

Integration of Local Wisdom Sia Sawau Su'u Sawale in Strengthening Islamic Character Education

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ABSTRACT

Globalization bring challenge to identity and character generation young , so that educational model is needed contextual Islamic character . Wisdom local *Sia Sawau Su'u Sawale* in Bima culture is believed to contain values sublime that can integrated in coaching character , but studies that connect both of them Still limited . Research This use approach qualitative descriptive through studies literature with analyze books , articles scientific , documents culture and literature Islamic education . Data analyzed use technique analysis content For identify mark philosophical *Sia Sawau Su'u Sawale* , mapping its suitability with principle education Islamic character , as well as formulate pattern relevant integration for generation young . Research find four category mark main in *Sia Sawau Su'u Sawale* : moral, social , spiritual, and community values . Values the own point strong meeting with principle morals Karim like trust , adab, ukhuwah , and muhasabah . Analysis results show that mark the can integrated through habituation in family , curriculum school , practice culture society , and the use of digital media. Integration of wisdom local with education Islamic character enriches approach pedagogical at a time strengthen identity culture and religiosity generation young . Required study advanced based empirical For test implementation of the integrative model This in practice formal education .

Keywords: Sia Sawau Su'u Sawale, wisdom local , education Islamic character

INTRODUCTION

Globalization has bring change very fast social and cultural , so impact significant to formation identity and character generation young ¹. Current information that is not limited ², shift value ³, and penetration global culture often weakens moral and cultural ties society ⁴. In this situation this , education No only faced with a task transfer knowledge , but also shoulder not quite enough answer build personality and moral integrity of participants educate to remain have a strong identity and character.

¹ Aiman Faiz and Imas Kurniawaty , “ The Urgency of Values Education in the Era of Globalization ,” *Journal Basicedu* 6, no. 3 (March 2022): 3222–29, <https://doi.org/10.31004/basicedu.v6i3.2581>.

² Mukhsin Mukhsin , “ The Role of Technology Information and Communication Implementation System Village Information in Publication Village Information in the Era of Globalization ,” *TEKNOKOM* 3, no. 1 (April 2020): 7–15, <https://doi.org/10.31943/teknokom.v3i1.43>.

³ Aceng Muhammad Mahfud Ma'ruf and Hayatul Khairul Rahmat, “Pancasila Values in the Era of Globalization : Are They Still Relevant ?,” *Civil and Military Cooperation Journal* 1, no. 2 (September 2024): 73–76, <https://journal.civiltary.com/index.php/civiltary/article/view/11>.

⁴ Ines Tasya Jadidah et al., “ Analysis Influence Current Globalization To Local Culture (Indonesia),” *Academy of Social Science and Global Citizenship Journal* 3, no. 2 (December 2023): 40–47, <https://doi.org/10.47200/aossagcj.v3i2.2136>.

In line with that, research about education Islamic character has develop rapid and pressing importance internalization mark morals⁵, integration values Qur'an⁶, and moral habituation in life daily⁷. On the other hand, studies about wisdom local Bima, including draft philosophical *Sia Sawau Su'u Sawale*⁸, has also highlight values sublime like harmony social, respect, and responsibility answer collectively. However, some big study the Still stand Alone. The study of Islamic education focuses on aspects normative, while study culture local more Lots review side anthropology and tradition social⁹. Existing state *of the art* Not yet show studies that are comprehensive integrate mark wisdom local Bima with education Islamic character.

Condition This cause *gap* important in literature, namely Not yet the existence of a conceptual model that combines values *Sia Sawau Su'u Sawale*¹⁰ with principles education Islamic character in general systematic and applicable¹¹. Research novelty This lies in the effort formulate integration the as approach education relevant characters with culture local at a time in harmony with Islamic teachings. With Thus, research This offer perspective new that wisdom local can functioning as runway pedagogical For strengthen education character in face global challenges.

