

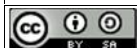
Transformation Culture Islamic School through Internalization of Obedience Values in Local Tradition *Nggusu Waru*

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Study This aim analyze implementation mark obedience in the character of “ Nggusu Waru” as well as his contribution to formation identity and culture school at Insan Kamil IT Middle School, Bima City. Background study This based on the importance education character based wisdom local as response to challenge globalization and crisis moral identity of participants education . Research use approach qualitative with design studies case . Data collected through semi- structured interviews , observation participatory , and study documentation , with informant head selected schools , teachers, and students in a way purposive . Data analysis was carried out in a way interactive through data reduction , data presentation , and data extraction conclusion with technique triangulation For ensure data validity . Research results show that mark obedience internalized through habituation structured , teacher role models , and integration in activity academic and religious like discipline presence , prayer congregation , and responsibility answer academic . Implementation This impact on increasing discipline , responsibility answer , and strengthening mark social and religious students . In addition to forming character individual , the value of “ Nggusu Waru” contributes to construction culture a school that is religious and rooted in identity Bima local research This conclude that education character based wisdom local own role strategic in build identity institutional Islamic schools in general contextual and sustainable , although his success still influenced by factors family and environment social .

Keywords : education character , values obedience , Nggusu Waru, culture school , wisdom local , identity school .

INTRODUCTION

Challenge education 21st century no only related with improvement competence academic , but also formation character participant students with integrity and responsibility responsible , and rooted in strong moral values . In the middle current globalization and change fast social , school face dilemma between demands modernization and needs maintain identity cultural society ¹ . In the context of this , education character become a strategic agenda that is not can separated from system education national .

A number of study show that education character will more effective if developed through approach contextual based on wisdom local public local wisdom local No only functioning as inheritance culture , but also as system values that live and shape identity collective something community ² . Integration of values local in education proven capable strengthen internalization moral values because participant educate No feel isolated from context socio-cultural .

Various studies empirical research in Indonesia shows that education character based wisdom local give impact positive to formation attitude discipline , responsibility responsibility

¹ Nada Nupus Ihwani et al., “ Character Education Based Culture in Facing Challenge Globalization : , ” *Journal Synectics* 7, no. 2 (December 2024): 145–54, <https://doi.org/10.33061/js.v7i2.9156>.

² Ulfah Fajarini, “ The Role of Local Wisdom in Character Education , ” *Socio-Didaktika : Social Science Education Journal* 1, no. 2 (December 2014): 123–30, <https://doi.org/10.15408/sd.v1i2.1225>.

and ethics social students . Alhamuddin find that integration mark Minangkabau culture in Islamic education is capable strengthen character religious and social participant educate in a way systematic ³findings Aiman and Soleh also showed the same thing that implementation education character based wisdom local increase consistency students' moral behavior in life school ⁴.

Strengthening character through culture local can also done through innovation learning and development of educational media . Jannah emphasized that development based teaching materials wisdom local effective in strengthen mark character since age early ⁵. Meanwhile that , Masruroh show that strengthening education character based culture local at school base contribute to improvement discipline and responsibility answer social student ⁶.

In perspective Islamic education , wisdom local own relatedness close with formation morals . Surbakti explain that education morals in frame culture local allows occurrence internalization greater value contextual and sustainable ⁷. This is reinforced by the findings of Mansur and Sholeh which show that implementation education character based wisdom local in Islamic schools are able build culture a religious and collaborative ⁸school .

More far , integration mark culture in education No only impact on individuals students , but also contribute to formation identity and culture school in a way institutional . Kumalasari state that education character based wisdom local can become foundation in build identity collective institution education ⁹. Wongarso even develop management models education character based culture local that shows importance support structural and leadership school in the internalization process mark ¹⁰.

In context more socio - religious area , values traditions and culture local proven own role strategic in form character generation young through the inheritance process mark both informally and formally ¹¹. With Thus , education character based wisdom local No just become an additional program , but rather an integral part of system development - oriented education moral and cultural identity participant educate .

³ Praise be to God Alhamuddin et al., "Character Education Based on Minangkabau Local Wisdom," *Hayula : Indonesian Journal of Multidisciplinary Islamic Studies* 6, no. 2 (July 2022): 185–204, <https://doi.org/10.21009/hayula.006.02.03>.

