

Building Children's Character: Ethnographic Study of *Maja Labo Dahu* Culture at Bima Community

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ABSTRACT

The development of the impact globalization was the emergence of manners in shifting children's characters. Therefore the aesthetic principle of *Maja Labo Dahu* was needed to become an instrument of development moral to build children's character. This study aimed to describe the concept of building children's character through *Maja Labo Dahu*, inhibiting factors, and reactualizing children's character through *Maja Labo Dahu* at Bima community. This study used qualitative research with phenomenological and sociological approaches. The results showed that the exemplary aspect of parents, teachers and elite figures as the key for building children's character. Needing implementation moral behavior through integration teaching religious and culture. The obstacle was lack of understanding of a child's culture values *Maja Labo Dahu*, lack of the characteristics of figures in the environment, and the absence of synergy by parents and school in establishing a children's understanding of *Maja Labo Dahu*. Reactualizing student's characters involve: doing workshop and seminar to encourage strengthening of cultural character of *Maja Labo Dahu* and publishing Book of *Muatan Lokal* as literation materials in education unit level.

Keywords: *Maja Labo Dahu, Building Children's Character, Strengthening of Cultural Values*

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INTRODUCTION

Bima community, known as *Maja Labo Dahu*, were the genealogies of specific ethnic who still maintain the traditions and local wisdom in their social life. The local understanding of the Bima community was reflects in the idea of the *Maja Labo Dahu* culture, which included to one a way of life with cultural spirit of the Bima community, which was based on the fundamental values of Islam that considered as a set of ethics who can control their behavior and morality in every activity (Hamzah, 2004; Komariah, 2018; Zuber & Haryono, 2018). *Maja Labo Dahu* culture was not only a sentence phrase but also has

become the integrity of life that must be upheld that can encourage behavioral change. Hence it became a complete human being and a philosophy of life that has been embedded as a moral value that exists in society (Nasaruddin & Syarifuddin, 2018; Amiruddin, 2018; Ruslin & Gusfa, 2019). *Maja Labo Dahu* cultural content was worthy of advice that applies universally and always instilled and brought up by every parent in educating and advising (*ngoa ra tei*) a child (Dinata, 2008; Nasruddin, 2016). So that the existence of *Maja Labo Dahu* culture as a source of ethical teaching was actualized in valuing the motto of life as well as being a motivator of determination to do the best, fostering a sense of social solidarity, having virtue, prioritizing public interests rather than personal interests, including the spirit of progressing to achieve dreams and the future seemed to be a part that must be carried out by the people of Bima (Sahidu, 2004; Amiruddin, 2018).

The concept of *Maja Labo Dahu* culture was so ideal, but in the development of globalization would change. The result interview reported that the conditions for the meaning of change, begin from changes in civilization, ways of thinking, to the attainment of the lifestyle of the people caused in shifting concept of *Maja Labo Dahu* culture (Fahrurizki, 2019; Malingi, 2019). These developments also had an impact on the emergence of generational moral decadence turmoil that led to various social polemics such as student brawls, increased drug consumption by about 27.32% among students, including the portraits of the free association of adolescents lays the threshold of religious norms and customs norms (suaraNTB.com, 2017). Even analyzing from the results of previous studies tend to be normative in examining the cultural content of the *Maja Labo Dahu* (Aminullah, 2011). Aminullah explained that the *Maja Labo Dahu* with the main content was about the Qur'an and Hadith; form a social ethic inherent in a culture, history, religion, and the universe (region). *Maja Labo Dahu* is a unification based on historical-cultural and religious values that are accounted for through filling the needs of the world and the hereafter.

A similar statement was also raised by Amirudin (2018) who stated that the cultural meaning of the *Maja Labo Dahu* was a symbolic thing that has a broad definition. The Bima people, for instance, thought that *Maja Labo Dahu* means *dou* (human), which has different characteristics from animals. According to Amirudin, people can distinguish between good and not good, so people who can apply the attributes of humanity were called *dou* (humans) or who have *Maja Labo Dahu*. Other research was related to the development of *Maja Labo Dahu* entitle Books of *Maja Labo Dahu* as one of the local wisdom at State Islamc of Junior High School 1 Bima. By using research and development,

the researchers integrated local cultural wisdom in the event of teaching materials in physics subjects (Atabikrifki, Martawijaya, & Malago, 2019). Another research also seeks to foster students' character through the local wisdom of *Maja Labo Dahu* culture (Hidayat & Haryati, 2019). It involves teachers as coaches as well as character building. The next study was about the internalization of the values of *Maja Labo Dahu* in character education (Mulyadin & Jaedun, 2018). This study emphasizes in imposing the local traditional values into the *Maja Labo Dahu* school culture.

