

## INFUSING LOCAL TRADITION VALUES INTO SCHOOL CULTURE: HOW INDONESIAN ISLAMIC SCHOOL SET UP CHARACTER EDUCATION?

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### *Abstract*

The purpose of this study is to reveal the internalization of the *maja labo dahu* values in character education. The method used is a case study with a qualitative approach. The determination of the research subject is carried out by purposive technique consisting of students and people in MTs Negeri 1 Bima. The sources of data are oral sources, artifacts, documents, and written records. Data are collected through observation, interviews, and documentation. Data validity test is carried out by using triangulation. Data are analyzed by using qualitative analysis techniques of interaction model with steps of data collection, data reduction, data presentation, and conclusions. The results showed that the values of the *maja labo dahu* are in accordance with the values in character education, namely religious values, honesty, discipline, independence, patriotism, and environmental awareness. Besides, these values have effectively provided moral knowledge to students. The constraints experienced by schools in internalizing these values in character education are the lack of consistency of students parents or the surrounding environment in supporting and developing the cultural values of the *maja labo dahu*.

*Penelitian ini bertujuan untuk mengungkapkan internalisasi nilai-nilai maja labo dahu dalam pendidikan karakter. Metode yang*

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*digunakan adalah metode studi kasus dengan pendekatan kualitatif. Penentuan subjek penelitian yang dilakukan dengan teknik purposif terdiri dari siswa dan warga sekolah MTs Negeri 1 Kota Bima. Sumber data penelitian: sumber lisan, artefak, dokumen, dan catatan tertulis. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Uji validitas data dilakukan dengan menggunakan triangulasi. Data dianalisis dengan menggunakan teknik analisis kualitatif model interaktif dengan beberapa tahapan meliputi pengumpulan data, reduksi data, penyajian data, dan kesimpulan. Hasil penelitian menunjukkan bahwa nilai-nilai maja labo dahu sesuai dengan nilai-nilai dalam pendidikan karakter, yaitu nilai religius, jujur, disiplin, mandiri, cinta tanah air, dan peduli lingkungan. Selain itu, nilai-nilai maja labo dahu telah efektif memberikan pengetahuan moral terhadap peserta didik. Kendala yang dialami sekolah dalam internalisasi nilai-nilai ini dalam pendidikan karakter adalah kurang konsistensinya orang tua peserta didik atau lingkungan sekitar dalam mendukung dan mengembangkan nilai-nilai budaya maja labo dahu.*

**Keywords:** character education; internalization; *maja labo dahu*; traditional values.

## Introduction

Education aims to shape character of students. The purpose is stated in Law Number 20 of 2003 concerning the National Education System in article 3 stating that “national education functions to develop and form dignified national character and civilization in order to educate the lives of the nation, aiming for the growth of the potential of students to become human beings who believe and devote to God Almighty, have noble character, knowledge, health, competence, creativity, independence, and become a democratic citizen and have a sense of responsibility.” Education is one of the essential sectors supposed to form human potential. When born, he or she has various potentials that must be actualized. This process lasts until a child reaches matu-

rity (Rukiyati 2013). Self-maturity shows a mature personality, namely a personality that shows the character of self as a good human being, which internalizes the values of truth and goodness in his or her life. Ki Hajar Dewantara (1966, 20) says that education is a guide to the life and growth of children, which takes all natural forces that exist in children as human beings and as members of society in order to achieve the highest happiness and safety so that it can produce the quality of Indonesian education.

Education is in good quality when it helps students to develop themselves, namely developing all the potential, skills, and personal characteristics to a positive direction, for both themselves and their environment. Education does not just provide knowledge, values or training skills. Instead, education functions to provide what students need to be able to develop without leaving the values of national and state life. However, in reality, there are many inequalities in reaching the national education goals. So, the ultimate goal of national education that form intelligent and characterized Indonesian people has not reached yet.

The number of moral damage experiences by students in Indonesian can be traced from different causes. Preoccupation with intellectual world has made moral education of students not emphasized so that the school output does not produce students with brave, independent, and responsible spirit (Ma'arif 2008). The output of education does not reflect the expected ideals of education (Jalal and Supriadi 2001).

