Actualization of "Maja Labo Dahu" Cultural Values in installing Students Character Education

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ABSTRACT

The purpose of this article is to describe actualization cultural values of "Maja Labo Dahu (MLD)" in students character education through internalization and socialization process. The article is decriptive qualitative method. This method used to gain information about actualization cultural values of "MLD" which is conducted by parents to the students then describe the result. Object of this article is Bima society with economic and social status background categories such as: 1) high social status and educational background, 2) medium social status and educational background, 3) low social status and educational background. The data collected through 1) recorded the communication activities of sampels in formal and non-formal context, 2) ocnducted direct interview with the samples to confirm and collect information about cultural actualization of "MLD". To analyze the data, it will be used 3 procedure such as: 1) data reduction, 2) data display, 3) make conclusions. Result of the research shown: 1) parents knowing about cultural value of "MLD" (knowing the good) is 75 % or categorized by very good. Around 20% parents not knowing but understood about "MLD". And then, 5% parents not knowing and notunderstood about that. 2) society's love for MLD culture (desiring the good). Bima Society's understanding of their culture shown the important of customs and manners in everyday life for guiding and teaching the culture to the next generations, and 3) actualization of character values in MLD. culture (doing the good). The last is about communications used during internalization step is one-way communication pola.

Keywords: *Actualization of cultural values, Maja Labo Dahu, Student Character Education*.

1. INTRODUCTION

In the effort to enhance the quality of human resources in a nation, education plays an exceedingly vital role, making it a sector deserving of attention and improvement by governments across the world. The same holds true for Indonesia, where education is a sector receiving special attention from the government. This is evident in the significant budget allocation for education, the organization of numerous training programs for educators, substantial funding for educational research, and targeted development initiatives aimed at advancing education in the country. All endeavors to improve the quality of human resources through educational enhancement are encapsulated in the articulation of the direction of national educational objectives in Article 3 of Law No. 20 of 2003. This article emphasizes the development of capabilities, the formation of student character, and the cultivation of a dignified civilization with the goal of enlightening the nation's life. The objective is to develop the potential possessed by students so that they become a generation that is faithful and devoted to the Almighty, possessing noble charac-ter, good health, knowledge, competence, creativity, independence, and becoming democratic and responsible citizens.

Based on the educational goals outlined in this law, the focus of education extends beyond the cognitive development of society. It also encompasses the development of character and morality, which are integral components of a community's character or personality. The character of the Indonesian people is an embodiment of the values inherent in Indonesian culture, which prioritizes values related to divinity, social ethics, and ethics, as well as the values contained in Pancasila as the philosophy of life for the Indonesian people. However, according to Saidah Ramadhan (2018), Indonesian society is currently experiencing a decline or crisis in ethics and morals, resulting in individuals' characters deviating from cultural values, Pancasila, and the goals of education itself.

To address the ethical and moral crisis that affects the characters of individuals, character education becomes necessary. According to John W. Santrock (2017), character education involves directly educating students to equip them with an understanding of moral values as an effort to steer them away from all forms of deviant behavior. The functions of character education,

as elucidated by Zubaedi (2012), include: 1) shaping and developing the potential within students to think and behave well and to possess noble character, 2) strengthening and improving oneself, family, and society, 3) enabling individuals to choose and filter cultures that align with the national character. Thus, character education is a shared responsibility among all the stakeholders involved. According to Nur Jannah & Khairul Umam (2021), character education is the responsibility of everyone, starting from the government, schools, and parents. This is because the formation of character in children primarily occurs within the family environment, where parents can guide and instill moral values and positive principles to shape their children's character in a positive manner. This aligns with the perspective of Muhammad Idrus (2012), who explains that character formation or identity is influenced by factors such as family, social environment, culture, gender, and ethnicity. Lifestyle, on the other hand, is influenced by cultural values that shape one's outlook on life (the cultural values embraced). These values then exert influence on an individual's life development, a process referred to as cultural actualization.

