

## Transformation of Islamic education values "MAJA LABO DAHU" through parents in Bima

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**Abstract:** Rapid changes in values and norms often expose children to negative influences, such as deviant behavior, consumerism, and a lack of social awareness. In this context, the role of parents as the first and main educators becomes crucial. Therefore, this study aims to examine the transformation of "Maja Labo Dahu" ethics education through parents in Bima. With a qualitative approach, this research allows all information to be studied in depth to draw the right conclusions. The results show that the transformation of Islamic education values of Maja Labo Dahu through parents in Bima has a significant positive impact on the formation of character and behavior of the younger generation.

**Keywords:** Islamic education, Maja Labo Dahu, Parents.

### 1. Introduction

The era of globalization and modernization presents increasingly complex challenges for the younger generation. Rapid changes in values and norms often expose them to negative influences, such as deviant behavior, consumerism, and lack of social awareness. In this context, the role of parents as first and foremost educators becomes crucial. Education that begins at home serves as the main foundation in shaping children's character and morals [1] so the right approach is needed to face the current challenges.

Various negative factors from outside are a serious threat, especially since the current life order has begun to be undirected so that there are many possibilities to change the mindset and behavior of the younger generation [2]. Their dependence on foreign cultural influences often reduces their attention to local values inherited by their ancestors. Parents are now increasingly challenged to balance the educational process with the hope that their children will not fall into a world separated from social and moral realities. This is where education plays an important role in stimulating negativity and encouraging more positive behavioral changes [3] so that the ongoing moral crisis can be properly addressed.

The education provided by parents cannot be underestimated. As the first control room, the quality of family education includes rules, family ethics, religious values, morals and ancestral teachings [4]. All of these form a structured concept of moral and ethical education. Particularly in Bima, one of the strong and distinctive ethical values is "Maja Labo Dahu", a textual and contextual heritage passed down from generation to generation by parents. This motto reflects the philosophy of life in the form of obedience to God and wisdom in acting towards fellow humans [5].

*Maja Labo Dahu* as part of the value of Islamic education is a big responsibility for parents to teach it directly to children. In the context of modern education, there are certainly patterns and concepts provided by parents carefully for the formation of cognitive and emotional aspects of children with the

hope of penetrating the hearts and minds of children [6]. In addition, the value of *maja labo dahu* requires a good approach and exemplary [7]. So that the points of what is taught are well channeled.

Parents as pioneers are very influential in shaping children's personalities, so collaboration between traditional values and modern education methods is key in building a generation that is ethical, responsible, and still rooted in local wisdom.

In Bima, the challenge of implementing ethical education values is increasingly evident. The values of "*Maja Labo Dahu*", which teach mutual respect and concern for others, are starting to fade among the youth. This is due to a sense of indifference, a perceived lack of modernity, and added to environmental factors that are less supportive, especially the unlimited use of social media that leads children to individualistic and materialistic attitudes. This is very worrying, considering that children are the hope for the sustainability of local values inherited by the ancestors.

In facing this challenge, parents and the community are expected to continue guiding the younger generation to practice the values of "*Maja Labo Dahu*" in their daily lives. Support from parents, community leaders, youth, and educational institutions is important for the success of instilling these values. Without such support, there is a concern that Bima's young generation will lose their identity as part of a community rich in local wisdom values. Through collective awareness and appropriate measures, it is hoped that the transformation of Islamic education rooted in traditional values will remain relevant and strong amidst the changing times.

From this view, the author raised the theme of this research "*Transformation of Islamic Education Values of Maja Labo Dahu Through Parents in Bima.*"

## 2. Research Method

This study used a qualitative approach to gain an in-depth understanding of the experiences and views of parents and children on the value of Islamic education on the "*Maja Labo Dahu*" frame. This approach allows researchers to explore the complex aspects and nuances in the educational process, as well as how the values of *Maja Labo Dahu* are applied in daily practice.

Research data were obtained by means of observation, interviews, and documentation. While the data analysis technique uses thematic analysis. And to ensure data validity, this research will use triangulation techniques, which involve *cross-checking* between data obtained from interviews, FGDs, and observations. In addition, researchers will also conduct *member checking* with informants to ensure that the interpretation of the data is in line with their views. With this methodology, it is hoped that this research can provide a comprehensive insight into how the process of education by parents through the values of *Maja Labo Dahu* can be taught and integrated to form better character and morals of children.