⁴ Aiman Faiz and Bukhori Soleh, "Implementation of Character Education Based on Local Wisdom," *JINoP (Journal Learning Innovation)* 7, no. 1 (May 2021): 68–77, <https://doi.org/10.22219/jinop.v7i1.14250>.

⁵ Raudlatul Jannah, "Strengthening Character Education through the Development of Picture Story Book Based on Local Wisdom," *Al- Adzka : Journal Elementary Madrasah Teacher Education Science* 15, no. 1 (2025): 55–67, <http://103.180.95.17/index.php/adzka/article/view/14681>.

⁶ Masruroh Masruroh et al., "Strengthening Character Education Elementary School Students Through Local Wisdom ," *Lamahu : Journal Integrated Community Service* 1, no. 2 (August 2022): 52–57, <https://doi.org/10.34312/ljpmt.v1i2.15450>.

⁷ Andika Hariyanto Surbakti, "Moral Education in the Framework of Local Wisdom," *Ta&# 39;Lim* 4, no. 2 (2021): 202–21, <https://doi.org/10.29062/ta&%252339;lim.v4i2.2654>.

⁸ Mansur Mansur and Makherus Sholeh, "Implementing Character Education Based on Local Wisdom in a Public Islamic Elementary School," *Journal of Integrated Elementary Education* 4, no. 1 (June 2024): 54–70, <https://doi.org/10.21580/jieed.v4i1.20238>.

⁹ Dyah Kumalasari, "Character Education Based on Local Wisdom in Courses Global Perspective ," *ISTORIA : Journal of Education and Historical Science* 13, no. 2 (2017), <https://doi.org/10.21831/istoria.v13i2.17735>.

¹⁰ Silviana Winty Wongarso, Yari Dwikurnaningsih, and Sophia Tri Satyawati, "Development of a Character Education Management Model in Schools Based on Local Cultural Wisdom (Samin Tribe)," *Kelola: Jurnal Educational Management* 9, no. 2 (December 2022), <https://ejournal.uksw.edu/kelola/article/view/7577>.

¹¹ Testiani Makmur and Wenny Dastina, "Cultivating Local Wisdom in Character Education: Lessons from Family Education Values of Indonesian Traditional Ceremony," *Walisongo : Journal Socio- Religious Research* 26, no. 2 (December 2018): 417–44, <https://doi.org/10.21580/ws.26.2.2753>.

Although various study has highlight importance education character based culture local , studies that are specific linking mark wisdom local with construction identity and culture Islamic schools still relatively limited , especially in the context of local Bima society . In fact , Bima society has draft the “ Nggusu Waru” culture which contains mark discipline , steadfastness , and obedience towards religious norms and social . This value potential become foundation in build character student at a time strengthen identity school based on Islam and culture local ¹².

Therefore that , research This make an effort analyze How implementation mark obedience in “ Nggusu Waru” character in School Intermediate First Integrated Islam Insan Kamil City of Bima contributes to formation identity and culture school . This study expected can give contribution conceptual to development of educational models character based wisdom local in context Islamic school , at the same time enrich literature about integration religious and cultural values local in system education in Indonesia.

RESEARCH METHODS

Study This use approach qualitative with design studies case For analyze implementation mark obedience in the character of “ Nggusu Waru” as well as his contribution to formation identity and culture school at Insan Kamil IT Middle School, Bima City. Approach This chosen Because study focus on understanding deep towards processes, practices and meanings internalization mark in context institutions certain . Research implemented at the selected Insan Kamil IT Middle School, Bima City in a way purposive Because its consistency in integrate religious and cultural values local in system education . Informant determined through purposive sampling techniques , including head school , deputy principal school , Islamic Religious Education teacher, guardian class and students grades VII–IX. Data collection was carried out until reach saturation information (data saturation).

Data collected through semi- structured interviews , observation participatory , and study documentation . Interview used For dig understanding and implementation strategies “ Nggusu Waru” value ; observation carried out in activities learning , habituation religious and interaction social students ; whereas documentation covering vision and mission school , rules , character programs , and archives activity school . Data analysis was carried out in a way interactive through stages data reduction , data presentation , and data extraction conclusion . Data is encoded in a way thematic For identify pattern internalization value , reinforcement culture school , and the impact to character students . Data validity is guaranteed through triangulation sources and techniques , member checks, and recording of the research process (audit trail). Research this also pays attention to principle ethics , including permission official school , confidentiality identity informants , and participation voluntary .

