

Integration of Thomas Lickona's Thought and Bima Local Wisdom in Islamic Character Education for Adolescents

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ABSTRACT

This study aims to explore the role of parenting and character education based on Thomas Lickona's theory in shaping the moral identity of adolescents by integrating the local cultural values of the Bima community. The phenomena of globalization, social media, and weakening social control pose various moral challenges for adolescents in Bima City, thus requiring contextual character education strategies. This study uses a qualitative method with a library research approach, which involves a review of Thomas Lickona's main books, 31 scientific articles, and literature related to parenting and the local culture of Bima. Data analysis was conducted through content analysis with a focus on three main aspects: character education based on Lickona's theory (moral knowledge, moral feelings, and moral actions), parenting patterns, and local cultural values such as nggahi rawi pahu, maja labo dahu, and kasama weki. The results showed that democratic parenting accompanied by role modeling, emotional closeness, and internalization of local cultural values can strengthen the formation of moral identity in adolescents. The integration of Lickona's theory with local wisdom not only produces comprehensive character education but is also relevant to the socio-cultural context of the Bima community. This study emphasizes the importance of collaboration between families, schools, and communities in creating a holistic, contextual, and sustainable educational environment to face the challenges of modernization.

INTRODUCTION

Bima City has a unique socio-cultural context, inherited from local traditions and Mbojo cultural wisdom. Several values supporting this local wisdom, such as mutual cooperation (kasama weki) (Mulyawan dkk., 2020), respect for elders, and customs such as Rimpu, remain an important part of Bima's community identity (M. Irfan, 2022a). The influence of religion in daily life is also very strong, reflected in the role of mosques, madrasas, and religious institutions in shaping the character of children and adolescents (Ajrin, 2017). However, modernization and globalization bring new challenges, including changes in lifestyles that are more individualistic, exposure to social media (Rahmi dkk., 2024), the prevalence of narcotics (Nurmaya, 2016), and modern values that sometimes conflict with local culture. However, technological advances and the rapid spread of social media

have brought new moral challenges for teenagers. Based on a Talker Research survey of 2,000 respondents, the average teenager spends 6.6 hours per day accessing social media, with 11% of them spending more than 15 hours. One in five people admit that social media has a negative effect on their attention span. Furthermore, 52% of teenagers admit that their mood is often negatively affected by social media (Minka, 2025). This has the potential to reduce empathy and increase behaviors such as cyberbullying and hate speech. This phenomenon is exacerbated by weak parental supervision and involvement in children's lives (I. Irfan dkk., 2023).

According to Lickona (Lickona, 1992), the formation of moral identity is not only determined by cognitive understanding, but also by emotional depth and habitual actions. The integration of this theory with the Islamic moral framework, such as the words of the Prophet Muhammad ﷺ: "Qutaibah bin Sa'id told us, 'Abdul 'Aziz Ad Darawadri told us from Al 'Ala from his father from Abu Hurairah that the Messenger of Allah ﷺ said, "Every child is born in a state of fitrah, then it is his parents who make him a Jew, a Christian, or a Majusi (fire worshippers). If both parents are Muslim, then the child will also be Muslim. Every baby born is struck by the devil on both hips, except Maryam and her son (Isa)." (Saltanera, 2025) This hadith indicates that parenting patterns are the main foundation in shaping children's moral character.

In some parts of Indonesia, it is often caused by economic factors (Pratiwi, 2017), a lack of knowledge about appropriate parenting patterns (Redjeki dkk., 2021), and minimal emotional attachment between parents and children (Ryan, 2021). This indicates that adolescents in Bima City face various moral challenges amidst these social changes. Pressure from social media, which often promotes a consumerist lifestyle (Fikri dkk., 2020) and norms inconsistent with local values, is a major issue. Furthermore, shifts in social relations patterns from community to individualism can weaken social control over adolescent behavior (I. Irfan dkk., 2023). The lack of moral role models from the surrounding environment, both within the family and community, further exacerbates the situation (Nihi & Putro, 2025). In some cases, a negative social environment can even encourage deviant behavior such as promiscuity, drug use, and criminal activity (kahaba.net, 2024). This is exacerbated by the fact that the effective integration of character education in schools is hampered by the influence of peers and technology. This situation highlights the importance of innovative character education strategies that are able to balance modern digital realities with cultural and religious foundations.

