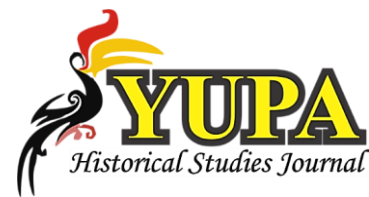


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Urgency of *Maja Labo Dahu* Local Wisdom Value in The Formation of Children's Religious Character in Rada Village

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Abstract This research is to examine the urgency of the local wisdom value of *maja labo dahu* in the formation of children's religious character in Rada village, Bima regency. *Maja labo dahu*, which means "shame and fear (of god)", is a philosophy of life of the Bima people that emphasizes the importance of shame to do wrong and fear of God as a moral foundation. This value is believed to be able to become a social control and shape the character of children who are honest, disciplind, responsible, and avoid reprehensible actions. This research uses a qualitative approach with a case study method, data collection techniques in the form of in-depth interviews, participatory observation, and documentation. Data analysis was carried out through the stages of data reduction, data presentation and coclusion drawing. The results showed that the integration of *maja labo dahu* values in the family environment plays an important role in instilling children's religious character. This value not only strengthens children's cultural and religious identity, but also becomes an effective moral fortress in facing the challenges of the digital era and the negative influence of social media. Thus, internalizing the value of *maja labo dahu* is urgent to strengthen the religious character of the younger amid rapid social change.

Keywords: *maja labo dahu*, religious character building.

Abstract Penelitian ini bertujuan untuk mengkaji urgensi nilai kearifan lokal *maja labo dahu* dalam pembentukan karakter religius anak di desa rada, kabupaten bima. *Maja labo dahu* yang berarti "malu dan takut (kepada tuhan)", merupakan filosofi hidup masyarakat bima yang menekankan pentingnya rasa malu untuk berbuat salah dan takut kepada tuhan sebagai landasan moral. Nilai ini diyakini mampu menjadi kontrol sosial dan membentuk karakter anak yang jujur, disiplin, bertanggung jawab serta menjauhi perbuatan tercela. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Teknik pengumpulan data berupa wawancara mendalam, observasi partisipatif, serta dokumentasi. Analisis data dilakukan melalui tahap reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukan bahwa integrasi nilai *maja labo dahu* dalam lingkungan keluarga berperan penting dalam menanamkan karakter religius anak. Nilai ini tidak hanya memperkuat identitas budaya dan religius anak, tetapi juga menjadi benteng moral efektif dalam menghadapi tantangan era digital dan pengaruh negative media sosial. dengan demikian, penginternalisasian nilai *maja labo dahu* sangat urgen untuk memperkuat karakter religius generasi muda ditengah perubahan sosial yang pesat.

Keywords: *maja labo dahu*, pembentukan karakter religius,



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INTRODUCTION

The rapid development of technology and information is a challenge in shaping the character of the younger generation that is rooted in the noble values of an increasingly complex nation. One of the important aspects in the formation of children's character, especially religious character, is the integration of local values that are deeply rooted in community culture. In Bima, West Nusa Tenggara, there is a local wisdom value that has been passed down from generation to generation, namely the value of *maja labo dahu*. This expression, which literally means "shame and fear (of God)", is a philosophy of life of the Bima people that emphasizes the importance of shame to do wrong and fear of God as a moral foundation in daily life. The value of *maja labo dahu* not only reflects the cultural identity of the Bima people, but also contains religious content that is in line with religious teachings, especially in shaping honesty, discipline, responsibility, and avoiding reprehensible actions. In the midst of various moral challenges faced by children today, reviving and internalizing the value of *maja labo dahu* is very urgent. This local wisdom has great potential in shaping children's religious character from an early age, especially through family, school and social environment education.

Character education faces increasingly complex and profound challenges. The rapid development of information and communication technology has a major impact on the way individuals, especially the younger generation, interact with the surrounding world. (Verdinandus Lelu Ngono, Taufiq Hidayat, 2019). Character education, which basically aims to shape positive values, integrity and morality of individuals, is now faced with unprecedented dynamics. One of the main challenges of character education is the influence of social media and online content. Children and adolescents are often exposed to a variety of information and shows that are not positive or supportive of good character building. Destructive content that can affect the moral and social development of the younger generation. (Annisa Dwi Handayani, 2021).