Based on the results of the previous studies, some differences appear in this research. This research analyzing ethnographic studies of building children's characters through the *Maja Labo Dahu* Culture of the Bima Society. This research explored the ethnographic aspects related to build children's character through the culture of the *Maja Labo Dahu* community. This research had emphasized on describing the concept of the building children's characters through *Maja Labo Dahu* at Bima community, describing the inhibiting factors through the culture of the *Maja Labo Dahu* and revealing the actualization efforts of *Maja Labo Dahu* at Bima community. The transformative achievement of this research was the first step in formulating the concept of practices in the form of input the ideas to increase scientific knowledge of the value local wisdom. Thus, it can be introduced, taught, and delivered by parents, teachers, and the community thoroughly related to the importance of the culture *Maja Labo Dahu* as ethical devices in the process of building the characters of young generation. In this context, the ideal principle of the *Maja Labo Dahu* culture should become an instrument for the moral development of the Bima community in building the children's characteristics.

RESEARCH METHODOLOGY

The type of this research was qualitative research in the form of realist ethnographic studies (Creswell, 2014; O'Dwyer & Bernauer, 2013). The use of qualitative research was very relevant to the direction of this study because the investigation describes the applicative ideas related to the formation of children's characters through the culture of the *Maja Labo Dahu* society. The data collection techniques used purposeful sampling techniques in determining the source of the research data. Furthermore, the process of data collection emphasizes the use of qualitative interview procedures, researchers conducting face-to-face interviews with the participants who have determined as a sample of the research data. It consists of five research sample at Bima consist of three humanist (*budayawan*): La Odet, Malingi, & Fahrurizki, two academics (*akademisi*): Munir & Ibrahim.

While the analysis method and interpretation of the data which was used by researchers refer to the steps of analysis raised by Creswell (2016), First, Processing and preparing data for review; Second, reading the entire data; Third, Starting to code all research data; Fourth, describing the category and the theme settings to be analyzed; Fifth, Presenting qualitative narrative reports, and Sixth, Making interpretations in qualitative research

RESULT AND DISCUSSION

The Concept of Building Children's Characters through *Maja Labo Dahu* Culture of the Bima Community

Applicative the concept of shipping children's character through the culture of *Maja Labo Dahu* was not fully understood yet and practiced by the most people at Bima. The result showed that the concept of the formation of children's characters through the culture of the *Maja Labo Dahu* Bima community includes three main stages, involved: (1) A child from an early childhood must be introduced to the culture of *Maja Labo Dahu* through the exemplary parents, teachers, and public figure; (2) A child must understand the cultural values of *Maja Labo Dahu* through moral learning based on the integration of the importance of religious and cultural teachings; and (3) A child was obliged to apply the cultural behavior of the *Maja Labo Dahu* through the practice of attitudes that based on the actualization process of religious teachings in the family, school and community. The description related to the results of research from three stages that become the parameters of finding research would be elaborated as follows:

Stages of Introducing *Maja Labo Dahu* Culture

The introduction of the *Maja Labo Dahu* culture tends to prioritize moral messages that adopt religious values, mainly Islamic teachings such as *tawadhu* to Allah, maintain the behavior in daily life, and respect fellow human beings. The researchers conducted interview with La Odet, Malingi, & Fahrurizki as humanist (*budayawan*) and Munir & Ibrahim as academics (*akademisi*) to delve the concept of the building children's characters through *Maja Labo Dahu*, to describe the inhibiting factors through the culture of the *Maja Labo Dahu* and to reveal the actualization efforts of *Maja Labo Dahu* at Bima community.

Figure 1. Interview Process about Maja Labo Dahu Culture



Figure 1 reported that *Maja Labo Dahu* culture leads to the practice of Sufism in the terms of worship which is quite broad in meaning, so that in introducing the culture of *Maja Labo Dahu* to a child, it must start from the self-example of the parents itself, the habits in worship, excellent and polite words (*nggahi ro eli ma taho in ringa*), being an essential aspect of introducing the culture of *Maja Labo Dahu* as a moral footing in the social life of a child (Fahrurizki, 2019). It was closely connected with Malingi's opinion, who reported that the culture of the *Maja Labo Dahu* viewed from the philosophical point of view, including *nggahi ma ndai labo dana*, *nggahi mantoi*. This expression was born together with the Bima people who were estimated to have existed before converting to Islam, although experiencing adaptation to the values of faith and loyalty as a source of character building by Islamic teaching. *Maja Labo Dahu* is "*nggahi ra kanika*" in the perspective of Sufism (*nggahi fii tua*) Bima society includes the word *maja* which means shame, *labo* and *dahu* means fear which forms a single unit (Malingi, 2019). *Maja Labo Dahu* is identical with the meaning of guilt and anxiety in the behavior of a human being. Embarrassing "*maja*" to commit acts that are not good in social view and fear of "knowing" the existence of social sanctions and as a result of actions that considered to have violated religious norms and teachings.