From an educational psychology perspective, Thomas Lickona's theory of moral development emphasizes three components: moral knowledge, moral feeling, and moral action. This theory is highly relevant in addressing these challenges through parenting strategies based on local wisdom. This approach allows the integration of traditional and religious values with the needs of modern education (Haryati & Hidayat, 2023). Previous research shows that character education based on Thomas Lickona's theory, which emphasizes moral knowledge, moral feelings, and moral actions, can be implemented effectively at various levels of education with the adjustment of relevant teaching methods. For example, research conducted by Muflilha, which used the Participatory Learning Action (PLA) method to reshape children's character by implementing Thomas Lickona's theory. This research based its implementation process on five main characters: responsibility, respect, courage, discipline, and perseverance. Furthermore, research conducted by Nopitasari and Setyowati at MAN 1 Magetan was hampered by differences in student character. At the early childhood education level, similar research by Astriya suggested optimizing parenting programs for character development.

Therefore, character education plays a crucial role in shaping adolescents' moral identity, especially amidst the increasingly complex challenges of modernization. Moral identity encompasses the principles, values, and beliefs that guide a person's decision-making and actions (Maharani & Ampuni, 2020). During adolescence, a critical phase in identity formation, character education helps provide a solid moral foundation for navigating various ethical and social dilemmas. Thomas Lickona's theory emphasizes that effective character education must encompass three main

components: moral knowledge, moral feeling, and moral action. Thus, adolescents not only understand moral values but are also motivated to feel them and implement them in their daily lives.

Character education also provides practical guidance for adolescents in addressing moral challenges in their environment. By developing a sense of social responsibility and ethical awareness, character education plays a crucial role in shaping adolescents into a generation that contributes positively to their communities. Therefore, it is crucial for schools, families, and communities to work together to implement a holistic and sustainable character education program.

Thomas Lickona's theory has strong relevance in character education at the educational level, particularly in shaping the moral identity of adolescents in Bima City. Lickona defines character education as a systematic effort to help students understand, feel, and practice moral values in their daily lives (Fitriyani, 2021). The three main components of his theory ; moral knowledge, moral feeling, and moral action provide a comprehensive framework for character development. These components reflect a holistic approach that focuses not only on the transfer of values but also on the deep internalization of morality. At the educational level, this theory is relevant because it helps build students' moral foundations through an approach appropriate to their developmental stage. At the junior high school level, for example, students learn more about recognizing moral values (moral knowledge), while at the senior high school level, character education is directed at developing deeper moral feelings and consistent moral actions (Fitriyani, 2021). Integrating this theory into the curriculum enables students not only to understand moral values cognitively but also to internalize them emotionally and practically, thus forming a holistic and sustainable character.

In the context of Bima City, where cultural and religious values play an important role, Lickona's theory can be applied by integrating local values such as mutual cooperation (kasama weki), honesty (ntiri labo rombo), and respect for parents (ulu nemba guru ampo nemba ruma). Thus, character education based on Lickona's theory not only strengthens students' moral identity but also ensures that local values remain relevant and are passed on to future generations. Although extensive research on character education has been conducted, several research gaps remain to be addressed. Most previous studies have focused on national or global contexts, thus under-emphasizing unique local socio-cultural dynamics, such as the traditional wisdom of the Bima community. Furthermore, character education research tends to be limited to a specific educational level, such as elementary or junior high school, without exploring its application across educational levels (Fadilah dkk., 2021). Furthermore, few studies have in-depth examined how local cultural values can be integrated with modern character education theory, such as that developed by Thomas Lickona. Adapting character education methods at each educational level has also received little attention, particularly in relation to adolescent psychosocial development. Therefore, this study, a literature review , aims to explore the integration of Thomas Lickona's character education theory with local Mbojo cultural values in shaping adolescent moral identity.

METHODS

This study uses a descriptive qualitative design with a library research approach. This approach was chosen to explore and analyze theoretical concepts related to character education in the perspectives of Thomas Lickona and al-Ghazali, the role of parenting, and the local cultural values of Bima in shaping the moral identity of adolescents. The main focus of this study is on conceptual analysis and synthesis of relevant scientific literature. The data sources in this study are all literature related to the research topic. The literature reviewed includes Thomas Lickona's character education

theory, studies on parenting styles, and research highlighting the influence of local culture on character education for adolescents. The main data sources are Thomas Lickona's book *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, Ihya Ulumuddin, 31 journals, Indonesia Heritage Foundation survey data, books, scientific articles, and other theoretical sources containing information about character education, parenting, adolescent moral identity, and the local cultural values of the Bima community.