A survey conducted by the National Commission for the Protection of Children and the National Narcotics Agency (BNN) reveals that 63% of Indonesian teenagers in junior and senior high school age have had sex outside marriage and 22% of narcotics users in Indonesia were students. Another survey

conducted by the NGO Plan International and International Center for Research on Women (ICRW) released in early March 2016 shows astonishing facts regarding child abuse at school. There were 84% of children in Indonesia experiencing violence at school. This number is higher than the trend in the Asian region of 70% (Qodar 2015). These problems are actually experienced by not only Indonesia but also other nations in the world. Therefore, it is vital that schools have appropriate policies to internalize character education based on philosophical values based on cultures that guide to keep the surrounding environment.

The student's moral development through education unit becomes a vehicle for moral development started from early age education to higher education. Several stages can be done in building moral education, namely integrating approach in all subjects; developing an education unit culture; conducting curricular and extracurricular activities; and conducting behavior refraction in education unit environments. In developing material content values in character education, Lickona (1991) believes in the existence of moral absolute (religious moral values), which is instilled by "the golden rule", such as being honest, fair, responsible, respectful, modest, and helpful to people. However, the values are still in on the lips and not real, so they require real practice and exemplary. This means that there is a need for concrete evidence and real example that a person or society has succeeded in practicing absolute morality or the "golden rule".

Moral education and character education has been understood interchangeably some even consider it as a type of character education (Smith 2006). For sure, character education should be understood as the aspects of the official curriculum concerned with the development of students' manners, and conduct (Uswatun 2016). Character education is quite urgent to

internalize the values of local philosophy that have become a guideline for people's lives, and synchronized with core values such as responsibility, honesty, fairness, caring, and respect for themselves and others. Judge (2012, 68) states that schools have significant roles in shaping the personality and moral behavior of children. Schools should commit to developing the character of students based on these values, describe them into observable forms of behavior in everyday situations at schools. Also, teachers may make these values a role model by conducting studies and discussions, and making them a basis of behavior in human beings relationships and human beings with their God, and give appreciation to the realization of these values in any situation. In essence, every school has a school culture. Waller argues that each school has a school culture, consisting of some values, moral rules, norms, and habits, which shape the behavior and relationships within it (see Peterson and Deal 2009, 8). Each school has custom and its way in forming character. Educators can provide exemplary examples of the characters that will form. Education does not also have to go through a fixed curriculum standard. Instead, it can go through the hidden curriculum which is implicit in various school activities. Besides, character education does not require special facilities, because the priority is the process of awareness and habituation (Ministry of National Education 2010).

Ideally, since the implementation of school-based management (SBM) system in 2004, every school should have the freedom to create and develop school management following school culture and character education. According to Wibowo (2012, 137), character education becomes more effective when integrated with school-based management (SBM). However, Mustiningsih (2015, 503) argues that schools that implement SBM still have a number of obstacles, including the difficulty of implementing new models and perspective of those who have good

achievement should be fixated on the old concept of waiting for policies from above.

Islamic Junior High School (MTs) Negeri 1 Bima, is one of the schools that develops the school culture in character education. This school emphasizes the cultural values of the *maja labo dahu*. Philosophy of this cultural values is seen as a philosophy of life that has been entrenched and ingrained in the minds of every member of the community in Bima.

Etymologically *maja labo dahu* is understood as shame and fear. Terminologically, the *maja labo dahu* motto is understood as shame and fear of oneself, for others, and God as the creator when committing a mistake and deviation in acting. With this understanding, *maja labo dahu* become a controller tool for every individual in acting, both horizontally in fellow human beings and vertically in God Almighty (Jurdi 2008).