From the various opinions expressed, it can be simplified that character education is one of the systematic efforts undertaken by individuals or community groups to instill good behavior in others, with the hope that students can understand, contemplate, and behave morally in their learning activities in any situation. Furthermore, Thomas Lickona (1992) elaborates that character education aims to guide students to understand, have empathy, and behave in accordance with ethical values. Lickona identifies three fundamental elements in character education for a person to understand, love, and apply ethical values. Firstly, "knowing the good" involves an individual comprehensively understanding the values of goodness by building good character, consciously loving it, and taking responsibility for oneself. Secondly, "desiring the good" entails having appropriate knowledge and understanding because the messages in character education carry positive elements for personal and collective well-being. Therefore, understanding and knowing how to encourage oneself and others to deeply appreciate cultural values are of utmost importance. All of this can be achieved through proper internalization and commitment to preserving and upholding positive cultural practices. Thirdly, "doing the good" encompasses adapting all the positive elements known and understood through character education into daily life behaviors.

Hence, character education serves the purpose of development, improvement, and filtration. The development process aims to activate students' capabilities to transform them into individuals with positive behavior, and it encourages students who already possess attitudes in line with the national character. The improvement aspect involves strengthening and promoting the role of national education to develop students' abilities and enhance their dignity. The final aspect, filtration, is essential for selecting the cultural elements within and outside individuals that align or do not align with the values that reflect goodness. Religion, Pancasila, culture, and the national educational objectives serve as sources of values in character education that need to be developed.

From the above discussion, it can be inferred that one of the efforts to shape a child's character is through the process of cultural actualization. Cultural actualization, as described by Muhammad Awin Alaby (2019), is a process of realizing the culture or values contained within it through tangible manifestations in the attitudes, behaviors, character, morals, and personalities of individuals who undergo actualization. This process can be seen as the implementation of cultural values reflected in an individual's character or personality as an identity. Therefore, the process of actualizing values within a culture needs to be socialized and internalized to shape a character in accordance with the desired cultural values. However, this process is not without challenges, as the changing times, ease of access to information, and the influence of foreign cultures can hinder the process of socialization and internalization, which may result in the failure to achieve cultural actualization in a child's character.

In the context of the Bima community, instilling moral values and character in the people, especially children, can be achieved through the socialization and internalization of the cultural values of 'Maja Labo Dahu,' which is the philosophy or way of life of the Bima people. According to Ilmiawan Mubin & Hikmah (2018), the philosophical meaning embedded in the culture of "Maja Labo Dahu" consists of the word "Maja" (shame), which signifies dignity, self-respect, and honor that must be upheld and preserved by maintaining a sense of shame. On the other hand, the word "Dahu" (fear) pertains to behavior, feelings, and ethics, encompassing all aspects of life. With the presence of shame and fear, encapsulated in "Maja Labo Dahu," the Bima community aspires to maintain a balanced life in their worship, actions, behavior, social interactions, and daily activities within society.

Moreover, according to Nurhayati (2016), there are four aspects embedded in the culture of "Maja Labo Dahu": First, it pertains to the interaction of individuals with themselves. Second, it concerns the manifestation

of human life among fellow human beings. Third, it relates to the coexistence of human life with the surrounding environment. Fourth, it addresses the connection of human life with their Creator.

These four aspects, as outlined by Nurhayati, serve as the primary foundation for character education. When individuals embody these values, it enhances their emotional intelligence or emotional competency, which experts consider as a dominant form of intelligence leading to success. However, it's worth noting that a significant portion of the Bima community, especially school-age children who have been influenced by Western culture and behavior, may perceive "Maja Labo Dahu" as outdated and irrelevant. This perception can lead to amoral attitudes and behaviors, as the younger generation may no longer understand the values of character education embedded in this cultural advice.

