

The Dynamics of the *Nggusu Waru* Philosophy in Dompu Society, West Nusa Tenggara: Erosion and the Threat of Extinction

Nurhilaliati Nurhilaliati,^{1,2*} Muhammad Muhammad¹

¹Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Mataram, Mataram, Indonesia, ² Postgraduate Study Program, Universitas Islam Negeri Mataram, Mataram, Indonesia

Abstract

The philosophy of life, a legacy of values inherited from generation to generation, provides an essential guide to mindset, behavior, and attitude. In the Indonesian context, these philosophies are the main guide in life at the individual and social levels. This study aims to explore the existence of the *Nggusu Waru* philosophy in Dompu society, involving those from Baby Boomers to Gen-Z. This study employed a qualitative method. The data were collected from observation, document analysis, and interviews. This study revealed a significant decline in the understanding and implementation of the *Nggusu Waru* philosophy among the Dompu people. Mostly, the local people are no longer familiar with the philosophy, others have limited understanding, and only a small proportion of the Baby Boomer group showed proper understanding and implementation. Factors contributing to this trend include modernization, education, social environment, and the application of traditional values in the contemporary era. This study emphasizes the necessity of preserving, understanding, and reviving traditional values, a major concern for the people of Dompu in West Nusa Tenggara Province.

Falsafah hidup, sebagai warisan nilai-nilai yang diwariskan dari satu generasi ke generasi berikutnya, memberikan arahan penting dalam pola pikir, perilaku, dan sikap. Di beberapa wilayah di Indonesia, falsafah-falsafah ini menjadi panduan utama dalam kehidupan, baik pada tingkat individu maupun dalam konteks sosial. Penelitian ini

*Corresponding Author: Nurhilaliati Nurhilaliati (nurhilaliati@uinmataram.ac.id), Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Mataram, Jl. Gajah Mada Jempong No. 100 Mataram, NTB, Indonesia.

bertujuan untuk mengeksplorasi eksistensi falsafah Nggusu Waru dalam struktur sosial Dompu, melibatkan rentang usia dari Baby Boomer hingga Gen-Z. Penelitian ini menggunakan metodologi kualitatif dengan menggunakan data hasil observasi, analisis dokumen, dan wawancara yang melibatkan partisipan dari berbagai lapisan masyarakat. Temuan penelitian menunjukkan adanya penurunan yang signifikan terhadap pemahaman falsafah Nggusu Waru di kalangan masyarakat Dompu. Mayoritas informan tidak mengenal falsafah ini, sebagian lainnya menunjukkan pemahaman yang terbatas, dan hanya sebagian kecil dari kelompok Baby Boomer yang menunjukkan pemahaman yang baik. Faktor-faktor yang berkontribusi terhadap tren ini meliputi modernisasi, pendidikan, lingkungan sosial, dan penerapan nilai-nilai tradisional di era kontemporer. Studi ini menyoroti kebutuhan mendesak untuk melestarikan, memahami, dan menghidupkan kembali nilai-nilai tradisional, yang menjadi perhatian utama masyarakat Dompu di Provinsi Nusa Tenggara Barat.

Keywords: *nggusu waru*; social dynamics, modernization, the existence of traditional values

Introduction

The philosophy of life is a collection of socio-cultural values embraced by society and passed down from generation to generation. This philosophy influences an individual's thought patterns, actions, and education in their daily life (Fitriyani et al., 2015). Education in Indonesia is based on the Pancasila philosophy, encompassing local wisdom values as an integral part of the educational process (Ibrahim, 2018).

Some regions in Indonesia recognize and apply philosophies that guide them in their personal and social lives. For example, the Goa Buluttana community recognizes the *Adak Sampulonrua* philosophy (Ibrahim, 2018); the *Satu Tungku Tiga Batu* philosophy in the Fakfak community (Nur, 2022; Pandie, 2018); the Bugis tribe recognizes the *Pangaderrang* philosophy of life based on *mappasilasae*, *mappasiswae*, *mappasenrupae*, and *mappalaiseng* (Ahmadin, 2019); The Batak people adhere to the life philosophies of *hamoraon*, *hagabeon* and *hasangapon* (Dalimunthe & Lubis, 2019; Situmorang, 2021); The Minang people are guided by *Adat Basandi Sarak*, *Sarak Basandi Kitabullah* (Akbar et al., 2021; Albert et al., 2022); Dayak communities with *Adil Ka' Talino Bacuramin Ka' Saruga Basengat Ka' Jubata* (Katarina & Diana, 2020).