## 3. Result

### 3.1. Transformation of Islamic Education Values "*Maja Labo Dahu*" Through Parents in Bima.

The ethical values contained in the philosophy of "*Maja Labo Dahu*" are rich in meaning and complex. From various sources and information, it is explained that "*Maja Labo Dahu*" has ethical values such as: honesty, empathy, responsibility, justice, courtesy, discipline, tolerance, also social care and this is only part of the basis of "*Maja Labo Dahu*" itself considering the preventive nature contained in it. The data illustrates that "*Maja Labo Dahu*" is one of the sacred norms that applies to everyone because it is known that this motto has become a guideline for the lives of Bima people until now and humans in general.

In addition, the value of Islamic education contained in the *Maja Labo Dahu* philosophy contains positive values and is very beneficial for mankind, especially in which there are elements of teaching to equip themselves with shame and fear to prevent all harmful actions. If it is studied in depth, of course there are universal values including ethical and moral values [8].

Examining the context in the field, *Maja Labo Dahu* is a central part of human character building because the people of Bima believe that the values contained in it are not just any values, including the

value of obedience and submission to God Almighty and shame for committing immoral acts [9]. Compellingly, the value of Islamic education in the philosophy of *maja labo dahu* must be realized through the triad of education, especially parents as a place of conservation of local values.

The application of "*maja labo dahu*" as an Islamic education value applied by parents to their children has long been implemented such as advising them in the right way and speech that is easily absorbed, being a *role model* for children in everyday life, teaching them how to live socially, giving them the opportunity to make decisions for themselves.

As for other steps taken by parents besides advising, if reviewed from the results of interviews that children are invited to be directly involved in how to apply these values. Like the value of manners, most of the parents provide an illustration of how the model of ethical attitudes mushrooming in the community, especially when greeting with "*santabe ta*" followed by a bowed body gesture plus a smile brings a sense of peace and makes the community skeptical that this child is good.

In addition to the role of parents, teachers also do not remain silent to help educate children by providing a strong understanding of the core of ethical values in the philosophy of "*maja labo dahu*", in addition the community takes its own role such as reprimanding them not to deviate from ancestral teachings, forbidding them not to get into trouble, and giving full awareness to children of the importance of norms that apply in this life.

The results show that the value of *Maja Labo Dahu* applied by parents and teachers through various approaches and methods has a positive impact on the character development of the younger generation. With full awareness from parents, children can receive moral education in a supportive atmosphere, which facilitates better understanding and acceptance of the values taught.

### 3.2. The Impact of Islamic Education Value of "*Maja Labo Dahu*" Through Parents

The synergistic effect of *Maja Labo Dahu* values taught by parents to children has an impact on increasing moral awareness. The integration of upbringing and teaching based on local values helps children learn to distinguish between right and wrong. The role of parents while teaching the value of *Maja Labo Dahu* to children is certainly there to discover the tendencies and abilities that are formed in them such as making the right decisions even in difficult situations.

In addition, some parents also said that the Islamic education value of "*Maja Labo Dahu*" encourages the development of empathy. When children are taught to appreciate differences and understand other people's perspectives, they become more sensitive to the feelings and needs of those around them. This attitude is important in building healthy and harmonious relationships in the community, as well as reducing social conflict and tension.

Parents' contribution to children's growth and development is what reinforces their character. Children who are exposed to values such as honesty, responsibility and tolerance will be more likely to integrate these values into their daily behavior. Children will be more disciplined in carrying out school assignments, respect teachers and friends, and be open to people with different backgrounds.

In addition, the value of *Maja Labo Dahu* also encourages social engagement. Children who have been equipped with these values are enabled to engage in social and community activities, contribute to society, and strive to create positive change. They are not only concerned about themselves, but are also committed to helping others and improving the common good.

In today's digital era, information and social interactions have no threshold and the process of change occurs very quickly so that it greatly facilitates human access to build *online-online* relationships. The value of *Maja Labo Dahu* also helps children to be critical of the information they receive. With the basis of strong moral values and well imitated, children are better able to assess and filter content circulating on social media, so they can avoid negative influences and spread positive messages.

Thus, the Islamic educational value of "*Maja Labo Dahu*" contributes greatly to the formation of character and behavior of the younger generation. By instilling strong moral values and developing empathetic attitudes, we can expect that future generations will become individuals who are not only

intelligent, but also have integrity, responsibility and commitment to creating a better world with polite and gentle manners.

#### 4. Discussion

##### 4.1. Islamic Education Values of "Maja Labo Dahu" that can be Transferred by Parents to Children

It is important to teach ethical values and norms that grow in society [10] it is based on because parents are the first madrassa so that encouragement and upbringing from them is very guarantee for the growth and development of children [11]. Epstein & Sanders also said that parents are a very influential factor in the quality of children's education [12]. Supported by several previous studies that prove that when there is a strong connection that parents build with their children, it is very supportive of the ethical education process and allows avoiding unethical behavior during their growth process [13].