The same opinion was expressed by Hasnun (2017), who revealed that in introducing the culture of *Maja Labo Dahu* to a child, it must be preceded by knowledge of the cultural values of *Maja Labo Dahu* as "*fu'u mori*" or the pillar of life for the Bima community in terms of educating a child. According to him, the process of introducing the culture of *Maja Labo Dahu* to a child can be carried out from an early age from the age of 4 until 5 years by providing simple learning about the content of *Maja Labo Dahu* as a foundation for behavior in life. Introducing the culture of *Maja Labo Dahu* can also be done

through the introduction of the fundamental values of religious teachings in children to realize the cultural characteristics of *Maja Labo Dahu* (David 2016). The integration of local culture and religion in the learning environment must always support one another (Statham & Tillie, 2016). Thus the cultural content of the *Maja Labo Dahu* is not just the meaning of shame and fear, but it is essential in introducing various forms of positive actions, attitudes and actions such as submitting kind and politeness, how to respect parents, and teach the importance of honest manner. Then, introduce the basic principles of religious teachings are part of the process of shaping the character of a child through the culture of *Maja Labo Dahu* (Hasnun, 2017). Thus the stages of introducing the culture of *Maja Labo Dahu* can be perceived as the stage of value transformation, which becomes the first stage of internalizing cultural values, which convey through a verbally persuasive approach to a child. Parents can make an introduction to cultural values with their parenting control that is readily accepted and followed by a child. This stage occurs in the development phase of children in an early age range to the age of late children (4-10 years). This stage of value transformation can also be known as the beginning of the introduction of ethical education to children which can be done by parents as the main locomotive of training for a child, including in building the character of children through the culture of *Maja Labo Dahu* Bima society (Ramadhan, 2018).

Stages of Understanding *Maja Labo Dahu* Culture

An adequate understanding of the cultural value of the in a child can encourage the spirit of life as well as being a cultural identity that must be maintained and carried out in a child's social life (Smith, Witherspoon, Bhargava, & Bermudez, 2019; Huang & Zhou, 2016). It's in line with Munir (2019) in interview result revealed that "providing an understanding of the culture of *Maja Labo Dahu* to a child, it must be understood in advance the position of *Maja Labo Dahu* culture as the life force of the ancestors of the Bima community. Judging from the perspective of Islamic education, the culture of *Maja Labo Dahu* emphasizes the content of moral education". As the result, in providing cultural understanding to a child can be done through a learning approach based on strengthening morals early on an individual child, for instance children being taught with an honest attitude, motivating children in completing tasks, guiding children to have a view of tolerance to another, explaining the procedures for respect parents and teachers.

Malingi (2019) Expressed the same opinion that in providing a cultural understanding of the *Maja Labo Dahu* as a pillar of life for an individual child, it

was essential for parents and religious instructors to present the content of local cultural values in every religious missionary activity. The inculcation of cultural values of local wisdom in the Bima region in the activities of Islamic da'wah will have particular implications for attaching cultural values in a child. Because the cultural content of the *Maja Labo Dahu* culture does not have any conflict with the Islamic teaching. *Maja Labo Dahu* itself is the source from the language of the Qur'an (*nggahi karoa*) therefore it is crucial to put the cultural value of the *Maja Labo Dahu* in every moral learning or propaganda activities both within the family and community. There are some Bima rhymes that emphasize the existence of the cultural values of *Maja Labo Dahu* explicitly containing Islamic teachings such as poetry, "*iman dingahamu, dahu dilombo mu, maja di kanimu labo Allah ta alla, watisi ndede mu, tuna di morimu ncoki di mademu. Kidi kakidi poda nggomi weki, dahu ka dahu poda nggomi ade, indo kapu dana dima da ngaha nggomi*". This poetic expression, in principle, illustrated the importance of the position of faith in a child, having a fear of God, and the importance of consistency in each child's actions. The cultural values contained in Bima poetry should integrate into every religious learning activity in the social life. So that the insertion of *Maja Labo Dahu* cultural values in religious activities in the family, school and community social environment can provide an understanding to the attacking children about the importance of the position of *Maja Labo Dahu* cultural values, as a code of conduct and ethics for each generation of Bima