The urgency of internalizing the *maja labo dahu* values will bear students who have a sense of shame and fear of the God Almighty, respect for their teachers, or employees, and be compassionate towards their peers. This school emphasizes religious values, honesty, discipline, independence, love of the homeland, and care for the environment. The values are in accordance with the schools' vision, which aims to form pious children who have faith, devotion, mastery of science and technology, and moral character. Ismail 2001, states that *maja labo dahu* is a cultural and abstract concept in Bima society, whose function is more preventive, distancing someone from a disgraceful act, an act that embarrasses themselves and their families. *Maja labo dahu* is a living guide for Bima community in their daily lives including social, economic, and education activities and highly uphold the values of the Islamic religion.

This study uses a qualitative case study method. Data collection methods were carried out through interviews, observation, and documentation studies. The preparation for this approach

was done by preparing a research framework that contains the focus of the study, the data collection methods used, and the participants involved. The research framework was detailed into the instrument grid according to the aspects investigated. Furthermore, the instrument grid was formed in the form of a guide for all data collection methods. Each had guidelines for interviews, observation and documentation studies.

The process of collecting data, processing and displaying the results of a qualitative approach was carried out for approximately seven months. These series of stages were intended to examine the urgency of the *maja labo dahu* values at MTs Negeri 1 Bima. Detailed data about the urgency of the *maja labo dahu* values are analyzed as a basis to determine its urgency values in overcoming moral crisis of learners.

Observations were conducted to determine the routine activities done by the school community, school conditions, and programs that support the urgency of *maja labo dahu* values in overcoming moral crisis learners. Interviews were conducted based on a semi-structured interview instrument in the form of questions with open answers. Interviews were conducted directly with the informants needed. In addition, unstructured or informal interviews were also conducted with techniques of conversational or daily conversations. Participants involved in the interview were selected through the snowball method. Participants were determined as key informants; the context of this study is related to the urgency of the *maja labo dahu* values in character education which is usually built early by the founders of the school.

Furthermore, concerning the context, selected key informants were as principals and senior teachers. Other participants involved were extracurricular facilitators, school employees, and students. Each of them was involved according to their role in school administration. The selection with this method was

expected to be a sufficient sample to produce a sufficient sample size in describing the urgency of the values *maja labo dahu* in various perspectives.

School documentation analysis was carried out by collecting school documents that were relevant to the research context. The documents were in the form of learning documents (teaching planning, implementation agenda, and results and assessment plans) including content standards, such as annual programs, semester programs, syllabus, learning implementation plans, and completeness standards. Study of artifacts was carried out with documentation in the form of images. The collection was intended to determine the urgency of the values of *maja labo dahu* in character education. The entire process of data collection was carried out in a manner that was guided by qualitative data collection procedures.

The results of the research data are tested for their validity with degree of credibility, transferability, dependability, and confirmability. Based on data collection, the rational condition is obtained as a result of credibility (internal validity) with the technique of member checking which becomes the results of data interpretation and conclusions submitted to participants for approval. Triangulation is done by comparing and checking the trust level of information obtained from several sources (interview results from various informants) as well as data collection methods such as interviews, observation, and documentation studies. The results of data collection are analyzed qualitatively to determine the urgency of the *maja labo dahu* values in character education in MTs Negeri 1 Bima.

There are several studies used to generate ideas and theory for this study. The first study is Ki Hadjar Dewantara's Educational Philosophy and Its Contribution to Indonesian Education conducted by (Suparlan 2015). The study found that education

is an effort to internalize cultural values into children so that they become children who are full of spirit and spirituality. In addition, the concept of education a Ki Hajar Dewantara is by applying “*Sistem Among*”, “*Tutwuri Handayani*” and “*Tringa*”. System Among refers to the way of education used in Taman-siswa. Taking care children means giving children the freedom to move according to their will, but the teacher will act, if necessary with force if the children do something endanger his safety.

The second study was about Urgency of the Local Wisdom Value of Maja Labo Dahu in the Formation of the Character of Children in the Ethnic Family of Bima in Mangasa Subdistrict, Tamalate District, Makasar City by Nurhayati (2016). The study found that the roles of parents in applying the maja labo dahu values to children are teaching children to pray, recite, say honestly, discipline and respect parents and so on. The maja labo dahu values can shape a child into a person who is diligent in worshipping, polite, and disciplined.