Indonesia as a country based on Pancasila upholds the values of character education that not only focuses on intellectual intelligence, but also on the formation of moral and spiritual character. This is in line with the mandate in the 1945 Constitution, particularly in Article 31 paragraph (3) which states that "The state prioritizes national education that serves to develop the potential of students in order to advance the nation's civilization, and strengthen the nation's character". Religious character education, in this context, is an integral part of the national education goals that should be strengthened through local wisdom such as *maja labo dahu*.

Character education is a planned and systematic process to instill moral, spiritual and social values in individuals in order to become a person who is noble, honest, responsible and caring for others. The main goal of this education is to form a generation that is not only

intellectually intelligent, but also superior in ethics and behavior. Character education includes universal values such as honesty, hard work, tolerance, and empathy, which are instilled through formal learning as well as example in the school environment, family and community. This is in line with Lickona's (1991) opinion that character education is a comprehensive process, not only emphasizing on teaching moral values, but also on habituation and internalization of values. He stated that good character consists of three main elements, namely moral knowledge (*moral knowing*), moral feelings (*moral feeling*), moral action (*moral action*). Thus, character education is not enough to convey values, but must make it part of the culture. The formation of children's character begins at the age of 6-12 years where children begin to imitate the behavior of parents and an understanding of right and wrong begins to form through interaction and parental guidance as well as the introduction of social values such as sharing, respecting and being honest is very important in the formation of religious character. Religious character is one of the characters that needs to be instilled in children so that later they can behave in accordance with religious teachings and have guidelines for life in the future (Ahsanulhaq, 2019).

Challenges to moral and spiritual values are increasing. Children, as well as the next generation, are often exposed to external cultural influences that are not always in line with local and religious values. The local wisdom value of *maja labo dahu* can be instilled to shape children's religious character as a philosophy of life, outlook on life and life guidance. A culture that becomes a bulwark of one's personal actions in life that can provide guidance to determine good and bad actions, thus *maja labo dahu* as a cultural value system of the Bima people and the Mbojo tribe in general. (Thalib, 2016).

The value of *maja labo dahu* has been embedded since early childhood in Bima society, taught through religious education such as reciting the Qur'an, as well as character building of manners, etiquette, and religious observance. This value is rooted in the teachings of Islam, especially the pillars of Islam and the pillars of faith and the pillars of Islam, which direct people to obey Allah SWT, send their children to school, and fund worship. Bima parents usually work in a halal way to make a living and educate their children according to this value. *Maja labo dahu* acts as a strong social control in Bima society. Individuals who live by this value will refrain from doing bad deeds because of shame and fear of God and society. When religious and customary norms are violated, the community reacts strongly as a form of upholding this value. This value also shapes positive character and motivates ethical self-development. In the context of education, enforcing the value of *maja labo dahu* is done through culture-based learning programs, collaboration with arts and social institutions, and continuous evaluation of early childhood development. This approach aims to instill noble values as part of character building and religious moderation in Bima society. Parents play a very important role in instilling the

value of *maja labo dahu* from an early age because they are the main figure known to children in the family environment. Through their daily upbringing, parents teach their children a healthy sense of shame and fear so that they do not commit acts that deviate from religious and customary norms. (Nurhayati, 2016).

Based on observations made by researchers in April 2025 with Mrs. Marlina that: the value of *maja labo dahu* taught to children includes honesty, responsibility, hard work discipline, hard work, and a sense of shame and fear rooted in faith and devotion to God. This value regulates children's relationships with themselves, other people, the social environment, and God. Children are taught to have an honest attitude, not to cheat, not to steal, and to be able to keep aurat as part of the application of the value of shame and fear. The appreciation of the value of *maja labo dahu* from an early age has a positive influence on children's character development, such as increasing awareness of the importance of honesty, responsibility and discipline. Children become more sensitive to social and religious norms and are able to control their behavior in accordance with the values taught. It also strengthens children's cultural and religious identity in everyday life.

In contrast to the current conditions, the misuse of social media and online content causes children to become less disciplined, lazy, negligent in learning and worship. Many children prefer to spend time on social media due to lack of supervision and guidance from parents. So that children lack religious and moral understanding. In the context of religious character building, the local wisdom value of *maja labo dahu* plays an important role as a moral control that instills shame and fear of God and society so that children do not commit deviant acts. This value teaches children to obey religious and customary norms, thus becoming a fortress that can inhibit the negative influence of social media on children's morality. *Maja labo dahu* instills a strong internal awareness so that children maintain their religious behavior and character even when faced with various temptations from online content.

