

***Ngoara Tei* Social Institution Model in Grounding Islamic Education Based on Local Wisdom of the Bima Community**

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Article	Abstract
<p>Article History : Received : June 15, 2026 Reviewed : June 18, 2026 Accepted : June 20, 2026 Published : June 22, 2026</p> <p>Keywords: <i>Ngoara Tei</i>, pranata social, Islamic education, wisdom local, education based society</p>	<p>Social institutions based wisdom local own role important in internalize values Islamic education, however studies that position it as an educational model based public Still limited. Research This aim analyze institutions social <i>Ngoara Tei</i> as a grounding medium Islamic education based on wisdom local Bima society and formulate a conceptual model that explains mechanism internalization Islamic values through culture local. Research use approach qualitative with type study library research. Data <i>obtained</i> from article scientific reputable, books academic and literature relevant, then analyzed use <i>content analysis</i> through stages data condensation, data presentation, and retrieval conclusion. Research results show that <i>Ngoara Tei</i> transform values Islamic education through mutual cooperation, deliberation, role models, participation social, habituation, and experience Culture. The values of <i>trust, brotherhood, mutual assistance, charity, courtesy, and good manners</i> internalized so that form character religious, social, moral, and humanistic. Research novelty This is the <i>Ngoara Tei</i> Social Institution Model which integrates culture local as <i>input</i>, Islamic values as <i>core values</i>, social processes as mechanism internalization, Islamic character as <i>output</i>, and Islamic education based on wisdom local as <i>outcome</i>.</p>

INTRODUCTION

Islamic education in essence is a transformation process purposeful values form man faithful, knowledgeable, moral noble, and capable operate function caliphate in life in society. This process No only ongoing through institutions formal education, but also through various institutions living social in public as room learning cultural. In perspective contemporary Islamic education, society viewed as ecosystem education (*learning society*) that allows occurrence internalization mark in a way sustainable through habituation, role model, and interaction social. Therefore that, integration between Islamic education and wisdom local be one of approach strategic in build system contextual, adaptive, and identity-rooted education Community culture (Chaer, Rochmah, and Sukatin 2021; Erwin et al. 2025; Haq et al. 2022).

Change social developments triggered by globalization, digital technology, and transformation culture has bring implications to sustainability institutions social traditional. Various study show that modernization No only change pattern communication and relationships social society, but also causes weakening mechanism inheritance mark culture to generation young. Condition the marked with decline mutual cooperation culture, weakening solidarity social, decreasing respect towards parents, as well as increasing individualism that results in degradation character public (Fahrurrozi, Qomar, and Sokip 2025; Kibtiyah, Idawati, and Muaz 2025; Mansur and Sholeh 2024). In fact, Islamic education places formation morals as orientation main education so that capable learning media is needed present Islamic values in general contextual in accordance with reality social public.

One of evolving approach in a number of year final is integration Islamic education with wisdom local. Various study show that culture local can become an effective medium in implant mark religious, character social and identity culture participant educate. (Chaer, Rochmah, and Sukatin 2021) explain that education based wisdom local capable increase relevance education with environment social

society. In line with that, (Darmayenti, Besral, and Yustina 2021) show that integration mark culture local in education capable strengthen formation character religious at a time increase awareness culture participant educate. Other research also confirms that collaboration between school, family and community in implement education based culture local produce an internalization process greater value effective compared to learning that only taking place in the room class (Kibtiyah, Idawati, and Muaz 2025; Muslim and Kawakip 2022) .

Study on connection between Islamic education and culture local also experienced sufficient development rapidly. (Erwin et al. 2025) put forward that integration Islamic values with culture local is foundation important in strengthening education Character in the modern era. (Nurdin and Jamila 2025) add that Islamic religious education is necessary developed through approach culture to be able to form identity religious at a time identity cultural community. Research (Munawir 2024) show that harmonization mark culture local and Islamic values produce a more comprehensive educational model inclusive, adaptive, and easy accepted by society. Likewise, research (Asror, Zainiyati, and Suryani 2024) , (Fajri and Amrin 2025) , and Mu'ti and (Mu'ti and Amirrachman 2025) show that wisdom local capable become source learning contextual strengthening character, moderation religion and cohesion social.