Based on this gap, the problem research that is wanted answered is How values philosophical *Sia Sawau Su'u Sawale* understood, how its relevance with education Islamic character, and how values That can integrated to in coaching character generation young. For answer problem said, research This use approach qualitative with analysis mark culture, interpretation Islamic pedagogical, as well as mapping point meeting between both of them as base For formulate framework integrative.

In a way overall, research This aim describe mark wisdom local *Sia Sawau Su'u Sawale*, analyzing its relevance with education Islamic character, and develop an integration model that can used as a strengthening strategy character generation young people in the era of globalization.

RESEARCH METHODS

Study This use approach qualitative descriptive with method studies library research focused on searching, analysis and interpretation related literature with wisdom Bima local, Islamic education, and theory education character. Research carried out in the environment

⁵ Junaidin Junaidin, "Internalization of Moral Values" Through Approach Integrative Learning at SMAN 2 Lambu Bima," *Fitrah: Journal of Educational Studies* 14, no. 1 (June 2023): 58–74, <https://doi.org/10.47625/fitrah.v14i1.470>.

⁶ Abd Salam, "Improving Morals of Male and Female Students Through Reading the Koran at TPQ Al-Khairat Environment Rasabou, Jatibaru Village Subdistrict Asakota Kota Bima," *Fitrah: Journal of Educational Studies* 10, no. 1 (November 2019), <https://doi.org/10.47625/fitrah.v10i1.170>.

⁷ Abd Salam, "Model of Moderation Religion in the Tolonggeru Bima Community in the Frame of Islamic Education," *Al-Qalam: Journal of Islamic and Educational Studies* 16, no. 2 (December 2024): 244–52, <https://doi.org/10.47435/al-qalam.v16i2.3326>.

⁸ Edy Suparjan and Nurnaningsih Nurnaningsih, "Integration of Character Education, Mental Revolution and Bima Cultural Values," *Tajdid: Journal Thinking Islam and Humanity* 4, no. 2 (October 2020): 159–67, <https://doi.org/10.52266/tajdid.v4i2.519>.

⁹ Afriani Muhlisah Afriani Muhlisah and Lukman Lukman, "Teachers' Efforts in Internalizing the Values of Maja Labo Dahu Attitudes in Class B Children of Pembina 03 Rasana'e Barat State Kindergarten, Bima City," *Pelangi Jurnal Islamic Thought and Research in Early Childhood* 2, no. 2 (September 2020): 156–81, <https://doi.org/10.52266/pelangi.v2i2.580>.

¹⁰ Siti Rahmatillah and Ma'rifatul Munjiah, "The Construction of Social Values in the Oral Literature Tradition 'Olo' Langgudu Mbojo-Bima," *Bahtera: Journal of Language and Literature Education* 21, no. 1 (January 2022): 57–71, <https://doi.org/10.21009/bahtera.211.05>.

¹¹ Suparjan and Nurnaningsih, "Integration of Character Education, Mental Revolution and Bima Cultural Values."

university/ institute academic writer with utilise library physical and digital as source data collection . Because it is literature , research This No involving participants individual , but rather use sources written like book scientific , articles journals , manuscripts culture , script Bima customs , as well as document other relevant academic with Sia Sawau's philosophy Su'u Sawale.

Election literature done based on a number of criteria academic . Literature prioritized originate from article journal scientific national accredited and reputable published in range of five to ten year latest (2019–2024) to guarantee relevance with context globalization and development latest study education values and culture . In addition , literature chosen based on relevance thematic direct with focus research , namely education Islamic character , education values in the era of globalization , and wisdom Bima local research This prioritize primary and empirical sources that discuss internalization values and integration education characters , as well as complete with source conceptual For strengthen framework theoretical . The literature used is also ensured own clarity methodology and argumentation scientific , so that support analysis content and synthesis conceptual work done .

Instrument study in the form of sheet functional data recording (data sheet) For identify and record category values , concepts wisdom local , principles Islamic education , as well as findings important from every source . Procedure study done through a number of stage systematic , namely : (1) identifying and selecting relevant primary and secondary literature ; (2) reading in a way deep For understand context historical , philosophical , and theological source ; (3) select related information with Sia Sawau values Su'u Sawale; (4) mapping relatedness values the with principles Islamic characters such as trust , muhasabah , and moderation ; and (5) compiling synthesis and interpretation integrative as base analysis .