Data was collected through literature searches using various sources: libraries, online journals, academic repositories, and the Google Scholar scientific database. Researchers recorded, reviewed, and classified important information from each piece of literature according to the focus of the study. The sampling technique used purposive sampling, which involved selecting literature that specifically discussed three main focuses: (1) character education based on Thomas Lickona's theory, (2) the role of parenting in shaping adolescent character, and (3) the integration of local Bima cultural values in character education. The selection criteria included recency, academic validity, and relevance to the research theme. The data analysis technique used was content analysis. This process included coding themes, categorization, and drawing meanings and conclusions based on the relationship between theory, literature findings, and the local context of the Bima community. The analysis was conducted with reference to Thomas Lickona's theoretical framework, so that the results of the study could provide an in-depth and contextual theoretical description of character education for adolescents through the role of parenting and local culture.

RESULTS AND DISCUSSION

Character building

Character education is defined as a systematic effort to help students understand, feel, and implement moral values in everyday life (Hikmasari dkk., 2021). The basic concept of character education emphasizes the development of virtues, which include personal and social virtues, such as honesty, respect, and responsibility. Thomas Lickona, an expert in this field, identifies three main components of character education: moral knowing, moral feeling, and moral action (Farmawaty, 2021). These three components are interrelated to shape individuals who not only understand moral values but are also motivated to practice them.

In the context of national education, character education is seen as an integral part of the curriculum to build a generation with morals and integrity. This program is designed to help students understand universal values and internalize them through practical applications in the school and community. Therefore, character education focuses not only on cognitive aspects but also on affective and psychomotor aspects, reflecting a holistic approach to personality development. Character education in the context of Indonesian national education is recognized as a fundamental part of building a generation with strong personalities and morals (Kemendikbud, t.t.-a) (Ministry of Education and Culture, n.d.-a). Character education is not only a supplement, but is also included in the national curriculum as the core of the learning process. This is evident in the issuance of policies that emphasize the strengthening of character education (PPK) at all levels of education, from primary to secondary education. This program is designed to build core values, such as religiosity, nationalism, independence, mutual cooperation, and integrity, which are adapted to local culture and national needs.

Character education in the national context aims to shape students into individuals who are not only intellectually intelligent, but also have noble personalities (UU No. 20 Tahun 2003, t.t.). This approach is in line with the national education mission, which is to develop the potential of students to become people who are faithful, devoted to God Almighty, have noble character, are healthy, knowledgeable, creative, independent, and become democratic and responsible citizens

(Kemendikbud, t.t.-b) (Ministry of Education and Culture, n.d.-b). In addition, character education is integrated into subjects, extracurricular activities, and school culture so that moral values can be applied in various aspects of students' lives. By strengthening character education, Indonesia hopes to face the challenges of globalization, which often brings foreign values that conflict with local wisdom.

Therefore, character education is an important strategy in maintaining national identity while preparing the younger generation to compete in the global world while adhering to strong moral values. Character education in the context of national education is in line with Thomas Lickona's theory, which identifies three main components of character education, namely moral knowledge, moral feelings, and moral actions (Hikmasari dkk., 2021). These three components are applied to build a generation that not only understands moral values but also internalizes and applies them in daily life.

First , in Indonesia's national education system, moral knowledge is taught through a formal curriculum that encompasses various subjects, such as Religious Education, Pancasila, and Civics (Sutjipto, 2014). Through this learning, students are given an understanding of universal moral values, such as honesty, responsibility, and respect for differences. This moral knowledge serves as the initial foundation for recognizing what is good and right, providing students with ethical guidance in their thinking and actions.

Second , the moral sense component is developed through various activities aimed at building empathy and social sensitivity in students. The character education strengthening program (PPK) in Indonesia emphasizes the importance of values such as mutual cooperation and tolerance, which are taught through daily interactions in schools (Lubis & Karnati, 2022). Activities such as community service, fundraising to help others, and group discussions encourage students to feel the importance of helping others and building harmonious social relationships. This moral sense ensures that the values taught are not only cognitively understood but also emotionally felt by students.

Third , the moral action component is realized through direct practice and habituation in the school environment (Lubis & Karnati, 2022). Programs such as queuing culture, time discipline, and extracurricular activities provide opportunities for students to practice moral values in real life (Irayanti & Sundawa, 2023). Furthermore, a supportive school culture, such as rewarding good behavior, strengthens the internalization of these values. Thus, students not only understand and feel moral values but also apply them in real life.