Although Thus, the results review to various study previously show that part big study Still implementation-oriented wisdom local in formal learning, development teaching materials, education character at school, or integration culture local in curriculum (Abizar et al. 2021; Gumono et al. 2022; Masyhuri et al. 2022). Research about education based community (*community-based Islamic education*) is also more Lots put public as partners education, not yet as institutions education That Alone (Mr et al. 2024) . In other words, the research previously Not yet in a way comprehensive explain How institutions social traditional functioning as an internalization model values ongoing Islamic education in a way experience through practice social public.

The gap research *gap* is also seen in the study about culture local Bima society. A number of study more Lots discuss philosophy *Maja Labo Dahu*, revitalization Language area, as well as education character based Bima culture, whereas institutions social Ngoara Tei as mechanism education public Not yet get attention adequate academics. In fact, *Ngoara Tei* No just the tradition of mutual cooperation, but rather institutions social integration mark togetherness, responsibility answer collective, deliberation, concern social and ethical life society. Values the own strong fit with principles Islamic education such as *brotherhood, ta' wun, trust, idq,' adl, and sy r* . With thus, *Ngoara Tei* potential become a living Islamic learning medium (*living Islamic education*) because of the internalization process mark ongoing through experience social society, not only through formal learning processes.

Based on gap said, research This offers novelty in the form of the Ngoara Tei Social Institution Model as a conceptual model grounding Islamic education based on wisdom local Bima society. Different with study previously placed culture local as material learning or instrument education character, research This positioning Ngoara Tei as institutions education society that is systematic internalize Islamic values through a participatory process social, exemplary, mutual cooperation, deliberation, and habituation culture. This model expected can expand perspective contextual Islamic education with put institutions social as an integral part of ecosystem Islamic education based on public.

Study This use approach qualitative with perspective ethnopedagogy and Islamic education for explore meaning, function, mechanism, and internalization process values contained Islamic education in institutions social *Ngoara Tei*. Approach This chosen Because capable explain connection between culture local, practice social society and the educational process in a way holistic through interpretation to experience culture Bima society. Based on description said, research This aim For analyzing institutional models social *Ngoara Tei* as a grounding medium Islamic education based on wisdom local Bima society, identifying values Islamic education contained therein, as well formulate a conceptual model internalization value that can be made into as alternative development Islamic education based on culture local in Indonesia.

RESEARCH METHODS

Study This use approach qualitative with type study library *research* for examine institutional models social *Ngoara Tei* in grounding Islamic education based on wisdom local Bima society. Research literature chosen Because oriented towards exploration, interpretation, and synthesis various concepts, theories, and results study relevant previous with focus study. Approach This allows

researchers building a conceptual model about function *Ngoara Tei* as institutions internalized social values Islamic education through mechanism developing culture in community. Research database consists of on primary data and secondary data. Primary data consists of twenty article scientific reputable that has published in journals national accredited and journals international as well as have a Digital Object Identifier (DOI), with focus studies on Islamic education, institutions social, education character, education based community (*community-based education*), and wisdom local. Meanwhile that is secondary data obtained from book academic, proceedings scientific, documents policies, as well as various literature that discusses culture Bima society, concept Islamic education, theory institutions social, and ethnopedagogy as runway conceptual study.

Data collection was carried out through technique studies documentation, namely with identify, select, classify, and examine in a way critical various literature that has relevance with objective research. Literature chosen based on a number of criteria, namely suitability theme with focus research, credibility publisher, existence of DOI, and his contribution to development draft Islamic education based on wisdom local. Next, the data is analyzed use analysis content analysis *that* is combined with analysis model interactive Miles, Huberman, and Saldaña (2014) through stages data condensation, data presentation, and withdrawal and verification conclusion. At this stage condensation, various concepts and results study coded, categorized, and grouped based on themes main, including institutions social, values *Ngoara Tei*, Islamic education, internalization values, and formation character. Stage data presentation is done through synthesis thematic For identify pattern connection interconceptual, whereas stage withdrawal conclusion done with integrate various findings become a Model of *Ngoara Tei* Social Institutions in Grounding Islamic Education Based on Local Wisdom of the Bima Community. For ensure validity results research, conducted triangulation source through comparison various theory, results research, and the views of experts, so that a conceptual model is produced own runway strong and applicable theory accountable in a way academic.

