Transformation of Maja Labo Dahu Values in Strengthening Students' Character

Lili Halimah [a1]**, Jajang Hendar Hendrawan** [a2]**, Nurhaidah** [a3*]

a Universitas Pendidikan Indonesia
haidah619@gmail.com [a3]

[a3*] corresponding author

ABSTRACT

The purpose of this research is to examine the transformation of the *maja labo dahu* value in strengthening the character of school members. This research uses a qualitative descriptive approach with data collection techniques through interviews, observation, documentation, and descriptive qualitative data analysis. The results of the study show that the transformation of the *maja labo dahu* value must be carried out collectively by all school components, namely the principal, teachers, education staff, and students as school members. These values are integrated into the curriculum in several ways. First, explore students' understanding of character strengthening programs in accordance with the Minister of Education and Culture Regulation No. 20 of 2018 concerning Strengthening Character Education in Formal Education Units, as well as students' understanding of the *maja labo dahu* value in daily life in the school environment. Second, transforming the *maja labo dahu* value which can be integrated into teaching and learning activities, incorporated into discussions on subjects, extracurricular activities, and teacher role models. Thus, the transformation of the *maja labo dahu* value can be carried out comprehensively and continuously through various aspects of the educational ecosystem in schools.

How to Cite: Halimah, Lili., dkk. 2024. Transformation of Maja Labo Dahu Values in Strengthening Students' Character. *Journal of Civic and Moral Studies*, Vol. 9, Page 91-97.

Journal of Civics and Moral Studies, 9 (2) 2024 Page 91 - 97
Transformation of Maja Labo Dahu Values in Strengthening Students' Character
Lili Halimah

Introduction

Students are individuals who experience a process of growth and development. Each student has unique potential, such as skills, interests, needs, and others. Therefore, to facilitate optimal growth and development, students need to receive appropriate education and learning. In the current educational context, teaching and learning activities must pay attention to and consider the diversity of student characteristics. Thus, the implementation of each teaching and learning activity in school must be adjusted to the characteristics, learning style and intelligence of each student. This principle is in line with the views of experts who emphasize the importance of paying attention to individual differences in the learning process (Yeti Heryati & Mumuh Muhsin, 2014); (Law Nolte, D., & Harris, 2016); (Lestari & Dodo, 2024); (Suardi, 2016) In the learning process, active participation of students is the main goal that must be realized. Therefore, educators need to understand students' individual characteristics, learning styles, and the type of intelligence they possess to be able to design and implement optimal learning activities. By considering the uniqueness of each student, it is hoped that each individual will feel that their learning needs and preferences are accommodated, so that they can complete their studies with enjoyment and without excessive pressure.

In the learning process that involves teachers and students, it is important to apply a holistic approach, both physically and psychologically. Teachers, as sources of knowledge, must have a deep understanding of the behavior and characteristics of the students they will teach. There are various ways that can be taken so that a teacher, as an educator with integrity and professionalism, can be a role model in conveying learning to students. Teachers need to gradually study the behavior and characteristics of students to facilitate optimal understanding of learning material. Each student has various behaviors and characteristics, both those who have an initial understanding and those who do not yet fully understand the material to be taught. It is important for an educator to know and understand the behavior and initial characteristics of students in setting learning goals. The diversity of students' initial conditions, both in terms of background and abilities, can become an obstacle in achieving instructional goals if the teacher does not understand the behavior and characteristics of previous students. Often, teachers tend to assign material based on the first page of the textbook, even though not all students have the same initial understanding. Textbooks and teachers' assumptions do not always accurately reflect students' knowledge levels. Therefore, an important step that must be taken is to identify students' initial abilities and characteristics before continuing the learning process.

Education is currently faced with a paradox that demands responses, role models and examples from educators (Muhammad Kristiaw, 2016); (Hartati, 2023); (Lianis, 2020). In the realm of education, especially in the academic environment, criminal incidents occur that tarnish the image of education. Although difficult to express openly, this phenomenon cannot be ignored. It is important to admit its existence honestly so that it can be used as a basis for self-correction and introspection. However, these problems are not the main issues that should be the focus of our attention. These problems are only symptoms, while the root of the problem lies in education itself. If education is carried out carelessly and haphazardly, it will give birth to generations who are not qualified, who do not have an adequate understanding of themselves, and who are poor with a positive mentality.   (Indriyanto, 2014) and (Friedman,

Journal of Civics and Moral Studies, 9 (2) 2024 Page 91 - 97
Transformation of Maja Labo Dahu Values in Strengthening Students' Character
Lili Halimah

1985) states that education is a deliberate effort to direct students towards a higher level of competence.