The application of these three components in national education aims to shape students into well-rounded individuals with strong character and morals, capable of facing the challenges of globalization while adhering to national identity and local values. This demonstrates how holistically designed character education can create a young generation that is not only intellectually intelligent but also possesses high moral integrity.

Moral Identity of Adolescents

The theory of identity development proposed by Erik Erikson and James Marcia provides an important framework for understanding moral identity formation in adolescents. Erik Erikson views identity formation as a critical stage in an individual's psychosocial development, particularly during adolescence. At this stage, individuals face an identity crisis versus role confusion, where they seek to understand "who they are" and "what their purpose in life is" (Emiliza, 2019). Successfully resolving this crisis results in a solid identity, while failure can lead to identity confusion that impacts moral development. James Marcia further developed Erikson's theory by identifying four identity statuses: diffusion, foreclose, moratorium, and achievement (Meeus dkk., 2012). In the diffusion

status, adolescents do not yet have a clear identity commitment due to a lack of exploration. The foreclose status occurs when an identity is formed without exploration, usually due to external pressures such as family. The moratorium status describes a phase of active exploration without a definite commitment, while the achievement status indicates adolescents' success in exploring and making a commitment to their identity (Kroger & Marcia, 2011).

The application of this theory to character education is crucial. Effective character education can help adolescents explore moral values, build commitment, and overcome identity crises. Moral knowledge provides a foundation for students to understand core values, moral feelings develop empathy and social sensitivity, and moral actions train them to apply these values in real life. By utilizing this approach, schools can create an environment that supports the holistic development of students' moral identities. In the context of Bima City, integrating local cultural values, such as mutual cooperation and respect for elders, can strengthen this process. Thus, Erikson and Marcia's theory provides strategic guidance for developing relevant character education and supporting the development of adolescents' moral identity.

Factors Influencing Character Education

The family, school, and community environments play a crucial role in children's character education (Rosyadi dkk., 2021). The family is the primary setting for the formation of children's moral values. Parents serve as role models in everyday life, where their behavior, habits, and values directly influence the formation of a child's character (Marzuki & Setyawan, 2022). A supportive family environment, with good communication, supervision, and positive role models, helps children internalize values such as honesty, responsibility, and respect from an early age (Junaidin, 2018).

In schools, character education is implemented through the curriculum, school culture, and interactions between teachers and students (Lubis & Karnati, 2022). Teachers play a central role in providing moral role models, teaching values, and creating a learning environment that supports children's character development. School programs such as extracurricular activities, community service, or group discussions provide students with hands-on experiences in practicing moral values. A supportive school culture, such as rewards for good behavior, also helps strengthen character education (Nopitasari & Setyowati, 2021).

Society, including local communities, also plays a role in children's character education. Local cultural values and traditions, such as mutual cooperation, respect for elders, and honesty, provide a relevant context for the formation of children's moral identity. In Bima City, for example, local cultures such as Rimpu and religious influences from mosques or madrasas serve as important sources of inspiration for character education. Social interactions within the community help children understand and apply these values in their lives.

These three environments support and complement each other in shaping a child's character. Close collaboration between family, school, and community will produce holistic character education, provide children with a strong moral foundation, and prepare them to become individuals of integrity amidst the challenges of globalization and modernization.

Furthermore, local culture plays a crucial role in shaping children's moral values, as its values serve as practical guidelines for everyday life. In Bima, traditions like Rimpu teach the values of simplicity, politeness, and respect for elders, which are internalized through practical practices in community life. Furthermore, the culture of mutual cooperation fosters a sense of social responsibility and solidarity, involving children in activities such as community service or helping neighbors. These values are not only taught directly by the family but also reinforced through social interactions within the community, such as traditional and religious activities. Traditional and religious figures serve as

moral role models, guiding children to understand and practice values such as honesty, hard work, and respect.

Amidst the influence of modernization, local culture serves as an important filter for children to assess new norms they encounter, such as those from social media or the global environment (M. Irfan, 2022b). By integrating local cultural elements into formal education, such as through folklore or local history lessons, children can understand and internalize these values in a relevant and applicable way. This allows local culture to survive and contributes to shaping the character of a younger generation with morals and integrity.