The Mbojo people who inhabit the Dompu and Bima regions (West Nusa Tenggara Province, Indonesia) recognize the philosophy of *Nggusu Waru* (Afrin, 2010; Lestari & Astuti, 2023). Literally, *nggusu* means facet, *waru* means eight. The term *Nggusu Waru* means eight leadership criteria that bind each other to form the character of an ideal leader. The *Nggusu Waru* philosophy has been known by the Mbojo people for generations (before the sultanate era). For past Mbojo leaders, fulfilling the eight criteria was a necessity. The eight criteria are: *Dou ma maja labo dahu di ndai Ruma* Allah Ta'ala (fear and shame of Allah); *dou ma bae ade (intelligent and insightful)*; *dou ma mbani labo disa* (brave); *dou ma lembo ade ro ma na'e saba* (patient); *dou ma ndinga nggahi rawi pahu* (consistent in words and deeds); *dou ma tabo hidi or londo dou ma tabo* (good offspring); *dou ma di woha dou* (having good social relations); and *dou ma ntau ro wara* (wealthy) (Kaharuddin, 2004).

Although the philosophy of *Nggusu Waru* is more associated with the world of leadership, in the empirical world it is found that the eight criteria are mostly owned by and become the tribal identity of the Mbojo people. Wherever they are, people recognize the Mbojo tribe as a tribe that has the character of a *Tambulate* warrior: hard, firm, has high self-esteem, cooperative, loyal friends, and brave (Marzuqi, 2018). The possession of these characters is certainly not born out of thin air but rather molded through a long process of education.

The above philosophy of life is still firmly held by its adherents. However, along with the development and progress of civilization, many of the philosophies of life passed down from generation to generation have been forgotten and abandoned by the community. According to Yacobi (2019), human civilization is fading because humans are gradually becoming different creatures based on technology that will redesign their nature. This process is difficult to control because humans are preoccupied with the continuity of daily life affairs. Today, transformation is related to technology as an extension of the human mind and body. However, as time goes by, humans will increasingly incorporate technology into their bodies, so human

functions will increasingly be based on technology rather than biology (Yacobi, 2019, p. 22).

While accelerating change, Indonesian society is faced with many dilemmas, such as environmental conservation, local wisdom, gender issues, and poverty. Adjusting to global changes is important so that people are not left behind. According to Berger and Luckmann's Social Construction Theory, the process of interpretation carried out by each individual on areas and factors outside themselves includes the stages of externalization, internalization, and objectivation. Violation of rules or norms is usually due to the externalization stage process, which causes the absence of a person's ability to adapt to the provisions used to maintain social order (Berger & Luckmann, 1990)

The above illustrates that a philosophy of life internalized through education influences the civilization of a community. Berger and Luckmann's Social Construction Theory (1990) explains that individuals shape social reality through interaction, with the process of externalization, objectivation, and internalization (see also Yuningsih, 2006). The Mbojo tribe preserves the *Nggusu Waru* philosophy as a legacy of values from the past. However, globalization threatens local wisdom.

In our opinion, the *Nggusu Waru* philosophy, within economic, political, social, and cultural domains, is sometimes employed merely as a political tool rather than being deeply ingrained in character. This trend indicates that this philosophy is starting to fade, and it is feared that it will be swallowed up by the times. On the other hand, the researcher considers that the principles of *Nggusu Waru* teach noble characters that can be drawn with the values of character education, Islamic education, and the Pancasila Student Profile that the government is promoting through the Merdeka Curriculum at this time, so it is very important to be introduced massively to the community, especially the younger generation. The *Nggusu Waru* philosophy must be preserved through formal and non-formal education processes. As a first step, the researcher is interested in exploring the existence of the *Nggusu Waru* philosophy in the family education process in the Mbojo Tribe.

Some studies related to the *Nggusu Waru* philosophy, for example, were conducted by Iqbal and Indrajayanti (2019), highlighting the *Nggusu Waru* values integrated into daily activities at MAN 2 Bima, focusing on the implementation of these values in the madrasah and their impact on staff; Badrun (2008) featured the link between *Nggusu Waru* philosophy and modern leadership traits; Mandiyara and Musakar (2023) showed how Sultan Muhammad Salahuddin implemented the concept of *Nggusu Waru* in his leadership; Rustaman and Putra (2022) revitalising the values of *Nggusu Waru* in the modern era is the main highlight of this paper; Chaidir (2008) introduced two versions of *Nggusu Waru* but did not explore its implementation in daily life; Rajak and Hamzah (2021) highlighted the values of adab in a novel from al-Ghazali's perspective; Umar et al. (2019) highlighted the importance of the *Maja Labo Dahu* principle in developing children's character in the era of globalisation; Muzayyin (2018) emphasised that philosophy is a perspective in understanding civilisation; Toriqlarif (2017) emphasises the importance of norms, rules and values in building social order. The existing studies above provide diverse insights into the values of *Nggusu Waru*. However, there is a tendency for some studies to focus more on the historical, conceptual, or philosophical aspects of *Nggusu Waru* rather than applying these values directly in the context of family education in the community. Most writings describe the values of *Nggusu Waru* in general terms without elaborating on their existence and how they are implemented in everyday life. It is in this context that this article is discussed.