Data analysis was performed use analysis content analysis which includes stage data reduction , categorization value , interpretation meaning , and verification findings . Through approach this research No only describe term or concept , but also interpret in a way critical potential integration Sia Sawau values Su'u Sawale in strengthening education Islamic character . Approach This allows disclosure in a way deep relevance wisdom local Bima as foundation formation character generation young people rooted in values cultural and spiritual, at the same time adaptive to global dynamics without lost his identity .

RESULTS AND DISCUSSION

Table 1. Mapping of *Sia Sawau* Values *Su'u Sawale* and its Integration in Islamic Character Education

Source (Article/ Journal)	Unit of Analysis	Value Category	Meaning Local Philosophy	Integration in Islamic Character Education
Rahmatillah & Munjiah . <i>The Construction of Social Values in the Oral Literature Tradition 'Olo' Langgudu Mbojo-Bima .</i> Bahtera ¹²	Tradition oral and value Bima culture	Socio-cultural values	Values of harmony , togetherness and identity culture local	Strengthening mark brotherhood , empathy , and solidarity social
Muhlisa & Lukman. <i>Internalization of Maja</i>	Customary values and education child	Moral-spiritual values	Shame and responsibility moral responsibility	Formation haya ' , adab, and muhasabah

¹² Rahmatillah and Munjiah , “The Construction of Social Values in the Oral Literature Tradition 'Olo' Langgudu Mbojo-Bima.”

<i>Labo Dahu Attitude Values</i> . Rainbow ¹³				
Suparjan & Nurnaningsih . <i>Integration of Character Education and Bima Cultural Values</i> . Tajdid ¹⁴	character building based culture	Pedagogical values	Value integration local in education	Contextual strategy Islamic Education learning
Junaidin . <i>Internalization of Moral Values</i> . Nature ¹⁵	Islamic education and morals	Islamic ethical values	Trustworthy, responsible responsibility and integrity	Strengthening character trustworthy and disciplined
Greetings. <i>Moderation Model Religious Community of Tolonggeru Bima</i> . Al-Qalam ¹⁶	Moderation religious local	Social values	Harmony and balance social	Strengthening moderation religious
Faiz & Kurniawaty . <i>The Urgency of Values Education in the Era of Globalization</i> . Journal Basicedu ¹⁷	Values education & globalization	Adaptive value	Challenge values in the global era	Value integration local For resilience character
Jadidah et al. <i>The Influence Globalization to Local Culture</i> . AOSSGCI ¹⁸	Globalization and culture local	Contextual values	Threat erosion culture local	Strengthening identity culture in education

Based on results analysis content as served in Table 1, the values *Sia Sawau Su'u Sawale* No only functioning as a cultural norm local , but also contains relevant moral, social , spiritual, and pedagogical dimensions with objective education Islamic character . Each unit of analysis obtained from source literature categorized based on similarities meaning and context , then interpreted in framework Islamic values such as trust , etiquette, ukhuwah , and moderation religious .

Categorization process show that draft *Sia* represent moral awareness in line with principle self-reflection and morals karimah , whereas *Sawau* and *Su'u* reflect mark concern social and responsibility the answer that becomes foundation education Islamic character . Meanwhile that , *Sawale* represent principle relevant harmony and balance with paradigm moderation religious in context public pluralistic and global.

Through data synthesis in tables said , research This confirm that integration mark *Sia Sawau Su'u Sawale* in education Islamic character is not just effort preservation culture , but rather contextual and adaptive pedagogical strategies to challenge globalization . With Thus , the table results analysis This show in a way concrete how is the library data processed through *content analysis* until produce mapping conceptual support findings study .

