

Strengthening of Student Character Education Through Local Values of *Nggusu Waru* in Social Studies Learning in Schools



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ABSTRACT

The rapid development of the postmodern era in the world of education and science and technology has had a significant impact on the character education of students in social life. The progress of the postmodern era can have both positive and negative impacts on the Indonesian nation. For this reason, action is needed to strengthen cultural and religious filtering. Through strengthening character education in social studies learning in schools. This is intended so that the impact and influence of globalization on technological development can be minimized and not damage the existence of cultural values and morality of the nation's generation. This study aims to find out the concept of strengthening education through the values of *Nggusu Waru* in social studies learning and then analyze the level of strengthening students' character education in schools. The research method used is a qualitative approach with a literature study design. The results of this study show that efforts to strengthen the character education of students and generations require the collaboration of parents as guardians of students, teachers, and stakeholders in various elements of educational institutions. So that it can improve student achievement and young people's life insights about the importance of ethics and morals in the school environment and the wider community.

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Introduction

The era of globalization or better known as *the era of society 5.0* in the situation of socio-political, economic, educational, and cultural life can have a huge influence on global life. With the rapid development and sophistication of information technology between citizens in various parts of the world that are heterogeneous. Globalization can have both positive and negative impacts on the Indonesian nation. For this reason, there needs to be action to strengthen cultural and religious filtering. This aims so that globalization does not harm the existence of the nation's cultural values. Moral degradation is one of the negative impacts caused by the influence of globalization currents. The birth of the attitude and character of individualism, materialism, pragmatism and hedonism in the life of the Indonesian people is a form of moral degradation due to the abuse of accessing technology. For example, gadget technology that is very well known by the millennial generation follows *the western lifestyle* lifestyle. The community is hegemonic and forgets the noble cultural values of the region that already exist and have become characteristics of Indonesia (Ramdani, 2018). Character education is one of the goals of national education. It is stated in article 1 of the National Education System Law of 2003 that among the goals of education is to develop the potential of students to have intelligence, personality and noble morals. This means that education not only forms intelligent Indonesian people, but also personalities or character, with the hope that later a generation of the nation will be born who grow and develop with a character oriented to the noble values of the nation and religion.

The role of educators in schools is very much needed how important character education

is as a means of shaping behavior, enriching individual values by becoming exemplary figures for students and being able to create an environment conducive to the growth process in the form of comfort and security that can help the atmosphere of individual self-development as a whole in terms of technical, intellectual, psychological, moral, social, aesthetic and religious. Character education is not solely individual, but also has a structural social dimension. Although in turn the determining criteria are the values of individual freedom that are personal. Character education related to the structural social dimension, looks more at how to create a social system that is conducive to individual growth. It is in this context that moral education can be placed within the framework of character education. Moral education is the foundation for a character education. (Pranowo, 2019).

The Indonesian nation has a diverse culture. Each culture has noble values that are still maintained. These values are also called local wisdom (*local knowledge, local wisdom*) which can be taken and used as value education with a different approach. According to Alwasilah (Ruyadi, 2010: 578) education can have a deliberative meaning, namely "Every society will strive to transmit fundamental ideas related to the nature of the world, knowledge, and values to the next generation". The values of local wisdom that have philosophical significance are *Nggusu Waru* (the eight dimensions of ancestral traits) which are the peculiarities and cultural characteristics of the Bima people that are very different from other regions. An explanation of the philosophical meaning of *Ngusu Waru* (the eight dimensions of ancestral nature), namely; (1) *mato, a di Ruma labo Rasu* (who is obedient to Allah and His Messenger) is the same as believing in God Almighty, (2) *maloa ro bade* 'the smart and intelligent' is the same as the wide-sighted, (3) *mantiri nggahi kalampa* 'who is honest in carrying out his duties' is the same as honesty, (4) *mapoda nggahi paresa* 'who is able to uphold the truth' is the same as justice, (5) *mambani ro disa* 'responsible and courageous' is the same as daring to take risks, (6) *matenggo ro wale* 'physically and spiritually healthy and strong' is the same as being physically and spiritually healthy, (7) *mapisa ro guna* 'authoritative and magical' is the same as authoritative or influential, and (8) *londo dou taho* 'descendants of good people' is the same as being moral (Mahmud Hasan et al., 2006).

Textually, *Nggusu Waru* which becomes the manners or ethics of statehood in the Bima sultanate is as stated in the book jawharah Al Ma'rif translated by Muhlis and Dr.Hj.Siti Maryam Salahuddin with the title Permata Kearifan Dari Saskah Kuno Kesanu Keskah Bima Jawharah Al Ma'rif (110-111: 2011) namely *Dou ma dei ro paja ilmu* (knowledgeable), *dou ma dahu di ruma* (one who fears God), *dou ma taho ruku ro rawi* (a person of good manners), *londo ro mai* (descendants), *dou ma dodo tando tambari kontu* (one who looks forward and looks back), *dou ma mbeca wombo* (wet under the house or rich), *dou ma sabua nggahi labo rawi* (one word with deeds) *dou ma disa kai ma poda* which means brave because it is right (Alan Malinggi, 2018).