This research is a qualitative ethnographic study that aims to describe the culture of the Mbojo tribe on the island of Sumbawa to gain an understanding of the research informants' points of view related to the existence of the *Nggusu Waru* philosophy. The research was only conducted in the Dompu district, focusing on Kandai Dua village. The choice of location was based on the assumption that historically, the research location is known as the 'porch of Mecca' because the community was known for being religious and educated in the past. Another reason is that the location is relatively close to the center of the sultanate in the past, and based on the

assumption that the location is still quite strong in maintaining culture and tradition. The research involved 20 informants from four different age groups, disaggregated by birth period: 1946-1964 (Baby Boomers), 1965-1980 (Gen-X), 1981-1996 (Gen-M), and 1997-2012 (Gen-Z). We argue that this age difference does, to some extent, influence their knowledge, opinions, and feelings. Data collection utilized observation and in-depth interview techniques to explore their views, experiences, and understanding of the *Nggusu Waru* philosophy. The data collected were analyzed thematically to identify relevant patterns and trends.

The *Nggusu Waru* Philosophy in Dompus Society

The existence of the *Nggusu Waru* philosophy is still evident in some community practices and attitudes, especially in the older generation. However, there is a significant decline in applying these values in the younger generation. They describe social changes that include shifts in religious practices, social interactions, and behavioral norms.

One of the informants, SH, a community leader of the Baby Boomer generation, revealed the significant changes in Kandai Dua over time. In the past, the community was known as “*Sarambi Maka*” or the Porch of Makkah, with the presence of ulama, Quranic teachers, and a strong religious atmosphere. However, over time, this has changed drastically. Now, the *kampong* is experiencing moral declines, such as rampant crime, drug abuse, promiscuity, and changes in behavior that are not in line with traditional values (SH, interview, March 2023).

She also highlighted the importance of the concept of *Nggusu Waru* for leaders. According to her, *Nggusu Waru* includes traits that leaders should possess, such as shame, fear of God, and good thinking. This context is linked to the changing behavior of the community, which shows a shift from past values reflected in the current social and moral condition of Kandai Dua (SH, interview, March 2023).

In an interview with MY, a Baby Boomer generation, researchers found a unique perspective on the concept of *Nggusu Waru* (Observation, April

2023). According to MY, *Nggusu Waru* has been an important guideline in choosing leaders in the Dompu Bima community since the sultanate period. He emphasizes that these values are not only limited to the noble or palace environment but should be possessed by every leader in various contexts, even at the household level.

MY explains that *Nggusu Waru* includes criteria a leader must have to protect and care for the people's interests. In addition to being a worldly leader, such as in government, the ideal leader is also expected to have the ability and authority regarding religion and social community activities (MY, interview, April 2023). According to him, these values have not completely disappeared from the life of the Kandai Dua community. However, some of *Nggusu Waru's* values may have been forgotten, although they are still relevant in community life in the Dompu district, especially in Kandai Dua.

MUD, a Baby Boomer generation, admits that he only knows about *Nggusu Waru* to a limited extent from stories told by elders in his village. He states that *Nggusu Waru* was an important requirement for leaders such as village heads or regents but is now rarely or not even talked about anymore (MUD, interview, April 2023).

The following informant, ADI, belongs to the Millennial generation. The interview with ADI highlighted that *Nggusu Waru* is interpreted as a positive trait closely related to religious values, especially in a Muslim society like Dompu. These values have been passed down from generation to generation, but have not been systematically communicated and applied in the community (ADI, interview, April 2023).

AJ, a Gen-X generation, provided an in-depth understanding of *Nggusu Waru*. He stated that *Nggusu Waru* is derived from the Qur'an and hadith, emphasizing that these are Islamic values adopted in the past governance system. AJ linked *Nggusu Waru* to the slogan of Dompu Regency, "*Nggahi Rawi Pahu*", which means that promises made must be realized in concrete actions that provide benefits (AJ, interview, April 2023).

AJ's opinion shows that although the values of *Nggusu Waru* are rooted in Islamic teachings, their existence in the community has fallen short of

expectations. According to him, the decline in respect for local wisdom and Islamic values can be seen in the community's behavior, with many cases such as corruption and other bad deeds being committed openly (AJ, interview, April 2023).

NED, a Gen-X generation, consistently emphasizes that Dompu is a separate cultural entity from Bima, with a very strong history, culture, and tradition. She actively participates as a resource person in events about Dompu's culture but has difficulty tracking down written materials on Dompu's history (NED, interview, May 2023).

In her conversation, NED emphasized that access to Dompu's cultural heritage is limited. Relevant data can only be accessed by the sultan's descendants, who hold some of the information, such as Bo Sangaji Dompu, while the sultan's descendants hold other parts, which contain sensitive matters. She found that *Nggusu Waru*'s values are derived from Imam al-Ghazali's book and are believed to have a similar Islamic style to the government systems in other sultanates that use the same book (NED, interview, May 2023).