Starting from the description above, the contextualization of the understanding of the cultural values of *Maja Labo Dahu* in a child becomes the responsibility of education, especially in the family. A child also needs to be taught to be able to sort and choose something good, so he/she can understand what actions should be taken, and be able to give priority to positive things for himself. For this, we need an educational atmosphere that adheres to the principles of 3A. Those are asih (love), asah (smart), and asuh (guidance). Children will grow and develop well if they get loving care, understanding to care, and in a situation that feels comfortable and peaceful (Prasetyo, 2011). A child will see and follow the adults' behavior through a two-way communication process called the stage of the transaction of cultural values (Patel & Rayner, 2015). The transaction process of *Labo Dahu*'s cultural values occurs in the development phase of the children's late age to early adolescence. Ramadhan (2018) suggested that *Maja Labo Dahu* culture is not only introduced in writing or verbally but it is also taught and familiarized. Thus, *Maja Labo Dahu* culture motto is used as a discourse to remind a child to

become a moral and religious person in the family, school and social environment of the Bima community.

Stages of the Application of *Maja Labo Dahu* Culture

The position of *Maja Labo Dahu* culture it's known as an ethical identity that inherent in every person. Bima people who go abroad like a child who goes to study or work in another area makes the culture of *Maja Labo Dahu* culture as a motivation for life to become a successful person. Parents of the Bima are generally give the constructive advice of the *Maja Labo Dahu* as moral support for a child to have a *tawadhu* attitude to God, a spirit of never giving up, a sense of striving for success, keeping the right name of the family, and being a personal family pride. According to Fahrurizki, a child who has gone through the process of understanding the cultural values of *Maja Labo Dahu* from an early age well from the family environment can show positive actions that are no different to religious norms, politeness norms, moral norms and legal norms that develop in the social life of the Bima community "*Maja Labo Dahu felt dou anae, maja kaipu mori ndai ma dawara, Maja Labo Dahu ade kai rampa lao mu di rasa dou, karinga ra kahaba pu ma taho in ruu nami ra dou di rasa, kalampa pu ruku rawi sambea ra ngaji di rasa dou, dahu kaipu di ruma, naepu kawara weki di Ruma Talla, aina ipi ntanda ra tio ntau dou di dimai kaiba susa mu di rasa dou*" (Fahrurizki, 2019).

Ibrahim (2019), as an academic also translated the *Maja Labo Dahu* culture as a religious culture in the life of the Bima people. He explained that the application of the cultural values of the *Maja Labo Dahu* in an individual child is attached to the practice of Islamic teachings which emphasizes the attitude of obedience and morals in a child such as; a child performs prayers, learns to read the Qur'an, respects the parents, helps one another, being honest, and behaves well and respects others in the surrounding environment. Parents can ensure internalization of the culture of *Maja Labo Dahu* in a child through the habit of children in carrying out various activities that are not different from the values of the teachings of Islam. The application of the cultural values of *Maja Labo Dahu* in a child tends to express the efforts of parents to create learning experiences that prioritize the fundamental values of the teachings of Islam in their daily lives. It is in line with the hadith of the Prophet who said the importance of people's responsibilities in the education of a child, especially in terms of moral conduct and monotheism in a child from an early age (Daradjat, 2015). While the actualization of the culture of the *Maja Labo Dahu* in the school environment detected from several attitudes of a child in complying with the rules and regulations of the school institution in the form of having a position of being shy to be late, shy about not doing school work, shy about speaking

rudely and dirty to his peers, obedient to his teachers and obey the rules of the school. This depiction of attitude in a child at the level of the education unit as a representation of the cultural behavior of the *Maja Labo Dahu* culture which substantively requires the existence of a "Maja" shame and fear of "Dahu" as an ethical culture that must be realized. So that it can encourage the formation of ideal character values for the development of a child within the scope of the education unit.

The same opinion was conveyed by [Hasnun \(2017\)](#) that applicatively the application of the culture of the *Maja Labo Dahu* in children both in families, schools, and communities. It is to emphasize the functional domain of all organs of the body that cover the eyes, ears, mouth, hands, feet, heart and mind so that they are encouraged to do everything in the right things, for others, for the surrounding environment, and for his Lord; "*Mada ditanda ra tio kai mataho, viko diringa ra kadee kai eli mataho, asa dinuntu kaima poda ma rombo, rima kimi ranenti ra dikarawik kai mataho, edi dima dende aka rawi mataho, fiki ra ade dima kauruku na aka lamparawi mataho ra kaukaiba kaiba Agama ru'u ba sarumbu kasa, ro di Ruma Rahtalla*". According to him, the principle of practicing the cultural values of the *Maja Labo Dahu* in a child must depart from the awareness of the child in utilizing and using the functions of organs in his right actions and for himself, his family, the environment and the society. So parents need to guide and encourage the improvement of individual attitudes of children in terms of the awareness of the functions of different children's limbs in carrying out activities that lead to action that always uphold religious and moral values in the social order of society.