Even though character formation does not solely depend on the educational process, but is also influenced by individual, emotional, family and environmental factors, education remains a very important aspect in comprehensively shaping the mindset of Indonesian society. The aim is to improve individual quality and way of thinking, especially in the context of transforming values for the better, not only in the general community, but also in the world of education. Even though the results of education may not be visible immediately, they have lasting power and a significant impact on social life.

Method

This type of research is descriptive research using a descriptive approach (Sugiyono, 2019) This approach is a research method used to produce conclusions that can be reproduced and validated from the text in the context of its use. Content analysis is used to describe the substance of communication texts concrete. Manifestation in content analysis refers to visible aspects and explicit communication texts. (Pietilä et al., 2020). The object of this research is local values *Maja Labo Dahu* which exists in schools and is stated in several writings, such as journals written (A. Gafar Hidayat & Tati Haryati, 2019) and writings (Halimah et al., 2023) about the quality of social relations between humans. The authenticity and quality of the data studied is maintained. Content analysis is the basis for discussing research conducted in a qualitative descriptive manner. This content analysis was carried out with the stages of data collection, data reduction, data presentation, and concluding.

Results and Discussion
Maja Labo Dahu Values And Character Strengthening Programs

The Bima people are known as a community that has a rich culture and has inherited noble traditions since ancient times. Bima culture, which is considered the main foundation of life, is mainly manifested in the concept of culture *maja labo dahu*. *maja labo dahu* is a principle that guides an individual's daily actions, providing guidance in assessing positive and negative behavior. *maja labo dahu* represents the cultural value system that is generally accepted among the people of Bima (Najamudin & Andang, 2022).

Literally, *maja labo dahu* means shame and fear, where *house* refers to shame, whereas *breath* refers to fear. Hence, the concept *maja labo dahu* can be interpreted as a combination of shame and fear. In a philosophical perspective, maja labo dahu has the following meaning: First, *house is understood* as a human moral attitude to feel ashamed of actions that violate norms, including religious rules, state laws, and socio-cultural ethical values that reflect the local wisdom of a society. Maja teachings provide moral and ethical values to humans regarding behavior, a very embarrassing wrong, where it is considered a great disgrace for the Bima individual which can only be redeemed by abandoning or avoiding this embarrassing behavior (Najamudin & Andang, 2022). Shame *house* is seen as the essence of human morality which differentiates it from other creatures who do not have dignity (animals).

The loss of an individual's sense of shame will result in the disappearance of morals and ethics as the basis of goodness in him, which in turn eliminates human nature. In this condition,

Journal of Civics and Moral Studies, 9 (2) 2024 Page 91 - 97
Transformation of Maja Labo Dahu Values in Strengthening Students' Character
Lili Halimah

the individual can no longer be called a human, but rather an entity lower than an animal. In everyday life, not only are bad and evil actions misinterpreted as good, but their existence will also cause disaster for other people and produce social ills in society (*society of pathology).* Meanwhile, rate *breath* refers to moral-ethical behavior that arises from within a person, where the individual feels burdened not to violate religious teachings, positive legal regulations, and customary values that apply in society. Both cultural values are *maja labo dahu* This reflects the world view of the Bima people which originates from local wisdom that has been passed down from generation to generation since ancient times.

In line with the character development program in accordance with (Permendikbud, 2018) Minister of Education and Culture Regulation Number 20 of 2018 and the school community's understanding of values maja labo dahu as a life philosophy value for the Bima people, so from The issuance of these rules becomes the basis for strengthening character and integrating it in learning by knowing in advance whether the school community is knowing the meaning of majja labo dahu teruma teacher's value so that it is in line with character strengthening program.

The Ministry of National Education, through the Central Curriculum Research and Development Agency, explains that character refers to a person's traits, habits, morality and personality, which are formed through the process of internalizing various virtues that are believed to be the basis for perspective, thinking, attitudes, and behavior. These virtues include values, morality, and norms such as honesty, courage, trustworthiness, and respect for others. (Hakpantria et al., 2022) emphasized More broadly, character is a representation of human behavioral values related to divinity, individuals, fellow humans, the environment, and nationality, which are reflected in thoughts, attitudes, emotions, speech, and actions based on religious norms, law, manners, culture, and customs (Daimalindu, 2019).

Character education is a process that is planned and implemented carefully and systematically to help students, especially from an early age, in developing emotional, spiritual, and personality aspects positively. Character education aims to internalize behavioral values humans relate to divinity, individuals, fellow humans, the environment, and nationality, which is reflected in thoughts, attitudes, emotions, speech, and actions based on religious norms, law, manners, culture and customs (Ni Putu Suwardani, 2020). Character education is a system of education designed to instill values that are in line with the nation's cultural heritage through the development of cognitive aspects (knowledge), affective (feelings), and behavioral, both in relation to God Almighty Esa, oneself, as well as with society and nation (Hakpantria et al., 2022). Thus, character education is a purposeful educational system that inculcates values in accordance with national culture to students, so that they become individuals who display attitudes, behavior, speech, and good manners in accordance with the norms that apply within the public.