RESULTS AND DISCUSSION

Implementation Pattern of Obedience Values in The character of “ Nggusu Waru”

Research result show that implementation mark obedience in The character of " Nggusu Waru" was performed at Insan Kamil IT Middle School, Bima City. through habituation integrated structured in activity academic and non- academic . The value of obedience interpreted as compliance to rule schools , religious teachings , and prevailing social norms in environment education . Implementation the looks in three form main .

¹² Nur Zaidi Salim, Maragustam Siregar, and Mufrod Teguh Mulyo, " Reconstruction of Character Education in the Era of Globalization : An Analytical Study Draft “ The Thoughts of Ibn Miskawaih,” *Al-Thariqah Journal of Islamic Religious Education* 7, no. 1 (June 2022): 28–39, [https://doi.org/10.25299/al-thariqah.2022.vol7\(1\).9468](https://doi.org/10.25299/al-thariqah.2022.vol7(1).9468).

First , discipline attendance , where students accustomed to come appropriate time and follow all over activity Study in a way full . Based on observation and absence data , level delay student relatively low . One of the student Class VIII states :

"If you come late That it feels like No delicious , because we have accustomed to For appropriate time . Teachers also always remind that obedience That started from discipline time ." (S-3)

Second , the habit of congregational worship , especially prayer zuhur and asar are carried out in a way scheduled activities This become a medium of internalization mark not quite enough responsibility and leadership . A student Class IX explains :

" Every our day of prayer congregation . Sometimes friends become a priest or muezzin . It makes us feel responsible . answer and must give good example ." (S-6)

Third , responsibility answer academic , which is reflected in settlement task appropriate time and compliance against the rules of order class . Students realize that mark obedience No only related to worship, but also obligations study . A student Class VII revealed :

"Teachers often said if do task That part from obey too. So if No done , meaning We Not yet operate mark That with good ." (S-1)

Findings study show that implementation mark obedience in the character of " Nggusu Waru" takes place through mechanism habituation , role modelling , and strengthening of collective ¹³norms . This pattern in harmony with theory education character that emphasizes importance integration between moral dimensions of knowing, moral feeling, and moral action in the process of formation character ¹⁴.

In the context of Insan Kamil IT Middle School, the value obedience No only taught in a way cognitive through explanation normative , but also practiced through habituation of congregational worship , discipline time and responsibility answer academic . This is show that internalization mark takes place at the action level concrete , so that character No stopped at moral discourse , however become habit social .

More continue , if reviewed from perspective education based wisdom local , findings This strengthen argument that mark living culture in public own Power more internalization strong compared to values that are abstract and universal only ¹⁵. " Nggusu Waru" as draft local give context close meaning with experience students , so that the planting process mark become more relevant and down to earth .

Exemplary Behavior and Social Learning Theory

Internalization the value of " Nggusu Waru" takes place through teacher ¹⁶role model . Observation show that the teacher is present more early , guard neatness and consistency in uphold rules . Students confess that teacher behavior becomes example direct in apply mark obedient . A student convey :

¹³ Suriadi Ardiansyah et al., " Nggusu Waru-Based Social Studies Electronic Book Model as the Innovation to Support Students' Character Building," *Indonesian Values and Character Education Journal* 7, no. 1 (April 2024): 12–24, <https://doi.org/10.23887/ivcej.v7i1.77195>.

¹⁴ Junaidin et al., "Integration of Thomas Lickona's Thought and Bima Local Wisdom in Islamic Character Education for Adolescents," *Fikroh : Journal Islamic Thought and Education* 18, no. 3 (October 2025): 426–42, <https://doi.org/10.37812/fikroh.v18i3.2074>.

¹⁵ Fajarini , " The Role of Local Wisdom in Character Education ."

¹⁶ Nurhilaliati Nurhilaliati and Muhammad Muhammad , "The Dynamics of the Nggusu Waru Philosophy in Dompu Society, West Nusa Tenggara: Erosion and the Threat of Extinction," *Walisongo : Jurnal Socio-Religious Research* 31, no. 2 (July 2023): 173, <https://doi.org/10.21580/ws.31.2.18954>.