RESULTS AND DISCUSSION

Conceptualization of *Ngoara Tei* Social Institutions in Perspective Local Wisdom of the Bima Community

Social institutions is a set of norms, values, and patterns built behavior public For arrange connection social as well as fulfil need collective in a way sustainable. In perspective sociology, institutions social No only functioning as instrument control social, but also as a medium of inheritance mark culture that forms identity and character something community. Therefore that, existence institutions social become foundation important in guard stability life public through the process of socialization, internalization values, and reinforcement solidarity social. In context Bima society, one of the institutions social which is still own influence strong to life public is *Ngoara Tei*, namely system Work collective built on base togetherness, trust, and responsibility answer together in finish various activity social social.

In a way conceptual, *Ngoara Tei* No can understood only as the tradition of mutual cooperation, but is institutions social regulation pattern connection inter-community through inherited customary norms in a way hereditary. Tradition This present in various activity life Bima society, such as development home, activities agriculture, administration marriage, settlement conflict, until various activity social needs participation collective. All activity the implemented without orientation profit economy, but based on values sincerity, mutual help, and take responsibility moral responsibility towards fellow member society. With thus, *Ngoara Tei* functioning as mechanism social that is not only strengthen connection between groups, but also as a learning medium values life through experience ongoing social in a way natural.

Synthesis results various literature show that *Ngoara Tei* own at least four characteristics the main thing that forms identity social Bima people. First, mutual cooperation (*ta' wun*), ie involvement active all over member public in finish work together without distinguishing social status and background behind economy. Second, solidarity social (*ukhuwah*), which is reflected through concern to fellow, willingness give help in a way voluntary, and growing sense of belonging to life community. Third, deliberation (*sh r*), namely settlement various problem through dialogue and agreement together that

reflects award to opinion every member society. Fourth, responsibility answer social (*trust*), namely awareness collective that every individual own moral obligation to guard harmony life society . Fourth characteristics the show that *Ngoara Tei* No only functioning as activity social, but also as mechanism education ongoing values through the process of habituation culture.

In Social Institution Theory perspective, *Ngoara Tei* can positioned as institutions social running function regulatory, integrative, and educational in society. As institutions social, *Ngoara Tei* provide a set of norms that regulate behavior individuals to remain in harmony with mark culture society. Function regulatory seen in the existence of social norms that direct public For each other help and avoid behavior individualistic. Function integrative seen through ability *Ngoara Tei* strengthen cohesion social among member society, whereas function educative realized through the inheritance process mark culture to generation young in a way sustainable. With thus, the institution social This be one of instrument main in guard sustainability culture local at a time form character Bima society.

Findings is also in line with Social Capital theory put forward by Putnam (2000), which places trust, network social *networks*, and reciprocity norms as the main capital in build life harmonious society. In practice *Ngoara Tei*, social capital realized through connection each other believe between members community, participation active in various activity social, as well as commitment together For guard interest collective. The height level participation public in *Ngoara Tei* show that institutions social the capable build bond strong social (*bonding social capital*) at a time strengthen solidarity communal . Social capital this is what then become foundation main in transform values informal Islamic culture and education to every member public.

In addition, the concept *Ngoara Tei* can also explained through theory Social Construction developed by Berger and Luckmann (1966). According to theory this , reality social formed through the process of externalization, objectification, and internalization. In context *Ngoara Tei*, values togetherness, mutual cooperation, deliberation and responsibility answer social at first expressed through practice culture society (externalization). Practice the Then develop become an accepted social norm in a way collective and inherited intergenerational (objectification). Furthermore, through the process of participation repetitive in various activity social, values the internalized become part from identity individual and form character Bima society (internalization). With thus, *Ngoara Tei* No only functioning as tradition culture, but also as mechanism construction social that produces pattern behavior collective based mark.

Based on synthesis said, research This show that *Ngoara Tei* own position strategic as institutions social based wisdom local functioning integrate mark culture, social capital, and construction processes social in life Bima society. Third dimensions the make *Ngoara Tei* more from just the tradition of mutual cooperation, but as room education social that forms character, strengthening cohesion society, and transmit values life in a way sustainable. Therefore that, existence *Ngoara Tei* own high relevance as foundation conceptual in development Islamic education based on wisdom local, because mechanism constructed learning ongoing through experience social, role model, participation collective, and habituation harmonious culture with principles Islamic education.