NED also explained the role of *Nggusu Waru* in the context of family life, society, and sultanate leadership. She described *Nggusu Waru* as an element of completeness in cultural processions, especially in the event of an engagement. In her view, these values signify leadership characteristics reflected in the ability to manage the government and have a deep meaning in traditional processions (NED, interview, May 2023).

Information from SM, a Dompu culturalist who belongs to the Baby Boomer generation, emphasizes the importance of *Nggusu Waru* in the context of family, community, and sultanate leadership. SM highlighted that *Nggusu Waru* is a symbol in a marriage proposal, showing a man's prestige and giving judgment to the family of the proposed marriage partner as well as showing charismatic leadership. He emphasized that the current values of *Nggusu Waru* are being displaced and almost extinct due to modernization and the younger generation's lack of understanding of these values (SM, interview, May 2023).

MKH, a Dompu culturalist belonging to the Baby Boomer generation, revealed that the concept of *Nggusu Waru*, the sultan's leadership philosophy, is not well known by the general public. According to MKH, although not realized, the values contained in the concept are implemented in everyday life. However, advancing times and technology has eroded the understanding of these values, especially regarding cultural customs and religious values (MKH, interview, May 2023).

Meanwhile, AS, a Dompu culturalist from the baby boomer generation, explains that *Nggusu Waru* is an important requirement for palace leadership. He emphasizes that the eight criteria that must be fulfilled to become the new sultan are values passed down through generations and based on religious teachings. Although found in practice, these values are difficult to separate from the general public's lives. However, the existence of these values in the palace is not always clear. AS also highlighted that values in line with the concept of *Nggusu Waru* are rarely found in today's society, mainly due to changes in science and the younger generation's view of tradition (AS, interview, May 2023).

The opinions of both informants show a similar understanding of the concept of *Nggusu Waru* as an important requirement for sultan candidates. However, the implementation of these values in the daily lives of the general public has not been confirmed to be in line with court practices. This phenomenon shows the changes and lack of understanding of traditional values in Dompu society.

HAB and HSM, a married couple from the baby boomer generation, stated that they were not familiar with the term *Nggusu Waru*. However, they claimed to be familiar with the term *Pote Waru*, which is similar. They acknowledged that their children's education implicitly conveys some values associated with *Nggusu Waru*. "*To'a ra dahupu ta Rumatala*" means doing good and avoiding bad. "*Tana'o ngaji ra sambea*" emphasizes the importance of learning, trying, and serving God, while "*mbani ra disa*" teaches courage in doing what is right and feeling shame in doing what is wrong (HAB & HSM, interview, May 2023).

Meanwhile, SLN, a Gen-X generation, stated that his knowledge of *Nggusu Waru* came from reading and discussing with culturalists such as MKH. Although in daily life it is not often heard to talk about *Nggusu Waru*, he points out the existence of these values in the practice of community life, such as the importance of education despite inadequate economic conditions and the values of courage and honesty (SLN, interview, March 2023).

The information from these interviews confirms that knowledge about *Nggusu Waru* was obtained through literature and discussions with cultural figures. Although the term is less popular in everyday conversation, the values of this concept are reflected in Dompu's education, social and community life.

SKH, a Baby Boomer generation, gave her views on *Nggusu Waru*. She said she had heard the term from elders in the past (Observation, May 2023). In her interview, she explained that *Nggusu Waru* is interpreted as a person's positive character. When a person has a good nature, obedience to worship, and commendable behavior, that is what the elders say has *Nggusu Waru* values. For her, in choosing a life partner, the prioritized benchmark is goodness, good character, and obedience to worship. SKH does not see the connection with government leadership but rather with leadership within the household (SKH, interview, May 2023).

AHRS, a Gen-X generation, shared his experience of *Nggusu Waru* in the context of leadership. He had heard information about *Nggusu Waru* concerning leadership and courage. He even found content on YouTube explaining the origin of the name "*Manggusu*" which is closely related to the concept of *Nggusu Waru*. According to AHRS, *Nggusu Waru* involves eight criteria that are necessary for selecting potential leaders or kings of Dompu. According to him, understanding *Nggusu Waru* is a prayer for goodness, courage, sincerity, and other positive things. AHRS also emphasizes the importance of educating people about *Nggusu Waru* through courage in providing education about honesty and obedience (AHRS, interview, May 2023).

According to AHRS, the spirit of *Nggusu Waru* in Kandai Dua still exists, although it is not as strong as before due to the influence of advances in time and technology. However, the biggest challenge faced is the decline in the attitudes and morals of the younger generation, which is influenced by the environment and relationships. Furthermore, he emphasized that parents' awareness in educating their children is sometimes not well responded to by parents, and the fear of their children's reaction is too bold in responding to correction. AHRS also linked the importance of *Nggusu Waru*'s characteristics to the selection of leaders, although it is recognized that economic factors and community education also play a role in the selection of leaders (AHRS, interview, May 2023).

