reinforces confidence

The results demonstrate that Balata-Yipilo values can be conceptually aligned with Bandura’s

four sources of self-efficacy. For example, cultural teachings emphasizing responsibility and perseverance correspond to mastery experiences, as they encourage individuals to persist in achieving goals. Similarly, strong communal relationships provide mechanisms of social persuasion, where encouragement from family members and community leaders reinforces individuals' confidence in their abilities.

4.4. Comparison Between Delphi Rounds

The second Delphi round demonstrated increased consensus among panelists compared with the first round. In particular, stronger agreement emerged regarding the relationship between community solidarity and the source of social persuasion. The iterative Delphi process allowed panelists to reconsider their responses based on group feedback, which contributed to greater conceptual clarity and stronger agreement regarding the alignment between cultural values and psychological mechanisms of self-efficacy.

4.5 Expert Insights on Cultural Mechanisms of Self-Efficacy

Qualitative comments from panelists provided further insights into how Balata-Yipilo cultural values influence students' psychological development. Several experts emphasized the importance of community mentorship and cultural role models. One counselor stated:

"Students often develop confidence by observing respected community figures who demonstrate perseverance and responsibility."

Another cultural leader highlighted the role of communal encouragement:

"In Gorontalo culture, young individuals are constantly supported and reminded by the community that they have responsibilities and potential."

These insights suggest that cultural traditions may reinforce students' beliefs in their capabilities through mechanisms that closely resemble the sources of self-efficacy identified in psychological theory.

The results of the Delphi process indicate that Balata-Yipilo cultural values can function as sociocultural mechanisms that reinforce the development of self-efficacy. Cultural traditions transmitted through community interactions, mentorship, and shared moral values may contribute to the development of students' confidence, perseverance, and emotional resilience.

By integrating the validated cultural values with Bandura's self-efficacy framework, this study proposes a conceptual model illustrating how indigenous cultural traditions influence psychological processes that support student development. The refined conceptual framework derived from the Delphi consensus is presented in Figure 3.



Figure 3. Refined Conceptual Framework Derived from Delphi Consensus

As illustrated in Figure 3, Balata-Yipilo cultural values operate as sociocultural mechanisms that reinforce the psychological processes underlying self-efficacy. Cultural traditions transmitted through community practices and mentorship provide opportunities for mastery experiences, observational learning, social encouragement, and emotional regulation.

These findings suggest that integrating indigenous cultural knowledge into educational and counseling practices may support the development of students' confidence and resilience. By incorporating culturally grounded values into school counseling programs, educators can develop more contextually relevant approaches that strengthen students' academic engagement and psychological development.

Discussion

5.1 Integration of Local Cultural Values and Self-Efficacy Theory

The findings of this study demonstrate that the cultural values embedded in the Balata-Yipilo philosophy can be conceptually aligned with the four sources of self-efficacy identified in Bandura's social cognitive theory (Maddox et al., 2024). Through the Delphi consensus process, experts agreed that several key cultural values—such as mutual care, respect for tradition, humility, and harmony with nature—play an important role in shaping psychological mechanisms that support students' confidence and resilience.

These findings extend the application of self-efficacy theory by highlighting the influence of sociocultural contexts in shaping efficacy beliefs. Rahal (2025) emphasized that efficacy beliefs develop through interactions between personal experiences and social environments. The present study supports this perspective by demonstrating that cultural traditions transmitted through community interactions, social norms, and collective practices can reinforce mastery experiences, vicarious learning, social persuasion, and emotional regulation.

The results indicate that cultural environments function as contextual mechanisms that influence how students interpret success, receive encouragement, and regulate emotional responses during

challenging situations. Thus, cultural values embedded in community traditions may strengthen the psychological foundations that support students' motivation and perseverance in educational settings.

5.2 Cultural Mechanisms Supporting Student Self-Efficacy

The Delphi consensus suggests that Balata-Yipilo values operate as sociocultural mechanisms that reinforce the development of self-efficacy. Cultural teachings emphasizing responsibility and perseverance encourage individuals to persist in achieving goals, thereby strengthening mastery experiences. Similarly, observing respected community members who demonstrate commitment and leadership provides opportunities for vicarious learning.

Community support and collective encouragement also serve as powerful forms of social persuasion. In many traditional communities, positive feedback and guidance from elders, teachers, and family members play a crucial role in motivating younger generations (A. Jones & Pijanowski, 2023). These forms of social encouragement can reinforce students' confidence by affirming their potential and capabilities.

In addition, cultural teachings emphasizing humility and social harmony may contribute to emotional regulation. Students who internalize these values may develop greater emotional balance when facing academic challenges. Emotional stability is particularly important for maintaining motivation and persistence during demanding learning tasks. These findings suggest that cultural traditions not only influence social behavior but also contribute to psychological processes that support learning and personal development.