The third study was about The International Mobility of Chinese Students: A Cultural Perspective by Liu (2016). The study found that the behavior, history, and culture of the Chinese people in the spirit of Chinese students to continue their international studies in various developed countries are very high. This study focuses on three main aspects of success of Chinese students in their international mobility, namely educational culture, saving culture, and large family culture. At present, China is the number one source of international students. From 1978 to 2013, the number of students from China who studied abroad reaches more than 3 million (EOL, 2014). Most of the students from China who study abroad for higher education are by their own money.

Based on the results of previous studies, this study emphasizes that the internalization of the values of maja labo dahu in

character education at MTs Negeri 1 Bima is different from those of the studies. Therefore the study also presents some thoughts that character education will be more effective if it is internalized with cultural values that develop in society. In addition, it must be based on the concept put forward by Ki Hajar Dewantara (1966) which states that education starts from the family environment, then continues to the school environment, and is supported by the social environment. So that national aspirations to produce character and civilized students are achieved.

Because this study deals with how to analyze local cultural values to form students with character, several theories are presented as analytical tools. The theory of character education, Hasan (2010, 4) defines cultural education and national character as education that develops cultural values and national character in students, so they have and can apply the character values in life. Ramly (2011) argues that efforts to shape the character and culture of the nation are not solely carried out through a series of learning activities at school and outside of school. However, they must also be done through habituation of character in life such as religious, honest, disciplined, tolerant, hard work, love of peace, responsibility, and so on. Habit does not only teach students about knowledge of right and wrong things, but it should also make them feel good and bad values, and willing to do it from the smallest scope like family to a broader scope in society.

Regarding the importance of school culture, states that culture is a unique set of values, beliefs, and customs that are owned by a group of people. Furthermore, Scein (1997, 103) defines culture as a pattern of underlying assumptions of life that are believed together, created, found or developed by a group of people and be used to overcome the problems of their lives. Then it is taught and passed on generation to generation as a guide to their behavior, thinking, and feeling of togetherness.

Meanwhile, '*maja*' etymologically means 'shame'; '*labo*' means 'and'; and '*dahu*' means 'fear'. So that *maja labo dahu* means 'shame and fear'. Both of these words have cultural significance and cannot be separated from one another. This means that if one is lost, then the other is lost. If only the word *maja* exists and the word *dahu* is lost, then culturally it has no meaning as contained in *maja labo dahu*; and vice versa. Masykur, in Hamidsyukrie (2009, 114). *Maja labo dahu* terminologically means to be ashamed and afraid of oneself, others and God when we make a mistake or deviate in acting. With this understanding, it is a control tool for every individual in acting, both horizontally in fellow human beings, and vertically in God Almighty (Khatimah 2003, 24). With that available understanding, *maja labo dahu* becomes a tool of control for every individual in acting both horizontally and vertically (Ismail 2001, 13).

### **Infusing the *Maja Labo Dahu* Values in Character Education: Learn from MTs Negeri 1 Bima**

Infusion of the *maja labo dahu* values in character education at MTs Negeri 1 Bima was carried out in the form of programs related to cultivating understanding the culture or regional slogan. The cultivation aims to increase students' understanding of culture, one of which is carried out in the form of programs that must be studied and applied by students. Every Monday, five-students' achievement is read, one of the points is that students must excel in culture.

The cultivation of the *maja labo dahu* values is carried out in directive form mainly in the early classes, assigning related tasks, coaching, and visiting sites that have historical values. Although the *maja labo dahu* values are not explicitly explained in the 2013 curriculum, but teachers as instructors, are obliged to instill values derived from local culture to provide a complete understanding for students. Owusu and Ansah (2016, 8) say that

learning about culture and religion in a school environment is very necessary and the government must support the success of the program.

Internalization of the *maja labo dahu* values in character education, especially in teaching and learning activities, is under the concept of character education according to Ki Hajar Dewantara (1996, 25) that character education must be integrated with teaching in each subject. In other words, every teaching of any subject must integrate it with character education.