Islamic Educational Values in the Social Institutions of *Ngoara Tei*

Social institutions *Ngoara Tei* is manifestation wisdom local Bima society that does not only functioning as mechanism strengthening connection social, but also as a medium for internalization values Islamic education. Synthesis results various literature show that living values in *Ngoara Tei* own strong coherence with objective Islamic education, namely form a man of faith, morals noble, responsible answer, and capable build life harmonious social environment. Internalization mark the ongoing through the process of habituation, role modelling, participation social, and experience inherited collective in a way hereditary. With thus, *Ngoara Tei* can understood as form Islamic education based on *community-based Islamic education* that integrates religious values with culture local in a way contextual (Chaer et al., 2021; MR et al., 2024).

1. Spiritual Values

spiritual dimension in *Ngoara Tei* reflected through awareness that every activity social done as form devotion to Allah SWT and strengthening connection between each other human beings. The value of monotheism becomes growing foundation awareness that togetherness, mutual cooperation, and concern social is part from worship. Awareness the give birth to attitude sincere in help fellow without

expect rewards, at the same time form character trust in operate not quite enough answer social services entrusted by the community. Research by Erwin et al. (2025) confirms that that integration Islamic values with culture local capable strengthen formation character religious public Because values the practiced in a way direct in life social. In line with that, Nurdin and Jamila (2025) explain that Islamic education based on wisdom local own strength in build identity religious at a time identity culture public.

2. Social Values

Social values become character dominant in institutions social *Ngoara Tei*. Tradition This built on Spirit brotherhood, namely brotherhood that transcends connection family so that every member public own not quite enough moral responsibility towards interest together. The value realized through practice ta' wun, namely culture each other help in various activity social without consider background behind economy and social status. In addition, various problem public completed through shura or deliberation as mechanism taking decisions that prioritize agreement together. Findings This strengthen results study Kibtiyah et al. (2025) shows that collaboration between society, family, and institutions education based wisdom local capable strengthen education character through participation sustainable social development. The same thing was also stated by Baderiah and Munawir (2024), that harmonization culture local with Islamic values produce system more education inclusive and easy accepted public.

3. Moral values

Social institutions *Ngoara Tei* also internalizes moral values that become foundation formation character society. idq values reflected in honesty and consistency between words and actions so that build trust between each other member public. Adab values are realized through respect to parents, figures customs, religious figures, and all member public as form award to dignity human beings. Besides that, value not quite enough answer become base in operate various obligation social in order to maintain sustainability life collectively. This result in line with study Fahrurrozi et al. (2025) who stated that education character based wisdom local capable strengthen moral dimension of participants educate through the ongoing habituation process in a way continuously. Likewise, Haq et al. (2022) confirms that education character based culture local effective form integrity, discipline, and responsibility answer social public.

4. Humanistic Values

Apart from the spiritual, social and moral dimensions, *Ngoara Tei* also contains values humanistic that strengthens connection interpersonal. The value of empathy develop through habit feel and understand other people's difficulties so that push public For involved active in various activity social. Attitude the give birth to concern social, namely willingness help communities in need without expect reply. On the other hand, culture togetherness in *Ngoara Tei* also grows tolerance, namely award to difference opinions and conditions social public in Spirit brotherhood. Research by Mansur and Sholeh (2024) shows that that education based wisdom local capable strengthen character humanistic participant educate through experience real social. In line with that, Mu'ti and Amirrachman (2021) explain that education multicultural based culture local own contribution important in build attitude tolerant, inclusive, and respectful diversity.

5. Value Analysis in Islamic Education Perspective

Synthesis results show that *Ngoara Tei* is form of living Islamic education, namely living Islamic education in practice culture society. Spiritual, social, moral, and humanistic values No only understood as draft normative, but internalized through experience ongoing social in a way repetitive in life society. Conditions This show that the educational process No always taking place in the room class, but it also happens through participation active public in various activity rich culture with Islamic values (Chaer et al., 2021; MR et al., 2024).

In character education perspective, *Ngoara Tei* form character public through habituation behavior that reflects mark religious, mutual cooperation, responsibility responsibility, honesty, and caring social. Formation character ongoing in a way holistic Because involving dimensions cognitive,

affective, and behavioral in a way simultaneously. Values the become identity inherited culture intergenerational so that form character religious and cultured society (Haq et al., 2022; Mansur & Sholeh, 2024).