Bima Cultural Values

Education based on cultural values has the primary goal of shaping students' character in harmony with the nation's identity. Tilaar stated that education that integrates cultural values not only shapes students' identities as members of local and national communities but also fosters their awareness of the importance of preserving and preserving cultural heritage (Januardi dkk., 2024). Bima's cultural values have a very strong relevance to the moral education of adolescents because they substantially contain ethical principles, social responsibility, and strong character building. In this context, the cultural values of the Bima community can be implemented in the educational process as part of an effort to instill noble character in the younger generation, including through the application of values such as:

First, The Value of Nggahi Rawi Pahu. These cultural values have profound meaning because they are closely related to morality and ethics, both in personal aspects and in their contribution to the common good. More broadly, these cultural values demand harmony between words and actions; what is said must be in line with what is done (Misdiyatun dkk., 2019). This principle can only be upheld if it is based on sincere honesty, both in the heart and in speech. Honesty is the main foundation in forming personal integrity, which is then reflected in concrete actions. The reflection of this honesty will be visible in the individual's character, which not only has a personal impact but also provides real benefits to social life collectively. Within an educational framework oriented towards strengthening character, values such as Nggahi Rawi Pahu emphasize the importance of integrity and honesty, namely harmony between words and actions, which are the main foundation in shaping the moral behavior of adolescents amidst the challenges of the digital era.

Second, The Value of Maja Labo Dahu. This cultural value has two interrelated and mutually constructive values as a good character strengthener for every person, the first is shame which means a person must be able to control themselves in actions that are prohibited or not good in the view of ethics and morals for human life, with a sense of shame a person will be able to restrain himself from violating norms in life, especially religious norms. While the second is fear, in the sense that this value contains fear of the creator so that in the Islamic view this is what is called piety (Hermawansyah dkk., 2025). So shame and fear are two complementary values to improve good personal qualities. The value of Maja Labo Dahu, with an emphasis on shame and fear of God, strengthens adolescent self-control to stay away from actions that conflict with religious and social norms, and encourages the birth of a pious person.

Third, Nilai Suu Sawa'u tundu Sawale. This cultural value contains a noble attitude and character that is related to Amanah in the sense that no matter how big the burden is mandated, whatever tasks and obligations are assigned, they must be upheld and carried out with a full sense of responsibility (Trimansyah, 2025). This must be held firmly as a personal attitude that is hardworking and does not neglect Amanah. The value of Suu Sawa'u Tundu Sawale can train responsibility and enthusiasm for carrying out the mandate, which is very necessary in forming discipline and work ethic.

Fourth, The Value of Ngaha Aina Ngoho. This cultural value implies maintaining the natural environment properly, utilizing nature to meet life's needs appropriately or according to needs and not fulfilling life's needs with complete abandon without any protection and consideration for the impact on the future (Haryati & Hidayat, 2024). Therefore, humans have an obligation to manage and maintain the universe for the benefit and welfare of all His creatures. Ngaha Aina Ngoho teaches the importance of ecological awareness and self-control in exploiting natural resources, forming an environmental morality that is in line with the concept of sustainability.

Fifth, Edesi Ndai Sura Dou Labo Dana Value. This cultural value provides awareness for every leader that a leader must have a leadership attitude that prioritizes the interests of the people over themselves, groups and factions (Munir, 2018). Leaders must have a sense of sensitivity to the difficulties of their people, leaders who have an attitude and sense of empathy and sympathy for their people, leaders who are always at the forefront if their people are wronged, always present when the community needs them. The value of Edesi Ndai Sura Dou Labo Dana, instills a leadership attitude that is oriented towards common interests, social empathy, and the courage to defend the truth.

These values, when integrated into a character education system, can provide a strong moral foundation for adolescents in the face of social pressures, value conflicts, and identity crises. Thus, Bima's cultural values are not only part of the local heritage but also a vital instrument in shaping a young generation with morals, responsibility, and strong character.

Moral knowledge refers to an individual's ability to distinguish between right and wrong, recognizing values such as honesty, justice, and responsibility. Moral feelings relate to emotional impulses such as empathy, shame for wrongdoing, and a love of goodness. Meanwhile, moral action is the manifestation of these values in the form of consistent, concrete behavior. Character education that only emphasizes the cognitive aspect without accompanying emotional understanding and behavioral habits will not be effective in shaping students' character with integrity.