Through understanding the value of *maja labo dahu*, Bima families can teach their children to have high moral awareness, respect others, and teach religious teachings with full responsibility. Therefore, the urgency of the local wisdom value of *maja labo dahu* is not only a philosophical value, but also a practical reality that must be applied in daily life. The value of *maja labo dahu* in the family can be done through habituation, exemplary, and deep dialogue between parents and children. Previous research by Hidayat and Haryati (2020) emphasized that religious character development based on local wisdom is able to face the challenges of moral degradation in the modern era.

METHOD

This research uses a qualitative approach with a case study method to understand more deeply the value of local wisdom *maja labo dahu* in the formation of children's religious

character in Rada Village. There are two data sources in this research, namely primary data and secondary data. Primary data is empirical data obtained directly from the object of research, while secondary data is data obtained indirectly through intermediaries (generated from other parties). Data collection was carried out through several complementary techniques, namely participatory observation, in-depth interviews, and documentation. The collected data were analyzed using data reduction techniques, data presentation, and drawing valid conclusions.

RESULT AND DISCUSSION

The Urgency of *Maja Labo Dahu* in the Formation of Children's Religious Character in Rada Village

Maja labo dahu is the philosophy of the Bima people during the sultanate period which was initiated to become the standard of personality of the Bima people (Fitri Lintang & Ulfatun Najicha, 2022). This philosophy is neatly organized and maintained until now. *Maja labo dahu* has been inherited from generation to generation although influenced by the progress of the times, the philosophy remains a value in Bima society. Therefore, the people of Bima make the philosophy of *maja labo dahu* as the main and first guide to life, this is because the philosophy of *maja labo dahu* is also part of Islamic values (Hermansyah, 2019).

Maja labo dahu is the spirit of the Bima people's movement in all areas of life, with all actions and words coming out of each individual still reflecting the value of *maja labo dahu* as a symbol of harmony and harmony in the cultural environment (Affan Iskandar, 2022). The value of *maja labo dahu* certainly has a meaning that is closely related to Islamic values (Irwan et al., 2023). *Maja labo dahu* consists of three syllables which can be simply translated as *maja* which means shame, where this word reflects the Islamic nature that prioritizes shame as a form of obedience and compliance of a servant to the commands of his teachings (Najamudin & Andang, 20220). Then the word *dahu* or fear is to continue to realize that in this life every action has consequences that will be obtained. Therefore, *maja labo dahu* is a concept that has an invitation value to continue to realize that each individual must remain on the right path (Amiruddin, 2019).

The value of *maja labo dahu* is very high in the lives of the people of Rada village, because this value serves as an effective moral and social control tool in shaping the behavior and character of children from an early age. This value serves as a guideline for children to behave well, be disciplined, and respect parents, teachers, and people around them. Through the cultivation of healthy values of shame and fear, children are encouraged to carry out religious teachings such as five-time prayers and reciting the Koran regularly with full sincerity. With this intention, children are not only taught to obey the rituals of worship, but are also formed into individuals who have social responsibility, are able to control themselves, and behave in

accordance with religious norms and customs that apply in society. The value of *maja labo dahu* is an important foundation in the formation of a strong religious character, which is not only oriented to the ritual aspects of religion, but also to good morals and social ethics. Therefore, this value plays an important role in maintaining the traditions and morality of the Bima community, as well as forming a young generation with integrity, noble personality, and ready to face the challenges of life with a solid spiritual foundation.

However, in the midst of rapid modernization and globalization, the local wisdom values of *maja labo dahu* face major challenges that threaten its existence, especially among the younger generation. Rapid social change, external cultural influences through mass media, information technology, and modern lifestyles that tend to be individualistic and materialistic have the potential to erode the understanding and experience of these traditional values. Young people who lack guidance and value education are at risk of losing the cultural and moral identity that characterizes their society. In addition, changes in communication patterns and increasingly digital social interactions also influence children's perspective and behavior towards local wisdom values. Therefore, it is necessary to preserve the value of *maja labo dahu* in a systematic, sustainable and integrated manner in various aspects of life, especially in children's education.