The *maja labo dahu* values in character education at MTs Negeri 1 Bima have not been formulated explicitly or standardized as teaching material. However, there are documents about aspects of culture that lead to the *maja labo dahu* values.

In accordance with the vision and one of the five achievements at MTs Negeri 1 Bima stating that the character education process is directed to form pious students who are faithful and fearful, knowledgeable and have good character. Character education in MTs Negeri 1 Bima develops local characters based on Islamic values which are expected to have: noble character; strong personality; having national insight; honest; discipline that is supported by the strengthening of the foundations of science and high technology; and have a high sense of care for the environment. These values are not explicitly mentioned as the values of the slogan *maja labo dahu*, but the understanding of the culture that must be owned by every student comes from the *maja labo dahu* values.

Character education values as mandated in national education comprises 18 character values that must be developed in the world of education, namely: religious, honesty, tolerance, discipline, hard work, creative, independence, democratic, curiosity, nationalism spirit, patriotism, appreciative, being friendly/communicative, peacemaker, love to read, environment awareness, social awareness, and responsibility (Hasan et al 2010, 9-10).

In addition, the values that become the goal of national character education are similar to the parts of the values of the slogan *maja labo dahu* that become the guideline of Bima community, namely: (1) *Taho ra nahu sura dou labo dana*, serving for the people and homeland; (2) *Su'u sa wa'u tundu sa wale*, no matter how heavy the duties and obligations must be carried out; (3) *Taki ndai kataho*, I am in the ndei shrine, no matter how much a leader loves his family, duties, and obligations must become priority; (4) It is the same as the post office and the same person: the construction is carried out jointly or mutual cooperation. Love of togetherness, fostering a sense of social solidarity; (5) *Ntanda with eda sabua*, All Bima citizens have the same rights and obligations; (6) *Ndinga paho labo rawi*, someone will get results according to their efforts; (7) *Ngahi Rawi Pahu*, what has been promised must be followed by hard work so that what is promised is achieved; (8) *Renta ba rera, kapoda na ade, kara-wi ba weki*, something that is said must be believed to be truthful and capable of being worked on by members of the body; (9) *Ngaha aina ngoho*, development must be environmentally sound (Sahidu 2008, 52-65).

The values of the *maja labo dahu* internalized in character education in MTs Negeri 1 Bima are six values, namely: religious, honesty, discipline, independence, appreciate achievement, and love of the homeland.

The *maja labo dahu* values have been well embedded in the hearts of students and become a way of life. Even though the students have an understanding and appreciation that is not always the same based on their own experience, but everything is planted in their hearts. The values of *maja labo dahu* influence their mindset, attitudes, and behavior and actualize their next lives.

The process of internalizing the *maja labo dahu* values in character education at MTs Negeri 1 Bima conducted through a

pattern of acts of teaching, school culture, and self-development has been able to provide moral knowledge, and *maja labo dahu* values are guideline and foundation in their lives.

### ***Maja Labo Dahu's* Motto in School Culture**

As a school founded by the Islamic Foundation of Bima Regency, the culture of MTs Negeri 1 Bima upholds Islamic values and regional culture which was previously one of the areas led by the Islamic Sultanate of “Mbojo Sultanate”. The influence of Islam can be seen in the planting of Islamic values in schools. Islamic values and local culture such as religiosity, honesty, discipline, respect for achievement, homeland love are highly respected in school. In addition, these values also manage various rules about attitudes and behavior from sitting, standing, walking, greeting, paying homage to feed others. The influence of Islamic values is also seen in school facilities and infrastructure such as posters and paintings made by students.

Customary, cultural, and economic backgrounds of students become other aspects that form the school culture. Students in that madrasa come from various regions in West Nusa Tenggara, but most of them come from Sumbawa Island. Nevertheless, MTs Negeri 1 can accommodate the existing differences that form school culture that describes the tranquility of life, discipline, independence, and mutual respect between one another. School culture also shows high learning motivation, encourages the spirit to progress and develop to achieve achievements, and has a high concern for the surrounding environment.