Based on the description above, the concept of shaping the children's character through the culture of *maja labo dahu* emphasizes on several essential points. those are; (1) The importance of self-example and characterization of family figures is the primary key to the formation of a child's character through the culture of *maja labo dahu*; (2) The existence of knowledge and understanding of the cultural values of *Maja Labo Dahu* in a child becomes the basis for children to act and behave under the cultural values of *Maja Labo Dahu* culture; (3) the Integration to the cultural values of *Maja Labo Dahu* culture in the learning process in the scope of formal education can encourage strengthening the record of cultural values in an individual child; The last (4) the Implementation of the cultural values of *Maja Labo Dahu* culture in a child in principle requires the formation of moral, ethical and character traits. The good attitude in socio-religious realities, especially in the scope of families, schools, and in the Bima community. According to the opinion of the writer about the end of the formation of children's character through the culture of *Maja Labo Dahu*, in

essence, requires the formation of a cultured, ethical, attitude, and moral personality based on the actualization of the teachings in Islam as the primary foundation in the social order of the Bima community.

Inhibiting Factors of Building Children's Characters through *Maja Labo Dahu* at Bima Community

Bargaining Position is the position of *Maja Labo Dahu* culture, which should become a pillar of strengthening the ethics, morals, and character of the Bima community, which has implemented extensively, has begun to shift and unsuitable to its contextual meaning. There are several problems appears because of this case such as; promiscuity among adolescents, low levels of adherence of children to parents and teachers, bullying, and violence behavior in the school environment. All of these cases illustrate that the cultural values of the *Maja Labo Dahu* as the basis for ethical formation are considered limited to ethnicity and not define as a part of the cultural spirit in the life of the Bima community. This condition is caused by various internal and external factors that affect a child's psychological development. These are internal factors on the process of building the character of children, those are: (1) Lack of understanding of a child about the cultural values of *Maja Labo Dahu*, (2) The occurrence of paradigm changes in thinking in the materialist and metropolis of children because of modern era, and (3) The phenomenon of the attitude of a child who tends to look for their self-identity. While, the external factors that plays significant influence on the formation of children's character include: (1) Parenting patterns of family leadership that are considered to be totalitarian to the child; (2) Characterization of figures in the environment, school families and the community as an inspiring role model for a child who is still lacking; (3) The absence of synergy between the role of parents and schools in building children's knowledge and understanding related to the culture of *Maja Labo Dahu*, and (4) the lack of sensitivity of the regional government to strengthen the cultural values of the *Maja Labo Dahu* as the basis in building the character of a child.

Reactualization Efforts for Building Children's Characters through the *Maja Labo Dahu* Culture of Bima Community

The process of building the character of children through the culture of *Maja Labo Dahu* in the modern era has stagnated. It is no longer a source of applicative references in the social order of the Bima community. Being examined in terms of the cultural content of the *Maja Labo Dahu* is very identical to the values of words and human values that originate from the doctrinal

teachings of Islam as the belief system of the majority of the Bima people. This condition should be re-actualized by every element of education. The results show that the efforts to reactivate the formation of children's character through the culture of *Maja Labo Dahu* Bima community include into two of the most fundamental aspects, those are: (1) the aspects of cultural culture of *Maja Labo Dahu* cultural values through the movement of cultural earthing in the family environment, school institutions and society, and (2) The aspects of strengthening the Implementation of the culture of *Maja Labo Dahu* culture by all elements of education, especially in the scope of government institutions. The detailed descriptions of the two aspects that become the parameters of the authors' findings will be elaborated as follows:

Cultivation of Cultural Values *Maja Labo Dahu*

The element of civilization is an essential part of the Implementation of culture in people's lives. Cultivation includes habituation efforts that enable each individual in the community to recognize, know, and be able to carry out cultural values. Although the culture value of *Maja Labo Dahu* culture as an instrument for character building of a child both in the family, school, and community environment based on the general view of the sources of research has not been carried out optimally. So it affects the ability of a child to understand the importance of the cultural values of the *Maja Labo Dahu* as a standard of ethical behavior. According to [Malingi \(2019\)](#) the culture of the cultural values of *Maja Labo Dahu* can be done by families and school institutions by initiating the conception of the culture of *Maja Labo Dahu* culture in a hierarchical and sustainable manner through naming room movements that represent the content of *Maja Labo Dahu* cultural values. He also explained that the cultural value of *Maja Labo Dahu* culture is absorbed in full information by all layers of the Bima society. It can be pursued by inserting the cultural value of *Maja Labo Dahu* culture in religious preaching activities. It is because the dimensions of the cultural values of *Maja Labo Dahu* are sourced from Islamic teachings.