Some informants, such as RTU and GfR, belonging to the Gen-Z Generation, expressed their ignorance about the philosophy of *Nggusu Waru*, which their parents had never heard of or taught them (Observation, May 2023).

In another group of informants, which includes ANW and ZNA (belongs the baby boomer generation), ADIN and YAD (belongs the Gen-X generation), RZK and PIA (belongs the Gen-Z generation), there was a variety of knowledge-related to *Nggusu Waru*. Some have an in-depth understanding of the philosophy, either from literature or oral stories, while others are unfamiliar with the concept (Observation, May 2023).

The classification of informants shows variations in understanding and exposure to *Nggusu Waru*. Some had direct knowledge of the concept from written sources and oral traditions, while others did not know the concept at all. Interestingly, although some informants were unfamiliar with *Nggusu Waru*, they could explain some important concept criteria, indicating that some values have been internalized in educating their children (Observation, May 2023).

The existence of the *Nggusu Waru* philosophy is reflected in the practices and attitudes of the Dompu community, especially the older generation. However, there has been a significant decline in the application of these values in the younger generation, and it has even started to become extinct.

The social changes that have occurred include shifts in religious practices, social interactions, and behavioral norms. Some informants, especially the older ones, highlighted the significant changes in Dompu over time. While *Nggusu Waru* values in the context of leaders were acknowledged, many pointed out that these values may be forgotten and displaced by modernization and the younger generation's lack of understanding. It is seen in various areas of people's lives, including family, leadership, and daily interactions, marking a change in awareness of traditional values in Dompu society.

Based on the knowledge and understanding of the informants studied regarding the *Nggusu Waru* philosophy, it was found that most informants (50% if quantified) said they did not know at all and had never heard discourse, information, or been educated regarding the *Nggusu Waru* philosophy. Some informants (20%) said they had heard glimpses from stories and conversations of elders and community leaders that the *Nggusu Waru* philosophy is something related to leadership. Still, they did not understand and could not explain the details and meaning. Some informants (30 percent) knew from elders' stories, reading, and participating in discussions with the cultural observance community. They understand the philosophy of *Nggusu Waru* and can explain it well. Informants in this third category are generally culturalists, observers of Dompu's history and culture, and community leaders who are generally over 70 years old.

The Dynamics of the *Nggusu Waru* Philosophy in Dompu Society

In the context of changing times and social dynamics, the main challenge for Dompu society is to maintain the existence and application of traditional values such as *Nggusu Waru* in the face of modernization. This discussion highlights data findings on significant changes in the knowledge, understanding, and application of these values in Dompu society. In addition, the influence of modernization, the role of education, the social environment, and the relevance of these values in the context of leadership are important aspects that define the existence of *Nggusu Waru* and the challenges of maintaining its sustainability.

Firstly, knowledge and understanding of the *Nggusu Waru* philosophy. The older generation, such as HAB, HSM, and SH have a fairly good understanding of these values and implicitly teach them to their children. However, some informants, especially the younger generation such as RT. and GFR, expressed their ignorance of this concept. This indicates a gap in understanding between generations in the community. Variations in the understanding of *Nggusu Waru* were seen among informants. The older generation has a deep understanding and implicitly passes it on to the younger generation, but some of the younger generation are unfamiliar with or have a limited understanding of this concept.

The categorization of informants falls into several groups: some have a deep understanding, either through literature, oral stories, or cultural discussion forums; some have gained knowledge through literature; others are completely unfamiliar with the concept. While some informants were unfamiliar with the *Nggusu Waru* philosophy, interestingly, some of them could explain the eight criteria of *Nggusu Waru* well and admitted to applying some of its values in educating their children. These findings confirm that knowledge of the *Nggusu Waru* philosophy is still limited among the community.

Second, the application of *Nggusu Waru* values. A significant decline in the application of *Nggusu Waru* values is seen in the younger generation, as revealed by several informants such as AHRS. Although some values still exist, shifts in religious practices, social interactions, and behavioral norms signal a decline in applying these traditional values in daily life. Concrete examples are crime, drug abuse, and promiscuity, which, according to SH are not in line with traditional values. People are more likely to follow the times rather than maintain local culture, which is considered less practical. Nahak (2019) mentions that this situation is reflected in the younger generation's lack of interest in learning and inheriting their culture.

Third, the influence of modernization. The influence of modernization and technological development is crucial in eroding the understanding of *Nggusu Waru* values. Some informants, such as MKH and SKH, highlighted

that modernization has reduced the knowledge of these traditional values. For example, teenagers' use of electronic devices without regard for their surroundings, as observed by HAB & HAS, also reflects the impact of modernization on changing patterns of social and cultural interaction. This statement is reinforced by Yacobi's view that humans are slowly transforming into different entities based on technology that will essentially redesign human nature (Yacobi, 2019). The development of the times, the influence of technology, and globalization have an impact on the shift of manners in children's character (Umar et al., 2019), The development of the times, the influence of technology and globalization have an impact on the shift of manners in children's character (Arrazak et al., 2022). The development of the times, the influence of technology, and globalization impact the manners shift in children's character. Efforts to overcome this, as offered by Umar et al. (2019) can be through workshops, seminars, and the publishing of local charge books as literacy materials at the education unit level.