5.3 Comparison with Previous Studies

The findings of this study are consistent with previous research highlighting the role of cultural context in shaping students' motivational beliefs. Mutlu and Koşan (2025) emphasized that social encouragement and observational learning are significant sources of self-efficacy in educational contexts. Similarly, cross-cultural research has shown that community support and collective values play an important role in shaping students' confidence and academic engagement.

Studies on culturally responsive education have also emphasized the importance of incorporating cultural values into educational practices. Gay (2018) argued that culturally grounded educational approaches can enhance students' engagement and motivation by connecting learning experiences with their cultural identities. Likewise, Ladson-Billings (1995) highlighted that culturally relevant pedagogy strengthens students' academic success while affirming their cultural heritage.

The present study complements these perspectives by demonstrating how a specific indigenous cultural philosophy – Balata-Yipilo – can be systematically connected to an established psychological framework (Mitchell et al., 2024). While previous studies have emphasized the importance of cultural responsiveness in education, few have explored how specific local wisdom traditions correspond to psychological mechanisms underlying student motivation.

5.4 Implications for Culturally Responsive Education

One of the key implications of this study relates to the development of culturally responsive educational practices. The findings suggest that integrating indigenous cultural values into educational environments may strengthen students' sense of identity, belonging, and confidence. Culturally responsive education emphasizes the importance of aligning teaching practices with students' cultural backgrounds and lived experiences (Challenger et al., 2025). By incorporating cultural traditions such as Balata-Yipilo into educational frameworks, educators may create learning environments that resonate more closely with students' sociocultural contexts.

Educational institutions may incorporate local cultural values into character education programs, classroom discussions, and student development activities. For example, cultural narratives

and community role models may be used to illustrate perseverance, cooperation, and responsibility in ways that students can easily relate to. Such approaches may enhance students' engagement in learning by connecting educational experiences with their cultural identities and community values.

In addition, integrating culturally grounded values into classroom learning environments may support teaching practices that promote students' active participation and confidence in learning activities. When students encounter culturally meaningful narratives and community-based role models within educational contexts, their sense of belonging and engagement in the learning process may increase.

5.5 Implications for School Counseling Practice

The findings also have important implications for school counseling practices. School counselors play a crucial role in supporting students' psychological well-being, academic motivation, and personal development. Integrating culturally grounded values into counseling practices may help counselors develop more contextually relevant interventions (Burt et al., 2023). Counseling programs may incorporate community mentorship, peer support networks, and culturally meaningful narratives that reinforce students' confidence and resilience.

For example, counselors may encourage students to reflect on cultural values emphasizing perseverance and mutual support when addressing academic challenges. Observing respected community figures or cultural leaders may also provide meaningful role models that strengthen students' beliefs in their own capabilities. By incorporating cultural perspectives into counseling approaches, schools may develop more inclusive and culturally sensitive strategies for supporting student development.

5.6 Theoretical Contributions

This study contributes to the theoretical development of educational psychology in several ways. First, it provides empirical support for the conceptual alignment between indigenous cultural values and self-efficacy theory, demonstrating that cultural traditions can function as sociocultural mechanisms that reinforce students' efficacy beliefs. Second, the study extends research on culturally responsive education by illustrating how indigenous knowledge systems can be integrated into psychological models of student motivation. The findings highlight the importance of considering cultural contexts when examining the development of students' confidence and resilience. Third, the study demonstrates the usefulness of the Delphi method for systematically examining cultural knowledge and linking traditional value systems with contemporary educational research.

5.7 Practical and Policy Implications

Beyond theoretical contributions, the findings also offer practical implications for educational practice and policy development. Educational institutions may incorporate local wisdom traditions into character education and counseling programs to support culturally grounded student development. Policymakers may also consider integrating indigenous cultural knowledge into educational strategies to promote more inclusive and culturally relevant learning environments. Aligning educational practices with community values may strengthen students' psychological resilience and support their academic development.

Despite these contributions, the study has several limitations. The Delphi method relies on expert consensus rather than direct empirical testing with students, and the analysis focuses on the Balata-Yipilo cultural philosophy within the Gorontalo community. Future research should therefore examine how culturally grounded educational approaches influence students' self-efficacy, motivation, and engagement in real classroom settings and explore similar relationships in other cultural contexts.

Conclusion

This study examined the conceptual relationship between Balata-Yipilo cultural values and the sources of self-efficacy using a modified Delphi method. The findings indicate that core Balata-Yipilo values—mutual care, respect for tradition, humility, and harmony with nature—can be conceptually aligned with mechanisms that support students' confidence, perseverance, and emotional resilience. These results suggest that indigenous cultural traditions may function as sociocultural resources that reinforce students' psychological development.

The study contributes to educational research by bridging indigenous cultural knowledge with contemporary psychological perspectives and highlighting the relevance of culturally responsive approaches in educational practice. Integrating local cultural values into educational and school counseling programs may enhance students' motivation, engagement, and sense of belonging within learning environments. Future research should examine the practical implementation of culturally grounded educational strategies in schools and explore how similar cultural traditions in other communities may support student development and learning outcomes.

Conflict of Interest

The authors declare that there are no conflicts of interest related to this study.

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