In the socio-cultural context, there is optimism, beliefs, values or local ideologies regarding the world picture that is interpreted or the expectations of a generation that has brilliant concepts and ideas to face the challenges of civilization of the times. In this case, the values of local wisdom of *Nggusu Waru* which have a philosophical meaning in the social life of the community. It needs to be preserved through student character education in the social studies learning model. So that the generation and the local community of Bima in the present and the future can animate and implement the values of local wisdom in the dimension of social life.

Based on the background of the problem of the degradation of morality of these generations, the role of educators, especially social studies teachers in schools, needs character education based on *local values of Nggusu Waru*. So the author can formulate the following problems:

1. How is the conception of character education through *local values of Nggusu Waru* in social studies learning in schools?
2. How to integrate *local values of Nggusu Waru* in social studies learning in schools?
3. How are efforts to strengthen character education through *local values of Nggusu Waru* in

social studies learning in schools?

With these problems, through strengthening the character education of *Nggusu Waru* values in social studies learning in schools, it can provide education, and contribute to understanding for students and policy makers, in this case for teachers, school principals, parents and local governments. With the hope of realizing good *governance* through transparent and accountable education policies. So that it can build human resources with character, ethics and excellence in achievements.

Research Methods

The research method used is a literature study research method. At this stage, conducting documentation studies and conducting field studies in schools to find factual models of strengthening students' character education through *nilia*-values. This research uses a qualitative approach, the design in describing and describing the data is through the literature study technique where literature study is the activity of collecting materials related to research from electronic and print media in the form of journals scientific, literature, and relevant sources. This literature study was carried out to obtain theoretical information so that the researcher also used case studies of various problems that occurred related to the title raised. Therefore, by using a qualitative approach, it is hoped that this research can provide facts comprehensively and holistically. This research is designed to support the activities of research instruments including data collection based on observations, interviews and documentation studies to add relevant sources in this research. The case study data analysis technique goes through 4 stages, namely data collection, data presentation and the last stage is data verification to realize the level of data validity of the research results.

Results and Discussion

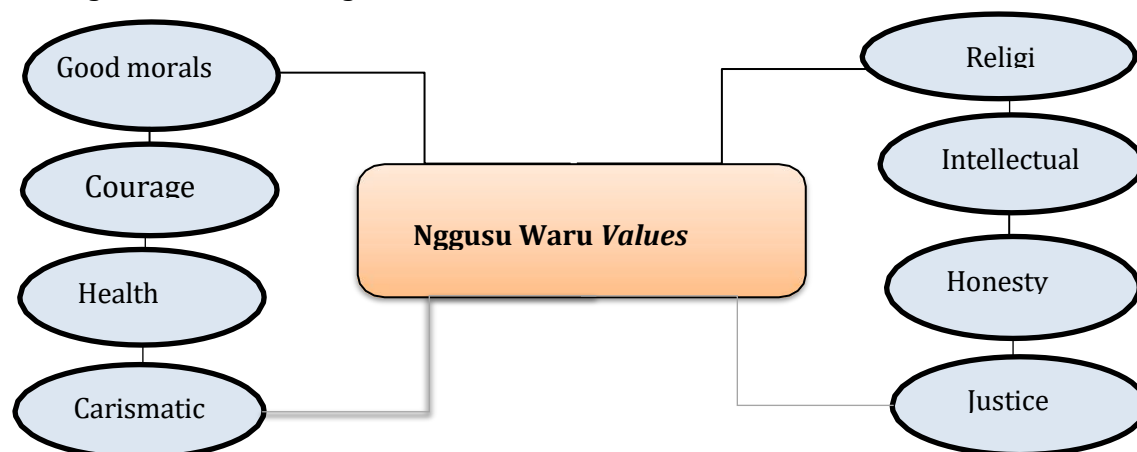
1. The concept of character education based on *local values of Nggusu Waru* in social studies learning in schools.

Based on the results of the research, strengthening student character education based on *local wisdom of Nggusu Waru* can be carried out with the cooperation of stakeholders, including between groups, teachers and institutions around the school environment. The concept of character education can be conveyed through social studies learning contracts at school before learning begins or differentiated and by compiling social studies material content about culture through the preparation of learning modules that pay attention to the values of *local wisdom of Nggusu Waru*.