Fourth, the role of education and cultural literacy. The importance of education and cultural literacy is reflected in the observations of several informants who indicated that an understanding of *Nggusu Waru* can be obtained through literature, discussions with cultural figures, and indirectly through teachings from previous generations. It confirms that formal and informal education and cultural literacy have a very important role in disseminating knowledge about these traditional values.

Education is considered an important process in passing on and preserving culture and traditions from the older generation to the younger generation. Internalized values and norms are considered the truth that governs the continuity and orderliness of interaction and communication among members of a community or society that has a similar goal, namely maintaining the continuity and birth of a culture and civilization that is upheld together. These values come from a philosophy of life that is believed and embraced, which has a profound meaning. This philosophy of life is the result of the development of a community's culture and civilization, and at

the same time, becomes a characteristic that distinguishes them from other groups of people. Therefore, the civilization of a community is also greatly influenced by its philosophy of life. It is why the role of education in developing and maintaining the philosophy of life is so important (Fitriyani et al., 2015).

Fifth is the influence of the social environment. The social environment, such as associations, norms, and pop culture, also significantly impacts the respect and application of traditional values. SHL, a farmer, stated that the values of *Nggusu Waru* are present in the practice of community life, although they are seldom mentioned in daily conversation. It shows that the social environment plays a vital role in passing on and maintaining these values. Berger and Luckmann's Social Construction Theory (1990) explains that individuals shape social reality through interaction, with processes of externalization, objectivation, and internalization (see also Yuningsih, 2006). In this context, the social environment is a key element that shapes a person's thinking and behavior patterns in accepting and internalizing values.

Sixth, the relevance of *Nggusu Waru* values in leadership. Some informants, such as MY and AS, highlighted the importance of *Nggusu Waru* values in the context of leadership. Nonetheless, there is a decline in the understanding and application of these values in the younger generation, signaling a challenge in maintaining the relevance of traditional values in the context of leadership.

As Badrun revealed, *Nggusu Waru's* philosophy is relevant to modern leadership's characteristics. Eight *Nggusu Waru* values have similarities with modern leadership criteria, namely 1) *mato'a di Ruma labo Rasu* is to believe in God Almighty, 2) *maloa ro pade* is broad-minded, 3) *mantiri nggahi kalampa* is to have honesty, 4) *mapoda nggahi paresa* is being fair, 5) *mambani ro disa* is taking risks, 6) *matenggo ro wale* is being physically and mentally healthy, 7) *mapisa ro guna* is being authoritative or influential, and 8) *londo dou taho* is having good morals. However, this philosophy is no longer popular because Bima people are less appreciative of their oral tradition (Badrun, 2008).

Seventh, the existence of *Nggusu Waru* in customary practices. The values of *Nggusu Waru* are visible in customary cultural practices, especially in traditional processions such as marriage and engagement, as expressed by NED and SM. However, access to the cultural heritage of the kingdom of Dompu is limited, and these values do not always manifest in customary practices with the same awareness across all levels of society.

Eighth, lack of awareness and knowledge. Some informants, especially the younger generation, showed ignorance about the concept of *Nggusu Waru*. It suggests that a group of people do not know these traditional values. Badrun criticized the lack of popularity of the *Nggusu Waru* philosophy in the context of leadership, compared to the Javanese leadership philosophy that is better known in Indonesian society. Despite having values relevant to modern leadership, the lack of publication about these values results in a lack of awareness among the Mbojo ethnic community (Badrun, 2008, p. 3).

The philosophy of *Nggusu Waru* in Dompu is facing erosion and the threat of extinction. Factors such as modernisation and technology play a role in these changes, indicating that culture is a dynamic entity that changes over time. According to Larasati, citing Koentjaraningrat, culture is divided into two types: physical and non-physical. Non-physical culture, in particular, due to its dynamic nature, has a close relationship with globalisation and tends to change with the times (Larasati, 2018, p. 110).

Nahak, citing Malinowski, highlights how more active cultures influence more passive ones. He emphasises the importance of awareness of local culture as a national identity, especially among the younger generation, to preserve and inherit local culture (Nahak, 2019, p. 165).