The culture of "Maja Labo Dahu" is an expression that reflects the life philosophy of the Mbojo or Bima community. Within this expression, there are values related to spirituality and humanity. The spiritual values within "Maja Labo Dahu" emphasize devotion to Allah SWT, encompassing religious aspects such as prayer, fasting, Quranic learning, and almsgiving. On the other hand, the values of humanity stress the attitudes and relationships among individuals and their interactions with the natural environment. The implementation of these values of humanity in "Maja Labo Dahu" is reflected in a controlled way of life, characterized by a positive heart and mind. This positive interpretation includes the idea of "maja" or feeling shame when engaging in negative or deviant actions on Earth, feeling shame when causing harm to the Earth, and feeling shame when not living in harmony with neighbors (Hilir Ismail, 2001).

The process of socialization and internalization of values within the culture of "Maja Labo Dahu" can be effectively carried out through character education provided by families or parents to their children. Character education within the family is highly effective because the family is considered to play a crucial role in the educational process and in shaping the behavior and habits of children in accordance with the values of the community (Dicky Setiardi, 2017).

2.   RESEARCH METHODS

In this research, descriptive qualitative methods were used. Descriptive qualitative is used to collect information regarding the actualization of "Maja Labo Dahu" cultural values carried out by parents or families for children, then describe the data by linking it to relevant theories. The objects of this research are the Bima people who are parents with various backgrounds and social statuses, including: 1) families who have a high social position and educational background, 2) families who have an ordinary social position with an educational background that is not too high, and 3) parents with low social status with low educational background. The data collection technique in this research is 1) By recording communication activities carried out by research objects in the context of communicating in formal and informal situations, and 2) by conducting direct interviews with research objects to ask questions and confirm regarding the actualization of the "Maja Labo Dahu" culture. The data analysis technique uses three procedures, namely, 1) data reduction, where the data identification process will be carried out, 2) data presentation, the data will be classified, 3) drawing conclusions, the data will be analyzed according to the problem and research objectives. and 2) by conducting direct interviews with research objects to ask questions and confirm regarding the actualization of the "Maja Labo Dahu" culture. The data analysis technique uses three procedures, namely, 1) data reduction, where the data identification process will be carried out, 2) data presentation, the data will be classified, 3) drawing conclusions, the data will be analyzed according to the problem and research objectives. and 2) by conducting direct interviews with research objects to ask questions and confirm regarding the actualization of the "Maja Labo Dahu" culture. The data analysis technique uses three procedures, namely, 1) data reduction, where the data identification process will be carried out, 2) data presentation, the data will be classified, 3) drawing conclusions, the data will be analyzed according to the problem and research objectives.

3.   RESULTS AND DISCUSSION

Referring to the character education process that has been expressed by Lickona, to measure the level of success in the actualization of character and ethical values in a culture, it can be seen when changes occur in a person, especially in children. Thus, character education will really require a process of implementation and habituation to the values that exist within oneself to be incorporated into the heart so that they are internalized and born in oneself, fulfilling the development of cognitive, affective, and psychomotor abilities which are the most important aspect in the actualization of character values. The results of research regarding the actualization of character values contained in the Maja Labo Dahu culture among children in Bima are as follows:

3.1 Parents' understanding of Maja Labo Dahu cultural values (Knowing the good)

The understanding of MLD cultural values among parents in the Bima community is very good. There are 75% of parents who know and understand the cultural values of maja labo dahu, this has implications for their daily behavior which is maintained and applied to their lives every day. Feelings of shame will arise if they do things that are not in accordance with the rules, if they offend other people's feelings, if they take other people's rights, are afraid of not being approved by the creator, and so on. 20% of them don't know but understand what maja labo dahu is, which they already know, have heard, and been taught by previous generations, especially if these cultural values have been passed down since they were children, either through their parents, non-formal education, or through formal education. Their level of understanding will influence the actualization of MLD culture in their daily behavior, even though there are times when there are applications that are indicated to be in violation, but only in a small part. Meanwhile, around 5% indicated that they did not understand the expressions and cultural values of MLD. All of this results in the value actualization process being slightly deviated from what should happen.