Viewed from [Hasnun \(2019\)](#) as a senior cultural figure, he considered that to cultivate the culture of *Maja Labo Dahu* culture for the development of a child's character must begin with a deep understanding of the elements of education both within the family, school institutions, and the community related to the cultural position of *Maja Labo Dahu* as a set of ethical views (*fu'u mori*) for every Bima community activity. In fact, the culture of *Maja Labo Dahu* requires the practice of the values of the teachings of Islam in a child. A child must be accustomed to carrying out the routine of worship; the child is

guided to use polite and good speech, teaching children to be honest and trustworthy. The cultural functions of the *Maja Labo Dahu* culture will shape the character of the child. Hopefully, they are able to function its organs according to the religious government as well as; eyes to see the goodness; ears are used to listen to the goodness; hands are used to hold and carry out good activities in daily life. The ultimate goal of applying the culture of the *Maja Labo Dahu* is the formation of character in a child. Child holds on the values of religious teaching, norms and morals in his social life. "*maja kaipu ademu rawi ma iha, maja kaipu ademu dou dirasa aka lampa rawi mada taho di eda, aina turu tio, aina turu dama ra nenti, watisi ra raka ake ba douma ntau, ro dahu kaipu aka Ruma Talla diru'uba sarumbu kasa aka ainaina ma kentore di dunia wal akhirat.*"

A similar opinion was also expressed by [Fahrurizki \(2019\)](#) who explained that the school and community elements could apply the culture of *Maja Labo Dahu* cultural values in the process of building children's character through the form of concrete actions. For example, giving names of classrooms and public spaces with cultural names, put up posters that reflect the message and cultural values of *Maja labo dahu*. Besides, the school institutions can also conduct creative contests and quiz activities about the values of local wisdom, including those related to the culture of *Maja labo dahu*. So that it allows a child to be institutionalized in a more proactive school and has the desire to explore the cultural meaning of the *Maja Labo Dahu* as a cultural identity that must be carried out by a child in daily life. It is a concrete step to re-actualize the value of a *labo dahu buda maja* in a child. Cultivating the cultural values of *Maja Labo Dahu* is very important for the formation of a child's character, especially in the family, school, and community. According to [Munir \(2019\)](#), explicitly referring to the phrase proposed by Prof. Dr. H. Ahmad Sewang, MA, as Professor of Islamic History and Culture, revealed that "an advanced society which has a high civilization is a society that upholds and applies its own culture. The culture of *Maja Labo Dahu* as a pillar for the formation of a child's character can be one of the efforts in the creation of a characterized civilization. Even cultural expressions such as *nggahi rawi pahu, ngaha aina ngoho, ka tupa taho sama tewee sama lembu; dan suu sa wau tundu sa wale* at this point constitutes the re-actualization of the *Maja Labo Dahu* culture in shaping a child's character ([Munir, 2018](#)).

Departing from the research description above, some points are understood related to aspects of cultural culture of *Maja Labo Dahu* culture in the process of character building, among others: (1) The need for cultural grounding through the naming of the room and installation of posters to embed the message of the aesthetic value of *Maja Labo Dahu* culture; (2) The importance

of uniformity of understanding of the position of the *Maja Labo Dahu* culture as a *fu'u mori* which can be used as an ethical standard of behavior in the scope of the family, school institutions, and the community, (3) The loading of the *Maja Labo Dahu* cultural values must be integrated in the formal learning system so that a person children have an understanding related to the position of *Maja Labo Dahu* culture as a cultural identity that must be carried out and used as a principle of life, and (4) The formation of a child's character through the *Maja Labo Dahu* culture will have a positive impact if functional social transactions are always cultivated in social life, especially in the family environment, school institutions, and the community environment.