First, Application of Moral Knowledge in Learning

Moral knowledge, as the first component of Lickona's theory, can be applied practically in the learning process at school (Lickona, 1992). Moral values can be explicitly incorporated into the curriculum through subjects such as Religious Education, Civics, Social Studies, and Indonesian (Judiani, 2010). For example, students are encouraged to understand the concepts of justice, honesty, or tolerance through case study-based learning, group discussions, and analysis of texts containing moral dilemmas. Teachers play a crucial role in explaining these values in a structured manner, providing concrete examples, and relating them to students' daily lives. Furthermore, a contextual approach can be used to help students understand values within their cultural and social contexts, such as through local folklore, customary law, or religious practices. Thus, moral knowledge becomes not merely a theory, but a basis for students' ethical thinking and judgment in dealing with problems.

Second, Development of Moral Feelings in School Activities

The second component of Lickona's theory, moral feeling, emphasizes the importance of developing empathy, compassion, and social sensitivity in students (Lickona, 1992). In schools, this can be achieved through activities that engage students' affective side, such as sharing personal experiences, listening to inspirational stories, watching educational films, or engaging in reflective activities. One approach that has proven effective is role-playing (Chesler & Fox, 1966), in which students are given the opportunity to position themselves as others, such as victims of bullying or those in need of help. Activities like this help students internalize moral values emotionally, so they

not only understand what justice or mutual assistance are, but also feel the importance of those values. This emotional sensitivity forms the basis of motivation to act ethically. Character education that is able to engage students' emotions has been shown to be more powerful in shaping lasting morality.

Third, Habituation of Moral Actions in Real Environments

The final component of Lickona's theory is moral action, namely the ability and willingness to practice moral values in everyday life (Lickona, 1992). Schools can facilitate the formation of moral action through habituation programs, such as queuing culture, classroom cleanliness, charity activities, and rewards for positive behavior (Abidin, 2019). The school environment must be built as a character ecosystem, where every good action is reinforced, and negative behavior is given educational guidance. One effective practice is to give students concrete responsibilities, for example, being a class janitor, group leader, or member of the school's social activity committee (Rokhmah & Munir, 2021). Through this active involvement, students not only learn and feel moral values but also experience how to apply them directly. In other words, moral action must be practiced and habituated so that it becomes part of students' moral identity, creating a daily life full of value practice.

The Role of Parenting in the Formation of Character and Moral Identity of Adolescents

Parenting styles play a significant role in shaping adolescents' character and moral identity (Darling & Steinberg, 1993). According to Erik Erikson, adolescents are in an identity crisis during their psychosocial development, actively exploring life's values and seeking moral guidelines that will shape their identity (Erikson, 1959). In this context, parenting styles serve as the primary vehicle for providing a moral foundation through role models, guidance, and emotional support. Authoritarian, permissive, and democratic parenting styles have varying effects on adolescents' moral development (MUHDAR, 2020).

Authoritarian parenting tends to emphasize obedience without dialogue, which can produce obedient children who are weak in independent moral decision-making. Meanwhile, permissive parenting, which tends to allow children to do things without limits, can leave adolescents confused about the difference between right and wrong due to a lack of clear moral guidance. Conversely, democratic parenting has proven to be most effective in character formation because it provides a balance between control and freedom, thus encouraging the development of empathy, responsibility, and mature moral reasoning.

Literature reviews also show that active parental involvement in children's lives significantly impacts the strength of adolescents' moral values (I. Irfan dkk., 2023). This involvement encompasses not only supervision but also open communication, strong emotional attachment, and modeling behavior consistent with the values taught. Parents who are emotionally present and able to serve as role models for honesty, responsibility, and respect for others provide the initial foundation for the internalization of these values in children (Hermawansyah dkk., 2025). Conversely, parents who are neglectful, unresponsive, or exhibit inconsistent behavior often trigger moral crises in adolescents (Junaidin dkk., 2018). In this regard, Thomas Lickona emphasizes that effective character education is not only carried out in schools but also begins in the family, which provides moral values through concrete examples, reinforcement, and habituation at home (Lickona, 1992).

The role of parenting is inseparable from the socio-cultural context in which the family exists. In Bima society, for example, local values such as mutual cooperation (kasama weki), respect for elders, and the principle of nggahi rawi pahu (harmony between words and actions) are part of a value system transmitted from generation to generation through family parenting practices. Integrating

these local values into daily parenting practices can strengthen adolescents' moral identity, making them not only universally moral individuals but also possessing strong cultural roots.