Maja Labo Dahu Value Transformation

In fact, values cannot be taught, but only need to be developed (Ihsan, 2019). The internalization of national cultural values is not considered as a learning material that stands alone like concepts, theories, procedures or facts in certain subjects. Learning materials only function as a medium or means to develop students' mentality and character in accordance with

Journal of Civics and Moral Studies, 9 (2) 2024 Page 91 - 97
Transformation of Maja Labo Dahu Values in Strengthening Students' Character
Lili Halimah

the nation's cultural values. The implication is that teachers do not need to change the subject matter that has been determined in the curriculum, but rather use the subject matter as a vehicle for internalizing cultural values. Apart from that, teachers do not need to develop a special learning process, considering that every learning activity can be used to develop the cognitive, affective and psychomotor domains simultaneously and integrated with the nation's cultural values.

According to (A. Gafar Hidayat & Tati Haryati, 2019), In the educational context, the teacher's role is not limited to delivering material according to learning objectives, but has a broader moral responsibility, namely internalizing values and norms to students. This aims to shape the character of students in accordance with the values and norms that apply in Indonesia as a multicultural country that is rich in values and culture. In this way, students can understand the value of diversity and the Pancasila spirit as a way of life in social, national and state life. The consequence of this principle is that cultural values and national character are not tested academically. However, students need to understand the meaning of these values that are being developed within them so that they are not in a position of not knowing and not understanding. The internalization of cultural values must be carried out collectively by school principals, teachers and other education personnel as a community of educators and integrated into the curriculum in several ways, including (Nurfauzi, Rizki, 2023).

First, the Personal Development Program. In this program, the internalization of cultural values can be carried out through integration into daily school activities, namely: a) Routine school activities (process learning). This routine activity is an activity that students do consistently and continuously so that it becomes an inherent habit within them. Examples include ceremonial activities on state holidays, maintaining personal hygiene, worshiping or praying together, saying hello when meeting teachers, education staff or friends. b) Exemplary. An Example is the teacher's behavior and attitude in providing examples of good actions so that he is expected to become a role model for students. If the teacher wants students to behave in accordance with cultural values, then the teacher must set an example by looking neat, being time disciplined, working hard, speaking politely, being affectionate, paying attention to students, being honest, and maintaining cleanliness. Second, the development of cultural values can be integrated into every subject by including them in the syllabus and lesson plans. Third, School Culture. School culture covers broad aspects, such as rituals, expectations, relationships, demographics, curricular and extracurricular activities, decision-making processes, policies, and social interactions between components in the school.

Conclusion

From content analysis to cultural philosophy, values *maja labo dahu* The results obtained show that the values contained in it contain character education for society. These values include obedience and submission to God as well as shame in committing immoral acts. Therefore, a comprehensive learning concept regarding philosophy is needed. *Maja labo dahu* must be realized as *school culture, family culture,* and *social culture.* These three domains are places for conservation and preservation of local wisdom *maja labo dahu.*In a school environment, values *maja labo dahu* can be integrated into teaching and learning activities, school culture, and the example of teachers and other education personnel. Meanwhile, in the family environment,

Journal of Civics and Moral Studies, 9 (2) 2024 Page 91 - 97
Transformation of Maja Labo Dahu Values in Strengthening Students' Character
Lili Halimah

parents play an important role in internalizing these values in their children through habituation and example in everyday life. Next, at the societal level, values *maja labo dahu* can be realized in the form of social norms, traditions, and interactions between individuals in the community. Thus, preserving local wisdom *maja labo dahu* can be carried out comprehensively and sustainably through the triad of education, namely school, family and community. These three domains must synergize and support each other in efforts to internalize these noble values to the younger generation as provisions for living life in society, nation and state.

Reference

A. Gafar Hidayat, & Tati Haryati. (2019). Peran Guru Profesional dalam Membina Karakter Religius Peserta Didik Berbasis Nilai Kearifan Lokal (Maja Labo Dahu) Sekolah Dasar Negeri Sila Di Kecamatan Bolo Kabupaten Bima. *JURNAL PENDIDIKAN IPS*, *9*(1). https://doi.org/10.37630/jpi.v9i1.169

Daimalindu, A. S. (2019). STUDY KELAYAKAN TAMBAK IKAN BANDENG DI DESA LAKUAN KABUPATEN BUOL SULAWESI TENGAH. *Jurnal Environmental Science*, *1*(2). https://doi.org/10.35580/jes.v1i2.9055

Friedman, P. (1985). Book Reviews: GARDNER, H. (1983). Frames of Mind: The Theory of Multiple Intelligences. NYC: Basic Books; 440 pp. $23.50. *Gifted Child Quarterly*, *29*(2). https://doi.org/10.1177/001698628502900212

Hakpantria, Shilfani, & Tulaktondok, L. (2022). Identifikasi Pendidikan Karakter Pada Era New Normal Berbasis Nilai Filosofi Tongkonan di SDN 2 Rantepao. *Edumaspul*, *6*(1).