According to the educational *trilogy*, the presence of parents at home as the center of education is considered very powerful in shaping children's ethics through noble values and prevailing norms [14]. The roles and functions of parents are so many starting from the main role of being a mother and father as well as being a caregiver, educator, mentor, advisor, role model and motivator [15]. The task of parents is quite complex starting from providing religious education to ethical education because this is where the *core* "Maja Labo Dahu" which contains many values is taught to children.

The approach given by parents to the maximum is an alternative to channeling ethical education to children such as honesty, empathy, responsibility, justice, courtesy, discipline, tolerance, as well as social care because these values reflect a good person [16]. Therefore, the importance of the role of parents as models cannot be ignored. In every aspect of life, as children absorb messages from their environment. Then being a good role model is a responsibility that must be taken seriously. In this challenging world, children raised by parents who set a positive example will be better prepared to face various situations and grow into individuals with strong character.

In other words, parents' role as models not only shapes children's behavior, but also influences the way they see the world. By providing good examples as well as gentle advice, parents can create a better, more loving and respectful generation.

##### 4.2. The Impact of Islamic Education Values of "Maja Labo Dahu" on the Formation of Character and Behavior of the Young Generation

The perspective of Bima people considers the value of "Maja Labo Dahu" very important because it is one aspect of Islamic teachings that can control human attitudes and behavior during interactions with others [17]. In addition, *Maja Labo Dahu* serves to increase the faith and devotion of the younger generation to Allah SWT. as well as to make the younger generation aware of their role as the Khalifah of Allah on earth [18].

Another impact of the value of *Maja Labo Dahu* is to control the abnormal attitudes of the younger generation. This is supported by a research that explains that when someone is able to fully understand and apply the value of *Maja Labo Dahu*, it makes him able to control his evil desires [19].

The application of the Islamic education value of *Maja Labo Dahu* is able to direct children to build a strong foundation of ethical attitudes [20]. The young generation exposed to this value tends to value human relations and prioritize manners in communication and behavior. The respectful attitude formed from this value strengthens the culture of mutual respect, maintains harmony, and encourages tolerance in society.

By maintaining the values of *Maja Labo Dahu*, Bima's young generation not only has a strong moral identity but also a strong bond with their tradition and culture. This becomes the foundation for them to remain religious and maintain Bima's cultural values in the midst of globalization that often brings foreign cultural influences. This religiosity strengthens their identity and builds a strong character based on Islamic values and local wisdom.

In addition, the approach taken by parents can encourage young people to understand the importance of self-control in dealing with various life situations. When parents lovingly counsel their children, it has a huge impact on the growth of empathy [21] because they are not only taught to be kind to themselves but also to others. This can reduce negative behaviors such as bullying, intolerance, and anti-social behavior. Children taught through this method tend to be more sensitive to the feelings of others and have a strong drive to do good [22].

The value of *Maja Labo Dahu* Islamic education has reduced juvenile delinquency. Moreover, the help and sensitivity of parents who are more dominant are able to filter negative attitudes from outside so that children will be more open to listening, understanding, and applying positive values conveyed by their parents or teachers [23]. This is very effective in minimizing deviant behavior, such as drug use, violence, and other violations of the law [24].

Children who grow up in the care of their parents have better social skills [25]. They tend to adapt more easily to diverse social environments because they are accustomed to the values of respect, tolerance and kindness. With such characters, they are more likely to build harmonious relationships with peers, family and the wider community.

Therefore, the value of Islamic education built by parents through good advice not only has an impact on individuals but also on society as a whole. Children who have good character and behavior will be part of a more peaceful, tolerant, productive and quality society [26]. They will grow up to be wise and responsible leaders who are able to spread positive values in their social environment.

Thus the overall value of *Maja Labo Dahu* Islamic education has a significant impact in shaping the character of the younger generation who have high integrity, full of responsibility, respect for others, and have a sense of shame and fear of sin. This creates a strong foundation for the younger generation to live a life of good morals, responsibility, and maintain their cultural and religious identity amidst the challenges of modernization.

From there, it can be understood that to build children's higher moral awareness is a shared responsibility. Families, schools and communities must collaborate to create a supportive environment for learning moral values. When moral awareness is strongly instilled, future generations will grow into individuals who are not only personally successful, but also become agents of change that bring goodness to society and the world.

## 5. Conclusions

The transformation of Islamic education values of *Maja Labo Dahu* through parents in Bima is an effective effort in maintaining local wisdom while shaping the character of the younger generation who are noble, responsible, and able to face the influence of outside culture without losing their cultural and religious identity. Collaboration between families, communities, and educational institutions is also needed to strengthen this value so that it continues to be relevant and sustainable in the modern era.

### Transparency:

The authors confirm that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

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