Strengthening character education based on *local wisdom in Nggusu Waru* cannot be done partially, but must involve collaboration from various education stakeholders. The collaboration involves teachers, community groups, and institutions around the school who play an active role in supporting the formation of students' character. According to Tilaar (2002), successful character education is education that is connected to the surrounding social and cultural context. In this case, synergy between schools and the environment is essential to create a learning atmosphere that reflects local values, such as mutual cooperation, discipline, and respect for traditions. Through community-based activities and local cultural practices, students are expected to be able to apply these values in their daily lives.

On the other hand, the implementation of local wisdom values in character education can also be done through curriculum strengthening, especially in social studies subjects. Social studies learning has a wide space to integrate local cultural values in the form of learning contracts, learning differentiation, and the preparation of cultural-based thematic modules. As stated by Zubaedi (2011), effective character education is an education that is able to internalize values through a contextual and applicative approach. Therefore, the preparation of social studies learning modules that elevate *local wisdom of Nggusu Waru* is a strategic step in instilling character in students, because the learning materials will feel closer, relevant, and

meaningful to their lives. The concept of excellence of *Nggusu Waru's* values which contains meaning as described through the chart is as follows:



Source: Mahmud Hasan et al, (2006)

Based on the chart, educators or teachers in schools as facilitators must give emphasis to students in strengthening character by preserving the values of local *wisdom of Nggusu Waru* in all aspects of life both in the school environment and in the wider social environment. In the scope of *Nggusu Waru's* values, which has the concept of strengthening character, attitudes and good morals so that the students can determine and decide on a better attitude towards the surrounding environment, and can provide material understanding to their students by using information services. Where students can understand and know about the values of *Nggusu Waru*, media and information service spaces will be provided so that the students can increase their knowledge of moral and ethical values in the dimension of life.

An important concept in strengthening character education is not only focusing on the cognitive aspect but must also concern the achievement of affective and psychomotor assessments. As explained in the national education goals, the National Education System Law of 2003 states that among the educational goals is to develop the potential of students to have intelligence, personality and noble morals. This means that education not only forms intelligent Indonesian people, but also personalities or character, with the hope that later a generation of the nation will be born who grow and develop with a character oriented to the noble values of the nation and religion. According to Samani and Hariyanto (2014), character can be interpreted as a mindset of thinking and behavior that is unique to each individual to live and collaborate, both in the school, family, community, nation and state environment. An individual with good character, then he is able to make decisions and is ready to account for them. Character is always associated with a person's behavior in relation to God, oneself, others, the environment, nationality which is manifested in thoughts, feelings, words, and deeds according to applicable norms. Therefore, character is an interpretation of the good values of an individual displayed in behavior or attitudes in daily life, with whom, where and in what activities social interaction. (Iswatiningsih, 2019).

Local wisdom has a function as the conservation and preservation of natural resources, the development of natural resources, the development of culture and science, the admonition of literary beliefs and taboos, social meaning, for example communal integration ceremonies or relatives, ethical and moral significance and political meaning. (Sartini 2004, in Lely Qodariah (2013). The exploration of local wisdom values as the basis for character education is in line with the recommendations of UNESCO (*United Nations Educational, Scientific, and Cultural Organization*) in 2013. According to UNESCO (2013), as also quoted in A. Wibowo and Gunawan (2015), that the exploration of the value of local wisdom as the basis for character education and education in general, will encourage the growth of mutual respect between ethnicities, tribes, nations, religions, so that diversity. It must be recognized that culture and education are inseparable parts. Like two sides of a coin, both are a unit that is mutually

relevant or supports and strengthens. Culture is the basis of the philosophy of education, while education is the main guardian of culture because the role of education shapes human character to be cultured (Sartini et al., 2004 in Endang K. and Ibrahim A.2020).

2. Integration of Nggusu Waru's local values in social studies learning in schools

The process of integrating Nggusu Waru values can be carried out by teachers in social studies learning materials through learning objectives and integrating social studies teaching materials can be done by analyzing basic competencies that are in accordance with the goals in this concept, especially those related to integrating the values of local wisdom of Nggusu Waru. Local wisdom and the values contained in it are obtained from the research process using various data collection techniques which are then carried out various analysis processes so as to produce complete conclusions from the various data obtained. The results of this final data will later be used as an integration of the values of local wisdom of Nggusu Waru into social studies subject teaching materials. After the basic competencies are determined, adaptations are made to the material that is used as a guide for teaching materials for the process of integrating local wisdom values.