Therefore, a locally based parenting style that balances autonomy and control, along with role modeling and emotional closeness, is a crucial strategy for shaping the character of adolescents with integrity amidst the challenges of globalization. Thus, the study's findings demonstrate that parenting plays a central role in shaping adolescents' character and moral identity. A democratic parenting style, emotional closeness, role modeling, and integration of local cultural values have proven effective in helping adolescents develop a strong moral compass. These findings underpin the importance of collaboration between families, schools, and communities in creating a nurturing environment that supports holistic character education.

Integration of Bima Local Cultural Values in Parenting Practices for the Formation of Adolescents' Moral Identity

The integration of local cultural values into parenting practices is a strategic approach to shaping the character and moral identity of adolescents in a contextual manner rooted in the spiritual traditions of the community. In the context of Bima society, a number of cultural values such as nggahi rawi pahu (harmony between words and actions), maja labo dahu (shame and fear of God), and kasama weki (mutual cooperation) have long been a collective ethical system passed down from generation to generation. These values are not merely normative, but serve as moral guidelines that regulate social relationships and shape the character of the community.

In parenting practices, these values are internalized through parental role modeling, behavioral habits, and communication that is rich in moral meaning (Abidin, 2019). For example, parental consistency in being honest and keeping promises reinforces the value of nggahi rawi pahu, while respect for parents and teachers as expressed in the phrase ulu nemba guru ampo nemba ruma fosters respect and empathy. This form of parenting is in line with the concept of moral feeling in Thomas Lickona's theory, namely the formation of emotional sensitivity to values of goodness that are manifested in concrete actions (moral action).

Within the framework of Lickona's theory (Lickona, 1992), these cultural values can be mapped into three main components of character education: moral knowledge, moral feelings, and moral actions. Moral knowledge can be instilled through folk tales, advice from traditional leaders (Malingi, 2022), and family dialogues that emphasize the meaning of honesty and responsibility. Moral feelings are developed through emotional exercises, such as feeling ashamed when doing something wrong (maja value) or feeling guilty when neglecting social obligations. Meanwhile, moral actions are reinforced through direct participation in mutual assistance activities (kasama weki), traditional ceremonies, and social services (Junaidin, 2024). Thus, parenting that brings local values to life not only educates cognitively but also fosters moral appreciation and consistency in adolescent behavior.

The integration of local cultural values into parenting practices also finds relevance in the thinking of Imam al-Ghazali, particularly in *Ihya' Ulum al-Din*, which emphasizes that moral education must begin with habit formation and role modeling. Al-Ghazali argues that a child's heart is like empty land ready to be planted with seeds of good or evil; parents are the first planters who determine the direction of its growth. This view is in line with the concept of fitrah in Islam, as mentioned in the hadith of the Prophet ﷺ which states that every child is born in a state of purity, and it is the parents who shape their moral direction. Thus, the Bima culture-based parenting style that emphasizes exemplary behavior, politeness, and social responsibility is in line with the principle of *riyadhah al-nafs* (spiritual training) in al-Ghazali's ethics, which is the process of character building through self-control, good habits, and spiritual supervision.

Furthermore, the integration between a parenting approach based on local culture and Lickona's modern character theory creates synergy between the spiritual dimension of Islam and Western humanistic rationality. Parents who apply a democratic parenting style but are based on the values of *maja labo dahu* and *nggahi rawi pahu* will be more effective in shaping teenagers who have a balance between reason (moral rationality) and *qalb* (spiritual awareness). Within al-Ghazali's framework, this balance is the pinnacle of true moral education, where knowledge and action, reason and heart, unite in moral harmony.

This approach is also an important strategy in facing the challenges of modernization, such as consumerism and individualism, which often conflict with the spirit of collectivity in Bima society. The integration of local values with Lickona's character education theory and al-Ghazali's Islamic ethics makes character education not only exclusive to schools, but also a cultural and spiritual practice in everyday family life. Thus, the results of this study confirm that the integration of local Bima cultural values and Islamic moral principles in parenting practices based on Thomas Lickona's theory is a strong and applicable character education model. The synergy between local wisdom, moral psychology, and al-Ghazali's spiritual ethics will produce a young generation with universal character, cultural roots, and a strong moral and spiritual awareness in facing global dynamics.