Strengthening of Cultural Values *Maja Labo Dahu*

Referring to the view of [Malingi \(2019\)](#) strengthen the cultural values of *Maja Labo Dahu* in the process of building character can be done a workshop on cultural values of *Maja Labo Dahu* in the community environment. On the other hand local government must organize cultural seminar activities and need to thoroughly revitalize the cultural position in shaping the behavior of a child in the social sphere of Bima society through the provision of *Muatan Lokal* books about Bima culture that can be used as a source of literacy in the scope of educational institutions. He also explained that to strengthen the culture of *Maja Labo Dahu* culture in shaping the character of individual child. It could also be reinforced by efforts to rediscover the cultural idea of "*nggee nuru aka uma guru*" through the transformation of *nggee nuru* container which is framed in *Taman Pendidikan Al Quran* (TPQ) learning in each of each Hamlet to ensure the sustainability of the cultural values of *Maja Labo Dahu* within the scope of the Bima community. Related to the factor in strengthening the cultural values of *Maja Labo Dahu* as an educational instrument in shaping the character of a child was also conveyed by [Fahrurizki \(2019\)](#) who considered the most persuasive approach in the family environment, for example, parents accustom the application of *Maja Labo Dahu* culture through the implementation of routine and continuous religious activities such as; reading Al-Quran at home, performing prayers in congregation, teaching about etiquette and manners that reflect the cultural value of *Maja Labo Dahu* to a child. While in the environment of school institutions, *Maja Labo Dahu* culture is more meaningful if school institutions cultivate activities that are nuanced in the culture of *Maja Labo Dahu* cultural values such as naming classrooms, cultural scrutiny, an extra class activity that emphasize the local wisdom of culture can be alternative steps to strengthen the implementation of values culture. In fact, to encourage the strengthening of the *Maja Labo Dahu* culture, through the formation of the

Hadat Assembly by the regional government in the community as a locomotive that functions to preserve cultural values and customs including the *Maja Labo Dahu* culture in the life of the Bima community.

The finding of this study showed that building of children's character through the culture of *Maja Labo Dahu* emphasized in the context of setting Bima community. The first, aspects of exemplary of parents, teachers and community leaders were the basis for building character of culture *Maja Labo Dahu*. It relevant with [Beecher, Abbott, Petersen, & Greenwood \(2017\)](#) added that exemplary was crucial in development of students' characters. The second, the implementation of moral behavior based on the integration of teaching religious values and culture can be one of the approaches in building children character through *Maja Labo Dahu*. Several studied has stated that moral behaviour was a way to stronger the commitmen in increasing character, related to the process of socialitation to give positive effect of the people ([Thornberg & Oğuz, 2016](#); [Critcher, Helzer, & Tannenbaum, 2020](#)). The third, practicing of the cultural character values of the *Maja Labo Dahu* must be based on the actualization process of teaching religious in the family, school or community environment. The Fourth, needing workshop activities and seminar of cultural *Maja Labo Dahu* as for encouraging the strengthening of the cultural character of *Maja Labo Dahu* in social life. The fifth, the importance of revitalizing the position of the culture *Maja Labo Dahu* through the publication of *Muatan Lokal* books about culture of Bima as a material literation for a child at the education unit level. In this context, the formation of children's character through culture of *Maja Labo Dahu* was important to be done by parents in the family, teachers at the level of education or by community leaders in the social environment of Bima community.

The finding was also supported by [Aminullah \(2011\)](#) research that revealed the culture of *Maja Labo Dahu* has the meaning of the unity of the mind (heart), words by deeds. It was born from the transformation of the values of faith in Islam that were believed by the people of Bima. This study also explained that the *Maja Labo Dahu* with the main content of Qur'an and Hadith, building a social ethic inherent in culture, history, religion, and the universe. In addition, reported the importance of integrating Bima's cultural values into Islamic education teaching materials. Cultural values were abstract concepts concerning major and general issues that are very important and very valuable for social life. Cultural values become a reference for behavior for the majority of members in society ([King, Stark, & Cooke, 2016](#); [Moreno et al., 2018](#)). It means that the value were in the realm of mind and difficult to explain rationally. Similar research results were also conducted by [Tasrif \(2018\)](#) ,who

revealed that cultural value was importance of applying religious values, nationalist values, integrity values, mutual cooperation values and independent values in strengthening the character of the-based *Maja Labo Dahu* society in the perspective of the Bima community. Zuber (2018) described of the position culture *Maja Labo Dahu* become a model in seeking rural conflict in Bima. They said that the resolution of rural conflicts resolution in the Bima area as well as the prolonged conflict between the Ngali and Renda villages can be resolved by reaching peaceful agreement through deliberation and consensus by upholding the cultural values of *Maja Labo Dahu* community of Bima.