Along with the level of parental understanding of MLD cultural values, parental understanding and instilling character education in children have a real correlation. The first correlation is knowing the good, which means understanding and knowing the positive things taught to their children. In this case, parents are aware that teaching four aspects which are considered a reflection of the maja labo dahu culture must be actualized in everyday life as a form of character education for children or the next generation. Namely, first, regarding human interaction with himself. Second, the form of human life with other humans. Third, the form of human life and its environment. Fourth, the existence of human life with God.

3.2 People's love for Maja labo dahu culture (Desiring the good)

The Bima people's understanding of these cultural values shows the importance of customs and manners in everyday life when guiding and teaching this culture to their generation. This can be seen in their love for the values and etiquette that exist in the culture which they believe is a philosophy of life which, if adhered to firmly, will lead them to become parents who are ready to serve as examples and role models for their children.

3.3 Actualization of character values in Maja labo dahu (doing the good)

Culture the transformation phase is part of the initial step of the actualization process, the values of a culture are communicated directly through speech to children. Establish a systemknowledgeby planting education. At the internalization stage, a one-way communication pattern is used. Parents or adults can convey what they know using their respective parenting styles and methods. This section appears at the stage of child development with an age range from early childhood to late childhood (4-10 years).

Based on the results of interviews that have been conducted, it can be concluded that from an early age, namely around 4-6 years old, teenagers have received Islamic religious education. They are so enthusiastic about carrying out worship and reading the Koran because the school and the environment where they live have faith and piety development programs (IMTAQ) and Al-Qur'an Education Parks (TPA) and the like. The children also said that they were given messages to take care of themselves, perform prayers and always read the Koran from their parents from childhood. However, when they became teenagers, they said that their parents' orders to pray and read the Koran were no longer carried out. Nevertheless, they had deep impressions and unforgettable experiences when learning how to pray and recite the Koran as children.

This is indicated by the fact that they still remember the material and teachings on prayer procedures learned at school or taught by their parents at home, as well as happy memories of going to the TPA in the village together with friends. Next is the transaction stage. This stage emphasizes two-way communication patterns. Positive values are expressed verbally and through actions, so that children can imitate and emulate them directly. So, parents and the environment can be very influential in this process. Because, at this stage of the process Previous internalization will be a reinforcement of previously implanted knowledge.

Apart from that, family unity and harmony also support the success of this transaction process. So, it can be concluded that the strength of communication within the family is the main key to this process. This stage is also called the habituation process or habitus. Success at this stage depends on the discipline of families, educators, and community groups in emphasizing positive behavior and habits in children. As a result of interviews with teenagers who were indicated to be deviant, information was obtained that even though they received lessons about the Islamic religion from their parents and school, due to the lack of supervision and influence from

the environment, this resulted in the erosion of these values. From this phenomenon it is known that when early childhood reaches late childhood, besides commands and prohibitions, they also imitate the behavior of environment such as the behavior of playmates and adults around them. Value Transitionalization is the stage of giving meaning which involves emotional space and dialectics based on previously held knowledge. At this stage, personal strength or ability is greatly relied on to determine the concept of character based on the ability to interpret the values that have been given through initiative actions. According to Erikson, Transitionalization takes place at the 5th stage of development based on the Stages of Developmental Psychology, where the age range is 12 years to 18 years, when humans enter puberty which marks the age of adolescence and are looking for their own identity.

4. CONCLUSION

In this research, actualization patterns were found in parents and children starting from pre-school age. Actualization begins by providing education about the Islamic religion. Next, proceed to the process of getting used to every prohibition and commandment in religion. Then, if this process does not work as, it should, then the process of actualizing these values from childhood to adolescence will experience difficulties. The meaning of the expression maja labo dahu used as advice on self-control cannot be actualized, resulting in a moratorium status or character crisis in them, this also results in differences between the values given within the family and those obtained from the external environment.

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