Temporary that, in Islamic Moral Education Perspective, *Ngoara Tei* show that education morals become more effective when contextualized through culture Local values of trust, idq, adab, ukhuwah, and ta' wun practiced in a way direct in life public so that the internalization process ongoing more natural and sustainable compared to learning that is theoretical. With thus, *Ngoara Tei* No only functioning as institutions social, but also as a media of formation Islamic character based wisdom local strengthening connection between religious, cultural and life values social society (Erwin et al., 2025; Nurdin & Jamila, 2025; Kibtiyah et al., 2025).

Table 1. Synthesis of *Ngoara Tei* Values in Islamic Education Perspective

<i>Ngoara Tei</i> Values	Islamic Values	Educational Implementation
Mutual cooperation	<i>Ta' wun</i>	Work collective in activity social public
Solidarity	<i>Brotherhood</i>	Strengthen brotherhood and cohesion social
Deliberation	<i>Shura</i>	Retrieval decision together
Honesty	<i>idq</i>	Communication ethics and trust social
Not quite enough	<i>Trust</i>	Leadership and responsibility answer social answer
Exemplary behavior	<i>Uswah</i>	Inheritance mark through practice culture
Concern	<i>I s n</i>	Help public in a way voluntary
Respect	<i>Manners</i>	Respecting parents , figures customs and society
Sincerity	<i>Sincere</i>	Participate without expect reward
Tolerance	<i>Tas mu</i>	Guard harmony in life public

Challenge Revitalization *Ngoara Tei* in the Modern Era

Change ongoing social in a way fast consequence globalization and development digital technology has bring consequence to sustainability various institutions social based wisdom local, including *Ngoara Tei* as institutions social Bima society. Synthesis results various study show that modernization No only change pattern interaction society, but also influences system inheritance mark culture that has been This ongoing through family and community. Shift orientation public going to pattern a better life individualistic cause intensity participation in activity social based culture the more decreased. Condition the become challenge for sustainability *Ngoara Tei* as a medium of internalization values Islamic education because the learning process social the more shift from spaces communal going to a more personal digital space (Erwin et al., 2025; Nurdin & Jamila, 2025).

1. Globalization and the Transformation of Social Values

Globalization has open access public to various system evolving global values and culture in a way fast through digital media. In one side, globalization give opportunity For expand outlook public to development knowledge knowledge and technology. However, on the other hand, globalization also encourages occurrence homogenization culture that reduces appreciation to values local. In context Bima society, change the cause part generation young start look at tradition local as lack of practice relevant with modern life. As a result, the function educative *Ngoara Tei* as a medium for formation character experience weakening Because values togetherness and mutual cooperation are increasing seldom practiced in life everyday (Baderiah & Munawir, 2024; Mu'ti & Amirrachman, 2021).

2. Digitalization and Shifting Social Interaction Patterns

Digitalization has change method public build communication and relationships social. Previous interactions ongoing in a way direct through activity communal now the more Lots done through social media and digital platforms. Changes the reduce intensity involvement public in various activity collective that becomes character main *Ngoara Tei*. The results of research by MR et al. (2024) show

that that digital transformation provides challenge new for education based public because of the learning process social the more depends on virtual media. Conditions This has implications for reducing room learning culture that has been This become means internalization Islamic values through experience direct (*experiential learning*).

3. Increasing Individualism

Modernization also encourages development orientation individualistic which places interest personal above interest collective. Shift This cause culture each other help and be responsible answer social which is the core of *Ngoara Tei* experience decline. The spirit of mutual cooperation that was previously become identity public slowly shift become connection more social transactional and pragmatic. Mansur and Sholeh's (2024) research explains that weakening participation public in activity culture impact on reducing effectiveness education character based wisdom local. Therefore that, strengthening return culture collective become need urge in maintain function educative *Ngoara Tei*.

4. Degradation Local Culture

Degradation culture is challenges that are not can separated from the modernization process. Various mark culture local experience simplification even abandoned Because considered No in accordance with development of the times. Phenomenon This No only threaten sustainability tradition, but also reduces function culture as a medium of inheritance moral and religious values. Chaer et al. (2021) emphasized that success education based wisdom local is very much determined by the ability public maintain relevance culture in modern life. With Thus, revitalization *Ngoara Tei* No Enough done through preservation tradition, but must followed with reinterpretation mark so that still contextual for generation young.