This finding was different from the previous research because the researchers emphasize in applicative aspects of the concept of character formation of children through the culture of *Maja Labo Dahu* society. In addition, the direction of this research was also focused on the analysis of the implementation of the culture of *Maja Labo Dahu* as an ethical guidance an instrument for the formation of children's character in the life of the Bima community. Thus, the culture of *Maja Labo Dahu* was not merely used as a motto of life, but rather becomes an ethical framework in the process of building the character of a child in the social environment of Bima society. While Zuber's finding focus on the position *maja Maja Labo Dahu* as the model to solve the problem of rural conflict through deliberation by giving respect and upholding cultural values of *Maja Labo Dahu*. And Tasrif's finding only focused on strengthening model of community in *Maja Labo Dahu*. While, the researchers have instilled the value *Maja Labo Dahu* from an early age. This current research was more complex than other previous studies because reported the children's characters concept into three stages based on the value of *Maja Labo Dahu*, for instance a child must be introduced to the culture of *Maja Labo Dahu* through the exemplary parents, teachers, and public figure, A child must understand the cultural values of *Maja Labo Dahu* through moral learning based on the integration of the importance of religious and cultural teachings and A child was obliged to apply the cultural behavior of the *Maja Labo Dahu* through the practice of attitudes that based on the actualization process of religious teachings in the family, school and community.

Thus the children understood the essential key to cultural heritage and conserve the value in their life. It more comprehensive strategy to teach childrens' character an early age and knew an ethical guidance an instrument for the formation of children's character in their life. In line with La Odet in interview, provided the same perception regarding the position of the *Maja Labo Dahu* culture in the process of building a child's character. In his view that there is a breakdown in the culture and traditions of the Bima community's life (La

[Odet, 2019](#)). To restore the cultural value order, especially the *Maja Labo Dahu* culture in community life, can be done by efforts to strengthen culture through the scope of education both at the formal and informal levels of education. The parents have a significant role in enhancing the cultural values of the *Maja Labo Dahu* through early teaching and mentoring activities related to religious principles to a child. Such as teaching prayer procedures, guiding reading the Qur'an, teaching polite way of speaking, "*Kateipu sambea, kateipu baca ro ngaji karo'a, kateipu ntuntu ma taho diringa, kateipu saba, majapu tisiloamu sambea ro ngaji, maja kaipu di ademu ruku rawai ma iha, maja kaipu di dou di rasa, ro dahu kaipu di Rumma Talla*". Whereas at the level of formal education, strengthening the cultural values of *Maja Labo Dahu* can be done through the process of cultural inclusion in the learning process in educational institutions such as holding a Bima Patong competition (*mpama ro patu mbojo*) as part of extracurricular activities in the school. It is considered to be able to reinforce the cultural value of the *Maja Labo Dahu* in a child. The implementation of cultural values in the family environment and school institutions in a sustainable manner will have an impact on saving memory which can shape religious personality and morality in nurkarimah.

The academic view also requires the importance of strengthening the culture of the *Maja Labo Dahu* as a means of building one's character in the life of the Bima community. In this case, [Ibrahim \(2019\)](#), as an academic, has the same perception related to the importance of integrating the culture of the *Maja Labo Dahu* in various fields of learning in formal education to shape the character of a child in the life of the Bima community. Integration is directed through the development of teaching materials and learning modules related to the culture of *Maja Labo Dahu* so that the absorption of the cultural values of the *Maja Labo Dahu* in the process of building a child's character can take place optimally. Ibrahim and La Odet also believed that to strengthen the cultural values of *Maja Labo Dahu* is need to synergize the three elements of education. Those are families, school institutions, and the government. To make the culture of *Maja Labo Dahu* as a solutive step in building the character of a child. On the other hand, the local government should formulate a Regional Regulation to ensure the implementation of the cultural values of the *Maja Labo Dahu* ([Ibrahim, 2019](#); [La Odet, 2019](#)). So that the existence of Regional Regulation becomes legal standing as a reference for other institutions in the local government in applying the importance of local wisdom that supports the strengthening of *Maja Labo Dahu* in shaping the character of a child in the life of the Bima community

CONCLUSION

Based on the findings of the research results it can be concluded that the concept of building children's character through the culture of *Maja Labo Dahu* emphasizes the exemplary aspect of parents, teachers and elite figure as the key for building children's character. Needing implementation moral behavior through integration teaching religious and culture. While the inhibiting factors in building of children's character included internal and external factors. The internal factors were related to a child's lack of understanding of the cultural values of the *Maja Labo Dahu*. The external consideration was due to the characterization of figures in the family, school, and community as an inspiring for a child who still lacking in introducing and instilling the cultural values of the *Maja Labo Dahu*. Furthermore, the efforts to re-actualize the building children's character through the culture of the *Maja Labo Dahu* community of Bima which can be practically pursued through two aspects including aspects of culture and aspects of strengthening the cultural values of the *Maja Labo Dahu* starting from the family environment, school institutions, communities, and local governments to ensure the application of cultural values *Maja Labo Dahu* in the process of building a character in the Bima community

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The authors had participated in the research and approved the final manuscript and the author hopes the results of this research can be beneficial improving the in the field of character education based on cultural values.

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