MTs Negeri 1 Bima City culture was formed through a long process since the founding of the madrasa to date. From the process, the madrasa has produced various programs such as boarding schools, bilingual classes, students' Five Achievement, and obligation to memorize juz 30 for students who take regular classes. A senior teacher who teaches English says that MTs Negeri 1 Bima has noble ideals to form high-quality students

who possess the ability of religious teaching and science and technology supported with eminent and independent personalities and high nationalist souls. This is in line with the initial ideals of its founders, namely to become Islamic schools that uphold cultural and nationalist values.

The internalization of *maja labo dahu* values in MTs Negeri 1 Kota Bima belongs to several aspects such as design, color, and position of the building. The design and color of the school building reflect Islamic values, while the position of the mosque is in the middle of the school environment so that the connection with the classes is not so far away. To form positive habituations in the school environment, all school members must attend the congregational prayers on time and familiarize the Duha prayer during the resting hour.

Furthermore, to improve the ability of students to memorize the Quran, master Arabic, and English, read the Quran, and develop morality, the school holds a boarding school program for students. While attending the boarding school, students are guided directly by teachers who are experts in their fields. In its implementation, the boarding school arranges programs on a scheduled basis. The coaching schedule starts after school between 16:00 and 17:00; after Maghrib prayer until the time of Isya prayer arrives; at 3:00 a.m. after completing the Tahajud prayer. The daily schedule of students activities from Monday to Saturday is relatively the same. On Sunday, they use their time for resting or recreation with coaches, with a customized schedule.

Students' daily activities are all controlled. If there are students who do not take part in certain activities, the daily guardian will record the data of the students, find out the reason, and find a solution. The daily guard teacher is assisted by picket officers and santri. If there are students who are sick on that day, the daily guardian is the one who first reports to the teacher

teaching at the time concerned. The students' daily activities are included in the boarding school curriculum which has become part of the curriculum of MTs Negeri 1 Kota Bima. In the programs, there are also goals, and methods for implementing activities, as well as mentors in each activity. This coaching is part of efforts to shape students' character in everyday life.

Another school culture is reflected in the association between students at MTs Negeri 1 Kota Bima that use special calls to older siblings. The elder male classmates are called "*abang*" or "*aba*" while the female elder ones are called "*kakak*". The purpose of this particular call is to respect. The call for the younger classmates for both male and female is "*adik*". When the junior does not call the senior with "*abang*" or "*kakak*", then he or she is considered as impolite and gets sanctions in the form of a reprimand from the elder classmates. If it is very outrageous, the concerned can be reported to the guiding teacher.

In the boarding school program, MTs Negeri 1 Kota Bima applies the concept of coaching through four stages so that the output of students became disciplined and nationalist students based on religious values. The four stages are as follows:

The first is planting concept that covers how this concept fits into the children's paradigm, how do these values of discipline, nationalism, and religion become concepts or mindsets within students.

The second is habituation. The habit has the purpose that the concept implanted appears as attitude and behavior. Habituation can make a person become reflex or automatic in doing something. For example, habituating disciplinary attitude aims at how the attitude become instincts for students so that wherever they are, they will always be disciplined by themselves because discipline has become a necessity and has become instinct.

The third is strengthening. Strengthening is related to how to provide reinforcement or respond to what students have done.

If students take action under the concept taught, reinforcement will be given in the form of, e.g. praise. However, if students do an action that is not in accordance with the concept taught, then the teacher will give a warning or straightening according to the concept. Establishing a supportive environment is also a part of strengthening one. Therefore, the best reinforcement is to use or role models.

The fourth is students' internal factors. As individuals, every student has innate emotions that can potentially trigger negative actions such as jealousy, envy, incitement, and so on. For sure, this factor can appear at any time when there is a trigger.

The school conducts student development not only through the integration of coaching into boarding school programs but also through continuous coaching in students' daily lives. This effort aims to get better results. The ultimate goal of this program is to cultivate and foster disciplinary and nationalist cultures based on religious values and the formation of an independent attitude in students.