5. Weakness Regeneration Culture

Other challenges faced *Ngoara Tei* is weak regeneration process culture. Transfer of previous knowledge ongoing informally through family and society now the more reduce consequence change pattern education and mobility social. Generation young tend get knowledge from digital environment compared through interaction with figure customs and society. As a result, understanding to meaning philosophical *Ngoara Tei* the more limited to aspects ceremonial without understand values Islamic education contained therein. Research Kibtiyah et al. (2025) show that success inheritance mark culture need collaboration between family, school, community and government so that the internalization process mark can ongoing in a way sustainable.

6. Analysis Challenge Revitalization

Synthesis results show that challenge revitalization *Ngoara Tei* is consequence from the modernization process that changes structure social, patterns communication and orientation mark society. In Modernization Theory perspective, change going to modern society is characterized by increasing rationality, urbanization, mobility social, as well as utilization technology that brings changes to the system social traditional. Change the give opportunity for progress society, but at a time reduce function institutions social traditional as a medium for formation character. Therefore that, revitalization *Ngoara Tei* No can done with maintain form traditional only, but through the adaptation process to dynamics modern society so that values culture still relevant with need digital generation (MR et al., 2024; Mu'ti & Amirrachman, 2021).

From the perspective of Cultural Change, change culture understood as an ongoing process in a way dynamic consequence interaction between culture local and global culture. In context this, *Ngoara Tei* No positioned as traditions that must be maintained statically, but as system necessary values reconstructed to be able to adapt with change social. Revitalization culture must directed at strengthening substance mark such as mutual cooperation, concern social, deliberation, and responsibility answer collective, while form its implementation can customized with development technology and needs society. With thus, *Ngoara Tei* still functioning as a grounding medium Islamic education without lost its relevance in the modern era.

Based on analysis said, research This confirm that sustainability *Ngoara Tei* is very much determined by the ability public integrate values culture local with development social contemporary.

Revitalization No only means preserve tradition, but also doing transformation method inheritance mark through synergy between family, institution education, society customs, government regions, and digital media. Approach the allows *Ngoara Tei* still become institutions adaptive social at a time functioning as a medium of internalization values Islamic education for future generations.

***Ngoara Tei* Social Institution Model in Grounding Islamic Education Based on Local Wisdom of the Bima Community**

Synthesis results various study show that *Ngoara Tei* No only functioning as institutions social regulation connection between communities, but also as ecosystem Islamic education based on community-based Islamic education ecosystem that transforms values Islam through practice culture in a way sustainable. Different with ongoing formal education in a way structured through curriculum and learning process in the classroom class, *Ngoara Tei* presenting the ongoing educational process in a way experience through interaction social, role model, participation collective, and habituation culture . Therefore that, *Ngoara Tei* No just become a medium of preservation culture local, but also become mechanism formation growing Islamic character from experience social society (Chaer et al., 2021; MR et al., 2024).

Based on results conceptualization institutions social, identification values Islamic education, mechanisms internalization values and analysis challenge revitalization culture, research This formulating the *Ngoara Tei* Social Institution Model in Grounding Islamic Education Based on Local Wisdom of the Bima Community. This model explain that the formation process Islamic character begins from culture local as source value (*input*), then transformed become core values which include *trust, ukhuwah, ta' wun, sy r , idq, and adab*. Values the furthermore implemented through social processes in the form of mutual cooperation, deliberation, role models and participation ongoing society in a way collectively. Through this process, there is internalization mark through habituation, learning social (*social learning*), and experience culture (*cultural experience*) so form Islamic character which ultimately become foundation for development Islamic education based on wisdom local.