Philosophical Values in Sia Sawau Su'u Sawale

Analysis results literature show that *Sia Sawau Su'u Sawale* contain four category mark Main : moral, social , spiritual, and community . Moral values are reflected in teachings politeness , honesty , and control self ; value social looks in principle each other respect and

¹³ Muhlis and Lukman, "Teachers' Efforts in Internalizing the Values of Maja Labo Dahu Attitudes in Class B Children of Pembina 03 Rasana'e Barat State Kindergarten, Bima City."

¹⁴ Suparjan and Nurnaningsih , "Integration of Character Education , Mental Revolution and Bima Cultural Values ."

¹⁵ Junaidin , " Internalization of Moral Values" Through Approach Integrative at SMAN 2 Lambu Bima."

¹⁶ Greetings, " Moderation Model Religion in the Bantugeru Bima Community within the Framework of Islamic Education."

¹⁷ Faiz and Kurniawaty , " The Urgency of Values Education in the Era of Globalization ."

¹⁸ Jadidah et al., " Analysis Influence Current Globalization To Local Culture (Indonesia)."

solidarity ; related spiritual values with awareness self to God ; whereas mark community emphasize honor family and responsibilities answer collective . Summary results analysis mark shown in Table 2.

Table 2. Summary of Sia Sawau's Philosophical Values Su'u Sawale

Value Category	Key Findings	Relevance Culture
Moral	Honesty , politeness polite	Everyday ethics
Social	Solidarity , tolerance	Social harmony
Spiritual	Awareness Deity	Foundation religious
Community	Guard dignity family	Identity community

Findings This consistent with study previously about ethics social Bima society , however give perspective new Because study This in a way special organize values the to in structure thematic that can integrated into education Islamic character . Meaning symbolic mark This seen in practice culture such as community etiquette , social rituals , and forms respect between members inherited society in a way hereditary , so that show mechanism transmission mark strong culture .

Relevance of Sia Sawau Values Su'u Sawale towards Islamic Character Education

Analysis comparative between mark local and Islamic values show existence point significant meeting . *Sia Sawau's* moral values *Su'u Sawale* in line with Islamic teachings about *idq* (honesty), *trust* (responsibility answer), and *manners* (ethics), which are foundation main education character in Islam. Social values that emphasize brotherhood and solidarity intersecting with draft *Islamic brotherhood* , meanwhile correlated spiritual values with practice *self-reflection* and awareness piety . Findings This strengthen results study international which states that Islamic education in general epistemological nature compatible with values culture local during mark the No contradictory with principle base sharia^{19 20}. Studies international also confirmed that integration mark local in Islamic education is actually enrich the internalization process morals and strengthen identity religious participant educate in context diverse socio - ²¹cultural ²².

However , research This give *novelty* in the form of identification connection more conceptual systematic between category mark local and principles *morals Karimah* , not just show suitability normative . With Thus , the relevance mark *Sia Sawau Su'u Sawale* No only nature cultural , but own base strong analytical For made into references development of educational models contextual , adaptive Islamic character to globalization , and remains rooted in identity local .

Integration Model in Formation Character Young generation

Value integration *Sia Sawau Su'u Sawale* in formation character generation young can done through pattern ecosystem education that involves family , school , and community in a way synergistic . In the environment family , values the implanted through habituation behavior

¹⁹ Muhammad Naquib Al-Attas, *The Concept of Education in Islam* (Muslim Youth Movement of Malaysia Kuala Lumpur, 1980), https://www.academia.edu/download/53532036/attas-concept_of_edu_in_islam_text-final.pdf.

²⁰ Mark Halstead, "An Islamic Concept of Education," *Comparative Education* 40, no. 4 (November 2004): 517–29, <https://doi.org/10.1080/0305006042000284510>.

²¹ James A. Banks, *Cultural Diversity and Education: Foundations, Curriculum, and Teaching* (Routledge, 2015),

²² Muhammad Amin Abdullah, "Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community," *Al- Jami'ah : Journal of Islamic Studies* 55, no. 2 (December 2017): 391–426, <https://doi.org/10.14421/ajis.2017.552.391-426>.

polite , respectful to parents , maintenance harmony relation brothers , and planting not quite enough answer against good name family . This pattern in line with view Islamic education and education global character that places family as foundation main internalization moral and spiritual ²³values ²⁴. In the environment school , integration mark can done through curriculum cargo local , learning based Islamic character , literacy culture , as well as habituation ethics in interaction daily . Research international show that education integrated characters in curriculum and culture school more effective in form behavior moral compared to approach cognitive solely ²⁵. Meanwhile that , society functioning as room social place mark culture practiced in a way real , so that participant educate get learning contextual through experience directly , as confirmed in theory *community-based education* ²⁶.