The philosophy of *Nggusu Waru*, which possesses profound values, provides guidance for sustainable modern leadership. Although globalisation brings changes towards a more practical culture, the philosophy of *Nggusu Waru* remains a strong foundation for maintaining local cultural identity. Integrating these values into leadership and daily practices can help the younger generation maintain and strengthen local culture. Larasati's research

shows that the existence of local culture is relevant to the existence of global culture in the era of globalisation. The concept of three cultural scenarios in globalization describes various impacts of globalisation on local culture, including homogenisation, heterogenisation, and hybridisation (Larasati, 2018, pp. 112–113). By understanding the concept of Three Cultural Scenarios in Globalization, we can see how globalisation affects local culture through homogenisation, heterogenisation, and hybridisation. This provides insight into how local culture can survive and thrive in a global context. Therefore, it is important for us to continue to appreciate and preserve the philosophy of *Nggusu Waru* as part of a rich cultural heritage, ensuring that it remains relevant and impactful for future generations.

Conclusion

The results of this study show that the philosophy of *Nggusu Waru* still exists in some of the practices and attitudes of the people of Dompu. However, it has undergone a significant shift, even tending to become extinct. These values continue to adapt to the changing times. Special attention is needed to understand, nurture, and promote these values so that they remain relevant in the evolving social dynamics of society. The real challenges faced in maintaining and implementing *Nggusu Waru* values are modernization, social change, and the lack of understanding of the younger generation. Factors such as education, the influence of the social environment, and the relevance of traditional values in various aspects of life signify the importance of maintaining and educating about these values to keep them relevant in Dompu society.[w]

References

- Afrin, A. (2010). *Nggusu Waru: Etika Kepemimpinan dalam Perspektif Budaya Bima (Mbojo) Nusa Tenggara Barat* [Undergraduate Thesis]. UIN Syarif Hidayatullah Jakarta. <https://repository.uinjkt.ac.id/dspace/handle/123456789/5808>
- Ahmadin, M. (2019). The Social System of Buginese People in Modern Era: A Review of Sociological History. *Proceedings of the 1st International*

Conference on Advanced Multidisciplinary Research (ICAMR 2018), 394–397. <https://doi.org/10.2991/icamr-18.2019.96>

- Akbar, W. K., Yuhelna, Y., & Rahmadani, S. (2021). The Dilemma of Islamic Education and Prostitution Life. *JESS (Journal of Education on Social Science)*, 5(1), 1–10. <https://doi.org/10.24036/jess.v5i1.299>
- Albert, A., Iswantir, I., Ismail, F., & Zainir, Z. (2022). Gagasan Integrasi Nilai-nilai Adat Basandi Syarak Syarak Basandi Kitabullah (ABS SBK) ke dalam Pelajaran Pendidikan Agama Islam pada Kurikulum Sekolah Dasar. *Jurnal Pendidikan Indonesia*, 3(11), 1002–1013. <https://doi.org/10.59141/japendi.v3i11.1286>
- Arrazak, M. A., Syamsir, S., Utama, A. W., & Fauza, F. (2022). Peranan Kepemimpinan Ninik Mamak dalam Pelestarian Budaya Minangkabau di Nagari Kayu Tanam. *Civics Education and Social Science Journal (CESSJ)*, 4(2), 83–94. <https://doi.org/10.32585/cessj.v4i2.2629>
- Badrun, A. (2008). Filsafat Nggusu Waru dalam Tradisi Lisan Bima dan Relevansinya dengan Ciri Kepemimpinan Modern. *Mabasan*, 2(1), 1–13. <https://doi.org/10.62107/mab.v2i1.120>
- Berger, P. L., & Luckmann, T. (1990). *Tafsir Sosial atas Kenyataan: Risalah tentang Sosiologi Pengetahuan* (F. M. Parera (trans.)). LP3ES.
- Chaidir, M. (2008). *Kronik Dompnu Catatan Sejarah Dompnu*. Dinas Pendidikan Nasional Kabupaten Dompnu.
- Dalimunthe, I. S., & Lubis, A. S. (2019). Hamoraon, Hagabeon & Hasangapon As the Basic Philosophy In Educating Children. *El Harakah*, 21(2), 199–216. <https://doi.org/10.18860/el.v21i2.6683>
- Fitriyani, A., Suryadi, K., & Syam, S. (2015). Peran Keluarga dalam Mengembangkan Nilai Budaya Sunda. *Sosietas*, 5(2). <https://doi.org/10.17509/sosietas.v5i2.1521>
- Ibrahim, I. (2018). Adak Sampulonrua (Studi Falsafah Hidup Masyarakat Muslim Buluttana Kecamatan Tinggimoncong Kabupaten Gowa). *Aqidah-Ta: Jurnal Ilmu Aqidah*, 4(1), 95–113. <https://doi.org/10.24252/aqidahta.v4i1.5175>
- Iqbal, M., & Indrajayanti, M. (2019). Gaya Kepemimpinan Kepala Sekolah Berbasis Kearifan Lokal, Telaah terhadap Karakteristik Kepemimpinan Bima “Manggusu Waru” pada Madrasah Aliyah Negeri 2 Kota Bima. *Oryza (Jurnal Pendidikan Biologi)*, 8(2), 26–33. <https://doi.org/10.33627/oz.v8i2.291>