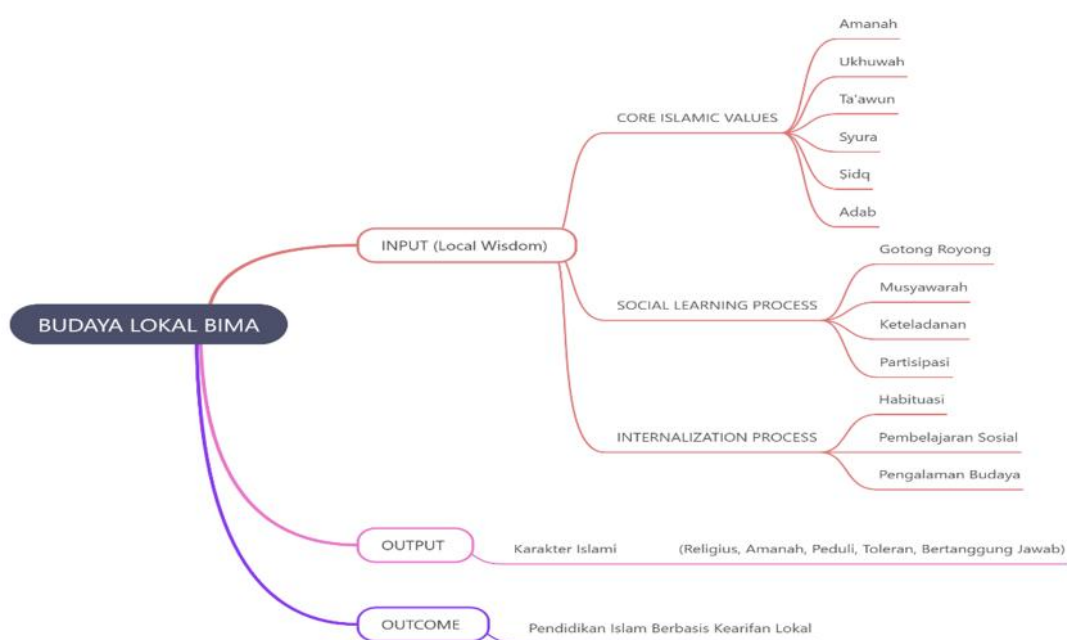
This model show that Islamic education based on culture No only oriented towards knowledge transfer (*transfer of knowledge*), but more emphasize on transformation ongoing values (*transformation of values*) through practice life society. With thus, *Ngoara Tei* become room learning that allows individual experience, practice, and at the same time reflect Islamic values in activity social everyday. The process make learning ongoing in a way contextual Because religious values are understood through experience live, not only through delivery material learning.

Analysis to the resulting model show that effectiveness *Ngoara Tei* as a medium of Islamic education lies in its characteristics which are participatory, contextual, and sustainable. First, *Ngoara Tei* present learning based experience (*experiential learning*), where society Study through involvement direct in activity social. Second, the internalization process mark ongoing through exemplary behavior figure customs, religious figures, and members public so that Islamic values do not only understood in a way cognitive, but realized in behavior real. Third, the habituation that is carried out in a way continuously make values religious and social develop become character inherent in an individual. Findings This strengthen results research by Erwin et al. (2025), Nurdin and Jamila (2025), and Kibtiyah et al. (2025) which confirms that integration wisdom local with Islamic education is capable strengthen formation character through experience contextual social.

Findings study this also shows that success internalization mark No can fully charged to institution formal education. School own limitations space, time, and experience social so that learning often oriented towards aspects cognitive. On the other hand, *Ngoara Tei* provide room ongoing education throughout life community (*lifelong learning*), involving all over member community, as well as allows participant educate get experience real in apply mark trust, brotherhood, deliberation, mutual cooperation, and concern social. With Thus, schools and institutions social No are two interconnected systems replace, but each other complete in form Islamic character. School functioning develop aspect conceptual and academic, whereas *Ngoara Tei* strengthen dimensions affective and behavioral through experience living culture in society (Haq et al., 2022; Mansur & Sholeh, 2024).

Contribution main study This to development theory Islamic education lies in strengthening paradigm that Islamic education does not only ongoing in formal institutions, but also growing through institutions social life in society. Research This offers a conceptual model that places institutions social as institutions Islamic education based on culture, so that expand perspective Islamic education from school-centered *education* approach towards community-centered *Islamic education* approach. This model at a time enrich study Islamic education based on wisdom local with show that culture local No just object preservation, but rather an effective pedagogical medium For transform Islamic values in general contextual, adaptive, and sustainable.

With Thus, the *Ngoara Tei* Social Institution Model is offered in study This is synthesis between culture local values Islamic education, social processes society, and the formation of Islamic character. The model confirm that success Islamic education based on wisdom local No only determined by quality material learning, but also by the existence institutions socially capable turn on Islamic values through practice culture public in a way real. Therefore that, *Ngoara Tei* can positioned as a conceptual model Islamic education based on relevant communities For strengthen education character in the middle challenge globalization and transformation social.