Halimah, L., Hidayah, Y., Heryani, H., Trihastuti, M., & Arpannudin, I. (2023). The meaning of maintaining a life philosophy of simplicity for life pleasure: A study in Kampung Naga, Tasikmalaya. *Journal of Human Behavior in the Social Environment*, *33*(8). https://doi.org/10.1080/10911359.2022.2128489

Hartati, Y. L. (2023). Analisis Dampak Pendidikan Karakter Terhadap Perkembangan Sosial Dan Emosional Siswa. *Jurnal Multidisiplin Indonesia*, *2*(7). https://doi.org/10.58344/jmi.v2i7.310

Ihsan, I. (2019). Karakter Kewargaan Multikultural Berbasis Nilai Moral Di Sma Negeri 2 Kabupaten Sorong. *Civicus : Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila Dan Kewarganegaraan*. https://doi.org/10.31764/civicus.v0i0.787

Indriyanto, B. (2014). Mengkaji Revolusi Mental dalam Konteks Pendidikan. *Jurnal Pendidikan Dan Kebudayaan*, *20*(4). https://doi.org/10.24832/jpnk.v20i4.165

Law Nolte, D., & Harris, R. (2016). Children Learn What They Live. *Journal of Midwifery & Women's Health*, *45*(3). https://doi.org/10.1016/s1526-9523(00)00030-1

Lestari, R., & Dodo. (2024). Upaya Peningkatan Hasil Belajar Kognitif Matematika Melalui Pendekatan Teori Belajar Bruner Bagi Siswa Kelas Ii Madrasah Ibtidaiyah Citamiang Lakbok Ciamis. *Jurnal Garasi Buku Dan Obrolan Keilmuan*, *1*(1). https://doi.org/10.62475/tzwp6j21

Lianis, Y. (2020). Peran Guru Pendidikan Agama Islam Dalam Meningkatkan Kedisiplinan Siswa Melaksanakan Shalat Berjamaah Di SMA 07 Negeri Kota Bengkulu. *S*.

Muhammad Kristiaw. (2016). Telaah Revolusi Mental Dan Pendidikan Karakter Dalam Pembentukan Sumber Daya Manusia Indonesia Yang Pandai Dan Berakhlak Mulia. *Ta'dib*, *18*(1).

Najamudin, N., & Andang, A. (2022). Urgensi Budaya Bima Maja Labo Dahu Dalam Mendorong Revolusi Mental. *Pedagogos: Jurnal Pendidikan*, *4*(1).

Ni Putu Suwardani. (2020). "Quo Vadis" Pendidikan Karakter dalam Merajut Harapan Bangsa yang Bermartabat. In *Unhi Press*.

Nurfauzi, Rizki, H. T. (2023). Penanaman Nilai Pendidikan pada Anak dalam Perspektif

Journal of Civics and Moral Studies, 9 (2) 2024 Page 91 - 97
Transformation of Maja Labo Dahu Values in Strengthening Students' Character
Lili Halimah

Kemendiknas. *JALADRI : Jurnal Ilmiah Program Studi Bahasa Sunda*, *9*(1). https://doi.org/10.33222/jaladri.v9i1.2604

Permendikbud. (2018). Permendikbud RI No 20 Tahun 2018 tentang Penguatan Pendidikan Karakter pada Satuan Pendidikan Formal. *Permendikbud Nomor 20 Tahun 2018 Tentang Penguatan Pendidikan Karakter Pada Satuan Pendidikan Formal*.

Suardi, M. (2016). Moh Suardi, Belajar dan Pembelajaran (Yogyakarta: Deepublish), 2018,. In *Jakarta: PT. Indeks*.

Sugiyono. (2019). Sugiyono, Metode Penelitian dan Pengembangan Pendekatan Kualitatif, Kuantitatif, dan R&D , (Bandung: Alfabeta, 2015), 407 1. *Metode Penelitian Dan Pengembangan Pendekatan Kualitatif, Kuantitatif, Dan R&D, 2015*.

Yeti Heryati & Mumuh Muhsin. (2014). Manajemen Sumber Daya Pendidik Dalam Meningkatkan Profesionalisme Pendidik Di Man 1 Yogyakarta. *Sumber Daya Pendidikan*, *15913200*.