- Kaharuddin, S. (2004). *Kepemimpinan menurut Konsepsi Nggusu Waru Ditinjau dari Filsafat Sosial Politik*. Pemda Kabupaten Dompu.
- Katarina, K., & Diana, R. (2020). Semboyan Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata Sebagai Akses Relasi Sosial Keagamaan. *Kharisma: Jurnal Ilmiah Teologi*, 1(1), 23–36. <https://doi.org/10.54553/kharisma.v1i1.4>
- Larasati, D. (2018). Globalization on Culture and Identity: Pengaruh dan Eksistensi Hallyu (Korean-Wave) Versus Westernisasi di Indonesia. *Jurnal Hubungan Internasional*, 11(1), 109–120. <https://doi.org/10.20473/jhi.v11i1.8749>
- Lestari, R. P., & Astuti, K. S. (2023). Nggusu Waru Motifes and the Existence in Society in Bimanese. *International Journal of Multicultural and Multireligious Understanding*, 10(5), 100–107. <https://doi.org/10.18415/ijmmu.v10i5.4562>
- Mandyara, D. R., & Musakar, N. (2023). Ngusu Waru Philosophy: Reflections in the Leadership of Sultan Muhammad Salahuddin. *International Review of Humanities Studies*, 8(1), 64–82. <https://doi.org/10.7454/irhs.v8i1.1005>
- Marzuqi, A. M. (2018, March 4). *Sifat Kesatria dan Kepemimpinan Orang Bima*. <https://mediaindonesia.com/weekend/147740/sifat-kesatria-dan-kepemimpinan-orang-bima>
- Muzayyin, A. (2018). Esensi Falsafah, Konsep dan Teori Peradaban. *Majalah Ilmiah Tabuah: Ta'limat, Budaya, Agama dan Humaniora*, 22(2), 1–14. <https://doi.org/10.37108/tabuah.v22i2.32>
- Nahak, H. M. I. (2019). Upaya Melestarikan Budaya Indonesia di Era Globalisasi. *Jurnal Sosiologi Nusantara*, 5(1), 65–76. <https://doi.org/10.33369/jsn.5.1.65-76>
- Nur, I. (2022). Religious Education Based of Local Wisdom “Satu Tungku Tiga Batu” In Fak-Fak Community West Papua. *Al-Ishlah: Jurnal Pendidikan*, 14(4), 6631–6642. <https://doi.org/10.35445/alishlah.v14i4.2267>
- Pandie, D. A. (2018). Konsep ‘Satu Tungku Tiga Batu’ Sosio-Kultural Fakfak sebagai Model Interaksi dalam Kehidupan Antarumat Beragama. *Societas Dei: Jurnal Agama dan Masyarakat*, 5(1), 49–69. <https://doi.org/10.33550/sd.v5i1.78>
- Rajak, B. A., & Hamzah, N. (2021). Adab kepada Alam Semesta dalam Novel Nggusu Waru yang Tersisa Karya N. Marewo berdasarkan Nilai Adab menurut Al Ghazali. *Rumpun: Jurnal Persuratan Melayu*,

- 9(2), 1–10.
<https://rumpunjurnal.com/jurnal/index.php/rumpun/article/view/149>
- Rustaman, A. H., & Putra, D. R. (2022). The Potential of Art Development in the Present Era: A Case Study of the ‘Nggusu Waru’ Leadership Philosophy. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 5(2), 13177–13183. <https://doi.org/10.33258/birci.v5i2.5164>
- Situmorang, L. (2021). Tinjauan Konsep Hamoraon, Hagabeon, Hasangapon pada Masyarakat Batak Toba di Kota Rantauprapat. *Civitas (Jurnal Pembelajaran dan Ilmu Civic)*, 7(2), 26–35. <https://doi.org/10.36987/civitas.v2i1.3206>
- Toriqularif, M. (2017). Hakikat dan Sistem Nilai dalam Konteks Pendidikan (Sistem Nilai: Keluarga, Masyarakat, Kebudayaan dan Agama). *Al-Falah: Jurnal Ilmiah Keislaman dan Kemasyarakatan*, 17(1), 37–56. <https://doi.org/10.47732/alfalahjikk.v17i1.16>
- Umar, U., Hendra, H., & Yussof, M. H. B. (2019). Building Children’s Character: Ethnographic Study of Maja Labo Dahu Culture at Bima Community. *Jurnal Iqra’: Kajian Ilmu Pendidikan*, 4(2), 182–201. <https://doi.org/10.25217/ji.v4i2.582>
- Yacobi, B. G. (2019). The Fading of Human Civilization. *Journal of Philosophy of Life*, 9(2), 22–31. <https://www.philosophyoflife.org/201908.html>
- Yuningsih, A. (2006). Implementasi Teori Konstruksi Sosial dalam Penelitian Public Relations. *Mediator: Jurnal Komunikasi*, 7(1), 59–70. <https://doi.org/10.29313/mediator.v7i1.1215>