The Integration Process of *Maja Labo Dahu* Local Wisdom Values in the Formation of Children's Religious Character in Rada Village

The process of integrating *maja labo dahu* values in the formation of children's religious character in Rada Village is a long journey that involves various important elements, especially the role of the family as the first and main environment in the formation of children's personality. In this context, parents play a central role as the first educational agent tasked with instilling the noble values of *maja labo dahu* from an early age. This value inculcation is not only done through verbal teaching, but more emphasis is placed on habituation and consistent daily practice in the home environment. Through daily routines such as inviting children to pray, reciting the Qur'an, and familiarizing children to always appreciate and respect others, parents directly form the religious and moral foundations of children.

The integration of *maja labo dahu* values does not only stop at the formal aspects of home education, but also penetrates into social interactions that occur in the family environment and the surrounding community. Internal factors are one of the main keys in the success of this process, where a harmonious, loving family environment and open communication greatly support the development of children's religious character. Children's awareness of the importance of local wisdom values is also an important internal factor, as well as parents' understanding of the value of *maja labo dahu*. On the other hand, external factors such as the friendship environment and the surrounding community also have a significant

influence. Children who grow up in a good social family environment will more easily absorb and practice the value of *maja labo dahu*. Conversely, a less supportive environment is a challenge that must be anticipated by the family and community.

In addition, the active role of formal education, teachers, Koran teachers, traditional leaders and government is very important in providing examples that support the experience of the value of *maja labo dahu*. Through interaction, habituation of values in daily activities, as well as the implementation of cultural and religious activities that promote local values, so as to strengthen the internalization of this value in the younger generation. The preservation of *maja labo dahu* values is not only important to maintain the cultural identity and traditions of the Bima community, but also as a valuable social capital in forming a harmonious, religious and noble society. This value serves as a bridge between the old and new generations, ensuring that the moral and spiritual messages contained in it remain alive and relevant in facing the challenges of the times. Thus, the urgency of the *maja labo dahu* value lies not only in its cultural aspects, but also in its social and religious functions that are able to shape the character of children into individuals who are faithful, devoted, and able to contribute positively to the sustainable development of the community. This value integration process is not instantaneous or merely a formality, but rather a dynamic process that takes place continuously along with the development of children.

Results of the Integration Process of *Maja Labo Dahu* Values in the Formation of Children's Religious Character in Rada Village

The results of the integration of *maja labo dahu* values in the formation of children's religious character in Rada Village look very significant and have a broad impact on various aspects of the personality and behavior of children who have internalized these values. Children who grow up with an understanding and appreciation of the value of *maja labo dahu* show strong faith and deep devotion to God Almighty. This faith is not only seen in the implementation of ritual worship such as five daily prayers, reciting the Koran, and daily prayers, but also reflected in daily attitudes and behaviors that reflect honesty, discipline, hard work, and social and environmental care and reduce excessive use of social media. The value of *maja labo dahu* instills a sense of shame and fear of sin and deviant behavior, so that children have a high moral awareness to avoid actions that are contrary to religious norms and customs. This sense of shame and fear is not a fear that restrains or frightens, but an inner awareness that guides children to behave in accordance with religious teachings and social norms sincerely and sincerely, thus forming an authentic and sustainable religious character. Children who internalize this value are able to show respect and courtesy to parents, teachers, and people around them, maintain good relationships with peers, and behave politely and responsibly in various situations.

CONCLUSION

The value of *maja labo dahu* is a local wisdom of the people of Bima that contains deep philosophical meaning in the form of the concept of shame (*maja*) and fear (*dahu*). which is rooted in faith and devotion to God and social relations between humans. This value functions as a customary norm that regulates human relationships with self, others, the social environment and God, so it is very important in shaping the character of religious and noble children. As a means of moral and social control, this value encourages children to behave well, be disciplined, respect parents, and carry out religious teachings such as prayer and recitation from an early age. The process of integrating the value of *maja labo dahu* in the formation of children's character is mainly carried out by the family, especially parents as the main agent, through direct teaching and social interaction consistent with this value, influenced by internal factors such as the friendship environment and the surrounding community. The results of this value integration can be seen in the formation of children's religious character that is strong in faith and devotion, and has an attitude of honesty, discipline, hard work, and social care and reduces the excessive use of social media. The existence of this value faces challenges from modernization and the development of technology and information, so it requires continuous efforts from families and communities to preserve and integrate the value of *maja labo dahu* in children's education.

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