### ***Maja Labo Dahu's Motto in Personal Development***

In the process of selecting extracurricular activities, students have the freedom to determine the type of self-development program he or she wants to attend. In addition, if the self-development program exceeds the prescribed quota, the coach will select through written tests and interviews. The implementation of the self-development program is carried out after school. The schedule for extracurricular activities varies every day according to the return schedule from school.

In the 2017/2018 academic year curriculum, there are various types of self-development programs arranged to accommodate the talents and interests of students and to support character values. The extracurricular activities at MTs Negeri 1 Kota Bima are: Physics Olympiad, Biology Olympiad, Mathematics

Olympiad, Social Sciences Olympiad, table tennis, badminton, volleyball, football, da'wah, storytelling, Arabic, English Speech, memorizing al-Quran, theater/drama, poetry, choir, ceremony flags, scouts, youth scientific groups, and dance.

All extracurricular activities are held after school hours. The purposes of those activities are to help develop talents, instill cultural values outside the academic field, enhance cooperative spirit or cooperation among students, and instill a fighting spirit to continue to achieve so that they are in line with government programs to develop character values.

### **Constraints in Internalization of the *Maja Labo Dahu* Values in Character Education**

Based on the results of interviews, the obstacles faced in internalizing of the *maja labo dahu* values in character education at MTs Negeri 1 Bima are the lack of consistent support from parents and the surrounding environment in supporting and developing values of *maja labo dahu*. What previous studies have found should be considered that the parental involvement and values internalization have a relation with students quality in cultivating values as well as in fostering moral character in school settings (Hardy, Padilla-Walker, and Gustavo, 2008; Halstead and Taylor, 2000). Gunawan (2012) explains that character education is not enough to be carried out only in schools or universities, even in the next step character education needs to be carried out by all levels of society, government agencies, organizations, non-governmental organizations, companies, and other groups. In practice, character education should not only be memorized like exam material. Instead, character education requires habituation namely habit to do good things, to be honest, to help, to be tolerant, to be a shame to cheat, to be embarrassed to be lazy and to be embarrassed to let the environment dirty (Gunawan 2012).

On the other hand, the students revealed that the inhibiting factor of the internalization of *maja labo dahu* is that there is still an assumption from some students that learning about cultural values, morals, respect for others, and emotional is not needed in the present time. Davis (2006, 217) expresses that emotional, moral, feelings of empathy in others are ways to stimulate full awareness to influence the behavior of students in others. The perspective on the importance of moral formation and feelings of empathy for others is influenced by the different backgrounds of students such as parents' fostering pattern who lack emphasis on religious, moral, and cultural aspects. However, there are not many people with such views in this school.

In addition, the problem with the internalization of *maja labo dahu* values is the large amount of administration that must be done by teachers which often hampers their performance. The amount of administration that must be completed makes the teachers' focus divided, and much energy drained to complete the administration. As expressed by one teacher, that the main obstacle that he experienced was the burden of the school administration, the demands of the service for administrative matters also felt heavy and did many things that were not directly in contact with students. This makes the burden of teachers increases so that the implementation of learning is less than optimal. This statement is reinforced by Saleh (2004, 243), which states that the amount of administration which is a demand from the service, hampers the implementation of character education as a whole by the instructors.

### **Conclusion**

Based on the results of the study, it can be concluded that the values of *maja labo dahu* at MTs Negeri 1 Bima have not been formulated explicitly or recorded as teaching material. In the vision and achievements, there are cultural aspects that lead

to the values of *maja labo dahu* which are in accordance with the values of character education, namely religious values, honesty, discipline, independence, love for the homeland, and care for the environment. Because the *maja labo dahu* values have not been formulated explicitly, they are very much dependent on the insights and abilities of students, teachers or executives in presenting these values in teaching, school environment or extracurricular.

The internalization of *maja labo dahu* cultural values in character education in MTs Negeri 1 Bima City is carried out in the form of projects, habituation, and aligned programs so that it runs effectively in giving moral knowledge to students. Then, they actualize the values of the *maja labo dahu* in their daily lives.

In implementing the internalization of *maja labo dahu* values, it still faces obstacles, namely the lack of consistent support from parents and the surrounding environment in supporting and developing *maja labo dahu* values.

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