Synthesis of Research Results

Synthesis results from various literature show that institutions social *Ngoara Tei* is institutions social based wisdom local who have capacity pedagogical in transform values Islamic education through mechanism culture that lives in the midst society. Different with approach education that is oriented towards the transfer of knowledge in space class, *Ngoara Tei* building the educational process through experience social involving participation active society, role models, habituation culture, deliberation, mutual cooperation, and responsibility answer collective. The process allows occurrence internalization mark in a way contextual Because individual No only understand Islamic values at the level conceptual, but also appreciate and practice it in life everyday. With thus, *Ngoara Tei* show that Islamic education based on public own more characters participatory, contextual, and sustainable compared to learning that only ongoing in formal institutions (Chaer et al., 2021; Erwin et al., 2025; MR et al., 2024).

Synthesis research also shows that success *Ngoara Tei* as a grounding medium Islamic education was built through integration between culture local, Islamic values, social processes, and formation character. Culture local functioning as source values (*input*), Islamic values become foundation

normative (*core values*), while mutual cooperation, deliberation, role models, and participation public become mechanism social connecting mark with practice life. Through the process of habituation, learning social, and experience culture, values the develop become Islamic character that is realized in attitude trust, brotherhood, *ta' wun*, *idq*, manners, and concern social. Relationship patterns the show that effectiveness Islamic education based on wisdom local No only determined by quality material learning, but also by the existence institutions socially capable present environment authentic and practice-oriented learning life (Haq et al., 2022; Kibtayah et al., 2025; Nurdin & Jamila, 2025).



Based on synthesis said, research This produce A proposition conceptual that the more strong function institutions social *Ngoara Tei* as room participation culture, role model social, and habituation value, then the more effective internalization process values Islamic education in form the Islamic character of society. On the other hand, the weakening institutions social consequence globalization, digitalization, individualism, and the decline regeneration culture will lower effectiveness of the inheritance process mark as well as weaken connection between culture local and Islamic education. Therefore that, revitalization *Ngoara Tei* No only conservation-oriented tradition, but also on strengthening function educational as institutions education adaptive society to change social.

Findings This expand perspective Islamic education with put institutions social as an integral part of ecosystem Islamic education based on *community-centered Islamic education*. Islamic education does not Again understood in a way exclusive as activities taking place at school or madrasah, but as a formation process characters that involve family, society, figures customs, religious figures, and culture local as actor education. With Thus, research This confirm that success Islamic education based on wisdom local lies in the ability integrate religious values with practice culture public in a way sustainable, so that created system contextual, inclusive and relevant education with dynamics social contemporary (Mansur & Sholeh, 2024; Baderiah & Munawir, 2024; Mu'ti & Amirrachman, 2021).

CONCLUSION

Study This conclude that institutions social *Ngoara Tei* is institutions social based wisdom local who have function strategic as a grounding medium Islamic education in life Bima society. The existence of *Ngoara Tei* No only play a role as mechanism strengthening connection social, but also as room transformative pedagogy Islamic values through a participatory process social, role model, mutual cooperation, deliberation, habituation culture and experience life society. Through mechanism the core values of Islamic education, such as *trust*, *brotherhood*, *ta' wun*, *sy r*, *idq*, and *adab*, are internalized in a way contextual so that form character religious, social, moral, and humanistic which become identity Bima society.

Contribution main study This is Formulation of the *Ngoara Tei* Social Institution Model in Grounding Islamic Education Based on Local Wisdom of the Bima Community. This model show that culture local functioning as *input* that gives birth the core values of Islamic education, then actualized through social processes in the form of mutual cooperation, deliberation, role models and participation society. Furthermore, the values the internalized through habituation, learning social, and experience culture so that produce Islamic character as *output* that leads to the realization Islamic education based on wisdom local as *outcome*. This model expand paradigm Islamic education with put institutions social as part from ecosystem education based community (*community-centered Islamic education*), so that

Islamic education does not Again understood as not quite enough answer purely formal institutions, however as a collective process involving family, society, figures customs, religious figures, and culture local.

In a way theoretical, research This enrich study Islamic education based on wisdom local with confirm that institutions social traditional own capacity as institutions education effective in build character through experience authentic and sustainable social. In a way practical, the model offered can become references for institution education, government area, figures customs and society in designing revitalization strategies culture local as a strengthening medium education contextual Islamic character and education. Therefore that, revitalization *Ngoara Tei* No only viewed as effort preservation inheritance culture, but also as a development strategy adaptive Islamic education to challenge globalization, digitalization, and change social, without lost identity culture Bima society.

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