“The teachers here always come more Formerly from us. If they discipline , we are also ashamed if No discipline .” (S-4)

This matter show that the internalization process mark No only ongoing in a way normative , but through practice daily life that is observed and imitated students . The central role of teachers in study This show that the internalization process mark Lots ongoing through mechanism modeling . This is can explained through theory *social learning* Bandura stated that individual Study through observation and imitation to considered figure significant .

Teacher consistency in show discipline time , neatness , and commitment towards worship to strengthen transmission mark obedience non -verbally. Findings This show that culture school formed No only through formal regulations , but through practice symbolic and behavioral the daily lives of educators . With Thus , success implementation mark obedience No solely lies in the policy school , but on coherence between claimed value with behavior displayed by the actor education . When there is consistency between norms and practices , internalization mark tend more effective and sustainable .

Construction Culture School and Identity Institutional

Implementation mark obedience in “ Nggusu Waru” contributed to formation identity school as institution Islamic education that is rooted in culture Bima local . Students feel existence characteristics typical a school that sets it apart from another school . One of them student state :

" School This different Because No only Study lesson general , but also taught How behave in accordance Bima's religious and cultural teachings ." (S-5)

Culture schools that were formed emphasize discipline collective , respect towards teachers, and compliance to the rules of order . Interaction between student tend more orderly and controlled . Value of obedience become a common guiding norm behavior everyday . Findings study This show that mark obedience in “ Nggusu Waru” contributed to formation identity and culture a typical school . This is can analyzed through theory culture schools that look at school as system values , beliefs , and practices that shape behavior collective inhabitant school (Deal & Peterson, 2009).

The value of obedience functioning as a "core value" that regulates interaction social , discipline , and moral orientation of students . In the perspective of this , culture school at Insan Kamil IT Middle School is not just gathering rules , but rather system meanings that are produced and reproduced through daily rituals like prayer congregation and habituation discipline .

Findings This in line with study Wongarso et al. (2022) which shows that education character based culture local can become foundation management culture more schools cohesive . With Thus , " Nggusu Waru" does not only functioning as individual values , but as instrument former identity collective institution .

Integration of Islamic Values and Local Wisdom

Implementation mark obedience show impact significant to behavior students , in particular in aspect discipline and responsibility answer . Based on documentation school and observation , about 80% of students show improvement consistency in accuracy time and completion task compared to period previously . In addition , there was strengthening mark social and religious . Students more active in activity social and show empathy to friend . A student disclose :

“ Now we are more used to each other help . If there is friends in trouble , we are reminded For care Because that’s also part from mark obey .” (S-2)

Findings This show that mark obedience No only understood as formal compliance with rules , but as moral awareness that influences relation social students . Research This show that mark obedience at Insan Kamil IT Middle School is results integration between Islamic teachings and wisdom local Bima. This is strengthen findings Praise be to God that education character based culture local in Islamic context is able strengthen dimensions religious at a time social participant educate ¹⁷.

This integration show that religion and culture local No is at in contradictory relationship , but rather each other strengthen in formation character . Surbakti state that education morals will more effective If articulated through context culture understood by participants educate . In research this , value obedience become bridge between religious norms and practice social local ¹⁸. With Thus , " Nggusu Waru" can understood as form contextualization enriching Islamic education approach education character in Islamic ¹⁹schools .

Impact of Character and Habituation Process

Study this also found a number of challenge in implementation mark obedience . First , the difference background behind family influence consistency implementation value at home . A student convey :

“In school we are accustomed to discipline , but at home sometimes No always same . So it is necessary business Alone For still consistent .” (S-7)

Second , the influence environment social outside inadequate schools support mark religious and disciplined . Third , limitations means more character program supporters systematic .



In a way overall , results study show that implementation mark obedience in the character “ Nggusu Waru” plays a role strategic in form character student at a time strengthen identity and culture school . This value No only become an institutional norm , but has internalized in

¹⁷ Alhamuddin et al., "Character Education Based on Minangkabau Local Wisdom."

¹⁸ Surbakti , “ Moral Education in the Framework of Local Wisdom.”