In this case, the guidance material used by the researcher is the social studies subject book class VIII Curriculum 2013 published by the Minister of National Education. Each sub-material in the basic competencies will be inserted with concepts related to the values of local knowledge of Nggusu Waru. It is also presented by including several relevant images related to the material that will be used as teaching material in social studies learning and is equipped with several questions as a review of students' understanding of the material taught. Then it will be adjusted or adapted into the Teaching Materials module that has been prepared in accordance with the values of local wisdom, so that it is more suitable to be used as social studies learning material in schools. Then it will be validated by validators who are experts in the field to IPSan. Teaching materials that are integrated in the values of local wisdom can make it easier for students or students to understand the material that suits their needs, such as an introduction to the culture in their own community. In addition, these teaching materials add to the treasures of science and also enrich social studies learning activities in schools.

3. Character education efforts based on Nggusu Waru's coal values in social studies learning in schools.

Many problems arise with challenges, demands and educational and learning orientations. Steps and efforts are urgently needed to be taken by way of restructuring or transforming education based on strengthening character. This is intended to provide a meaningful life for students, educators, and all elements of related institutions (stakeholders) related to education. For this reason, strengthening character education through the values of Nggusu Waru is in line with a program to improve the competence of students and education personnel in the 21st century in answering various problems related to character education, as explained as follows: (1) developing a national education platform that lays the meaning and values of Nggusu Waru as the soul or main generator of the implementation of education in the regions, (2) building and educating Indonesia's golden generation (golden generation) 2045 to face the dynamics of change in the future with 21st century skills, (3) restoring character education as the spirit and foundation of education through the harmonization of heart (ethical and spiritual), taste (aesthetic), thinking (literacy and numeracy), and sports (kinesthetic). (4) reconstruct and strengthen the capacity of the educational ecosystem (principals, teachers, students, supervisors, and school committees) to support the expansion of the implementation of Nggusu Waru values as a character education enhancer. (5) expanding the community's social network as a source of learning inside and outside the school (6) preserving the culture and identity of the Indonesian nation in supporting the movement of the school movement in strengthening character through the values of Nggusu Waru (Iswatiningsih, 2019). Based on the explanation of the 6 efforts to strengthen the character of students in the school, in preserving culture is also decisive in strengthening the character of students and the younger

generation. Culture that represents the values of local wisdom of Nggusu Waru is a very important aspect to be grown and preserved in order to build students as a generation with character in accordance with the goals of national education. One of the benchmarks for the advancement of the world of education must certainly improve the ethics and morality of its generation which is the identity of the nation. This is as the results of Fajarini's (2014) research in Iswatiningsih, 2019 there are two indicators that show a person with character. First, from the aspect of behavior. How does a person behave in his daily life, does he show dishonesty, cruelty and greed? Of course, the person manifests with bad behavior, which normatively does not apply in society. On the other hand, if a person behaves honestly and is helpful, he must manifest a noble character. Second, from the aspect of personality, what determines a person's character can be seen from personality, namely the things that are inherent in him. A person can only be called a 'person of character' if his behavior is in accordance with the rules of moral values that apply in the social life of the community.

Conclusion

Based on the results of the research and discussion, which has been explained about strengthening character education through the values of local wisdom, Nggusu Waru is a priority in social studies learning in schools. The results of this study can be found that efforts to strengthen the education of students' and generations' character require the collaboration of parents as guardians, teachers, and stakeholders in various elements of educational institutions. So that it can increase the achievement and insight into the lives of students as the younger generation about the awareness of the importance of having ethics and morals in the school environment and the wider community. For this reason, school education institutions are an effective effort in educating science (transfer of knowledge) and educating about the moral values of Nggusu Waru (transformation of values) which are integrated in social studies learning.

The researcher recommends several things to be considered for the need for theoretical study materials in a more comprehensive thinking about strengthening students' character education through the values of local wisdom Nggusu Waru in social studies learning in schools. In order to enrich the treasures of science in understanding the concept and values of local wisdom as a national cultural treasure. Providing creative education from an early age to participants to preserve the cultural values of Nggusu Waru through social studies learning materials at school. So that it can have a positive impact on the nation's generation with character and morals. The researcher realizes that there are still shortcomings in writing this article, both in terms of the literature and the sharpness of the analysis, and really expects constructive criticism and suggestions from readers so that in writing the article in the future it can be improved.

As a further development step, the researcher recommends that a more in-depth and comprehensive theoretical study be carried out related to strengthening students' character education through the values of local wisdom of Nggusu Waru in social studies learning in schools. This is very important to enrich the scientific treasures, especially in understanding more about the concept and application of local wisdom values as part of national cultural wealth. In addition, creative education from an early age will be very helpful in preserving and instilling Nggusu Waru cultural values in students, so that they can understand the importance of the role of culture in daily life. It is hoped that through the integration of local values in social studies learning, students will not only gain knowledge, but also strong character, noble ethics, and a sense of responsibility for the surrounding culture and environment. The researcher realizes that this article still has shortcomings, both in terms of references and analytical acumen, so constructive criticism and suggestions from readers are highly expected for future improvements.

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