Implementation strategy values in the digital era can done through utilization of digital learning media and content culture local packaged in in the form of educational videos , infographics , digital folk tales , and online learning platforms that combine mark cultural and Islamic approach This in line with findings study international which confirms that digital media, if designed in a way pedagogical , capable strengthen learning values and character generation young in context public based technology^{27 28}. Digitalization mark culture No only expand access , but also make wisdom local more relevant and communicative for living generation in digital ecosystem .

Value integration *Sia Sawau Su'u Sawale* also has impact strategic in strengthening identity culture and religiosity generation young . With understand and internalize values said , participants educate No only form a strong Islamic character , but also develop a sense of belonging and pride to culture local . This is important For build moral resilience and identity in the midst of current frequent globalization bring values that are not always in line with religious and cultural norms local . International studies confirm that education based identity cultural and religious play a role important in build *moral resilience* and balance identity generation young people in the global era^{29 30}.

Implications Study

Study This give contribution important for development education Islamic character based wisdom local . *Sia Sawau Integration Su'u Sawale* can made into framework learning For strengthen literacy culture , identity Islam , and moral competence of participants educate . In addition , the findings study relevant as base development curriculum contextual in Bima schools and other areas that want blend culture local with Islamic values .

It's just that research limited to its nature which is studies library , so that Not yet evaluate implementation values the in a way empirical in schools or society . There is also a lot of research depending on the literature written so that Not yet catch dynamics practice culture contemporary in a way direct .

²³ Al-Attas, *The Concept of Education in Islam* .

²⁴ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Bantam, 2009),

²⁵ PN Larry and Darcia Narvaez, "Handbook of Moral and Character Education," *Bandung: Nusa Media* , 2014.

²⁶ Banks, *Cultural Diversity and Education* .

²⁷ Neil Selwyn, *Education and Technology: Key Issues and Debates* (Bloomsbury Publishing, 2021),

²⁸ Michalinos Zembylas, "The Affective Ideology of the OECD Global Competence Framework: Implications for Intercultural Communication Education," *Pedagogy, Culture & Society* 31, no. 2 (March 2023): 305–23, <https://doi.org/10.1080/14681366.2022.2164336>.

²⁹ Robert Jackson, *Signposts-Policy and Practice for Teaching about Religions and Non-Religious World Views in Intercultural Education* (Council of Europe, 2014),

³⁰ Marco Rieckmann, *Education for Sustainable Development Goals: Learning Objectives* (UNESCO publishing, 2017),

Study advanced need done through approach ethnography , research action school , or educational model testing character based culture local in the classroom . In addition , the development of digital media based on wisdom local can become direction important For strengthen relevance mark *Sia Sawau Su'u Sawale* for digital-native generation .

CONCLUSION

Study This conclude that the values contained in wisdom local *Sia Sawau Su'u Sawale* , covering moral, social , spiritual and community values own strong relevance with principles education Islamic character . Through analysis literature , research This succeed identify harmony between mark the Bima culture with teachings morals Karim like trust , adab, ukhuwwah , and muhasabah , all at once formulate an integrative model that can implemented in strengthening character generation youth in the era of globalization through environment family , school , and community . Findings This show that integration wisdom local and Islamic values do not only enrich approach education character , but also strengthens identity culture as well as religiosity participant educate . Implications study This confirm the need development curriculum contextual and digital learning media based culture local so that the values *Sia Sawau Su'u Sawale* can internalized in a way more effective . Research furthermore recommended use approach empirical For test implementation of this model in a way direct in practice education to strengthen validity and sustainability its implementation .

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