¹⁹ Abdul Haris Rustaman and Damar Rangga Putra, "The Potential of Art Development in the Present Era: A Case Study of the ' Nggusu Waru' Leadership Philosophy," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 5, no. 2 (June 2022): 13177–83, <https://doi.org/10.33258/birci.v5i2.5164>.

awareness and practice social student daily . Improvement discipline and responsibility answer students found in study This can explained through theory habituation in moral education . Habits that are carried out in a way consistent will form disposition relative character stable . Practice discipline time and congregational worship that is carried out routinely functioning as a process of forming students' moral habitus .

Findings This in line with Mansur and Sholeh's research shows that implementation education character based wisdom local contribute to the formation of culture religious and improvement consistency behavior students ²⁰. However Thus , research this also found challenge in the form of difference background behind family and influence environment external . This is show that formation character is a multidimensional process that is not only influenced by the school , but also by the ecosystem more social wide . With Thus , success internalization mark obedience need synergy between school , family , and community .

Implications of Research Results

Research result This confirm that education character will more effective when built on foundation values that are lived and experienced in context social participant education . Integration of values obedience in the character “ Nggusu Waru” shows that wisdom local No just inheritance culture symbolic , but rather source values that have Power transformation in form behavior , identity , and culture institutions education . In general theoretical , findings This strengthen view that internalization character need context culturally relevant values No stop at the level cognitive , but become habit embedded social in the student's habitus . With Thus , education character based wisdom local can positioned as approach enriching conceptual paradigm Islamic education that has been This tend normative and textual .

In a way practical , research This give description that implementation mark character can done through habituation structured , teacher role models , and integration mark in all over activity school . Consistency between formal rules and behavior real educators become key success internalization school grades No Enough only formulate vision religious and cultural , but need ensure that mark the life in practice daily life . The model implemented at SMP IT Insan Kamil shows that culture school can built in a way organic when core values are made orientation together in every policies and interactions social .

On the other hand , research this also suggests importance synergy between school , family , and environment social . Internalization mark obedience No can fully relying on institutions school , because character student formed in ecosystem more social wide . Because of that that , strengthening partnership with parents and the community become implications strategic so that the values instilled in schools get support and continuity outside environment formal education .

At the level policies , findings This indicates the need more space wide for integration wisdom local in curriculum education character . Standardization too much education uniform potential ignore strength mark local as source formation identity and culture school . The implementation model of “ Nggusu Waru” can become practice good and inspiring other schools for reconstruct mark each culture as foundation education contextual , religious , and sustainable characters .

In a way overall , implications study This confirm that education characters rooted in religious and cultural values local No only form disciplined and responsible individual answer , but also build identity collective school as moral community . Approach This open opportunity for development of a more comprehensive education model humanistic , contextual , and relevant with reality social pluralistic Indonesian society .

²⁰ Mansur and Sholeh, "Implementing Character Education Based on Local Wisdom in a Public Islamic Elementary School."

CONCLUSION

Study This conclude that implementation mark obedience in The character " Nggusu Waru" at Insan Kamil IT Middle School, Bima City plays a role significant in form character student at a time strengthen identity and culture school . The value of obedience No only understood as compliance normative to religious rules and regulations school , but has internalized through mechanism habituation , teacher role models , and integration in all over activity academic both academic and non- academic . This process show that formation effective character need consistency between values taught and practices daily life experiences students . Findings research also shows that " Nggusu Waru" as wisdom local functioning as framework contextual and meaningful values Power strong internalization Because near with identity culture Students . Integration of Islamic religious and cultural values local Bima forms system meaning collective that strengthens culture school based discipline , responsibility responsibility and respect towards social norms . With Thus , the value local No only enrich education character , but also become foundation construction identity institutional Islamic school .

Although Thus , the effectiveness internalization mark obedience Still influenced by factors external , such as background behind family and environment social students . This is show that formation character is an ecosystemic process that requires synergy between school , family , and community . In general conceptual , research This confirm that education character based wisdom local can developed as a formation model culture contextual , religious , and sustainable schools . The value of " Nggusu Waru " in study This show that wisdom local can reconstructed become foundation pedagogical that is not only form behavior individuals , but also build community character education .

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