DISCUSSION

The results of the study show that integrating local cultural values into parenting practices is an effective strategy in shaping the character and moral identity of adolescents in a contextual manner. In Bima society, values such as *nggahi rawi pahu* (harmony between words and actions), *maja labo dahu* (shame and fear of God), and *kasama weki* (spirit of mutual cooperation) function as a collective ethical system that regulates individual social and moral behavior. These values are not only passed down from generation to generation, but also form a moral structure that binds the community together. In parenting practices, these values are internalized through parental role modeling, behavioral habits, and communication rich in moral meaning. When parents demonstrate honesty, consistency, and responsibility, they are actually instilling the value of *nggahi rawi pahu* in their children. The attitude of respect for parents and teachers, which is captured in the expression *ulu nemba guru ampo nemba ruma*, is a concrete example of the process of moral feeling formation as described in Thomas Lickona's theory.

According to Lickona (1992), holistic character education encompasses three main dimensions: moral knowing, moral feeling, and moral action. These three form a mutually reinforcing whole. In the context of Bima culture, moral knowledge can be instilled through folk tales, advice from traditional leaders, and oral traditions rich in ethical messages. Moral feelings are developed through emotional experiences such as shame when doing wrong (*maja*) or guilt when violating social norms. Meanwhile, moral action is manifested through participation in social activities such as mutual cooperation (*gotong royong*), traditional ceremonies, and religious activities (Junaidin, 2024). Thus, the integration of local cultural values into family parenting brings character education to life, extending beyond the cognitive realm to the affective and social praxis realms.

This local value-based parenting style creates a dynamic moral environment, where children are not only taught to know what is good, but also encouraged to love and do what is good. In the context of modernization and digital culture, which often erode traditional values, this parenting model serves as a moral fortress that strengthens the identity of adolescents so that they remain rooted in their cultural and religious values.

Furthermore, this study found that the local culture-based parenting approach has a strong philosophical foundation in the thinking of Imam al-Ghazali, particularly in his monumental work *Ihya' Ulum al-Din*. Al-Ghazali emphasized that moral education must begin with habit formation,

role modeling, and heart monitoring (muraqabah). According to him, a child's heart is like empty land that is ready to receive seeds of good or evil; it is the parents who are the first sowers and the ones who determine the direction of its growth. This concept is in line with riyadhah al-nafs (spiritual training), which is the process of forming virtue through self-control, moral training, and consistent spiritual habits. In the context of Bima culture, parenting that instills the value of maja labo dahu is a concrete form of riyadhah al-nafs, because it fosters spiritual awareness to avoid despicable deeds and draw closer to God.

The integration of Lickona's theory and al-Ghazali's thinking has produced a new perspective in character education, namely a combination of moral rationality and spiritual awareness. While Lickona emphasizes the balance between knowledge and rational moral action, al-Ghazali adds the dimension of the heart (qalb) as the center of ethical awareness and the source of moral sincerity. In parenting practices rooted in Bima culture, these two approaches complement each other: moral knowing and moral feeling are supported by spiritual awareness derived from the value of maja labo dahu. This means that moral action does not solely arise from a rational understanding of right and wrong, but also from spiritual impulses in the form of shame (haya') and fear of Allah (taqwa).

Critically, these findings show that character education, which has been dominated by Western approaches, tends to be secular and neglects the spiritual and cultural context of local communities. Although Lickona's theory is comprehensive, it is still based on modern moral rationality, which places morality within a cognitive framework. In religious societies such as Bima, moral actions cannot be separated from the transcendental dimension. Therefore, this study provides theoretical novelty by adding a spiritual-Sufi dimension to Lickona's character education framework. The value of maja labo dahu is evidence that moral actions in a religious context are triggered more by spiritual awareness than rational knowledge. Thus, this study enriches character education theory with a new concept, namely "moral shame as spiritual consciousness," a sense of shame as a form of moral awareness rooted in faith.

In addition, this study expands the domain of character education from the school environment to the family environment. While most previous studies have placed character education in a formal context, the results of this study confirm that the family is the first and foremost moral environment in the character-building process. Through democratic parenting combined with cultural and spiritual values, the family becomes a miniature moral society that instills virtue through habit formation, emotional closeness, and real role modeling. In this framework, Lickona's theory is enriched by al-Ghazali's principle that character is not formed through dogma, but through spiritual training and continuous moral experience.

These findings ultimately gave rise to an integrative character education model, which combines modern moral theory (Lickona), classical Islamic ethics (al-Ghazali), and local cultural values (Bima). This model is called the Integrative Cultural–Spiritual Parenting Model, in which character education not only fosters moral rationality, but also spiritual awareness and socio-cultural identity. This model is relevant for application in Indonesia's pluralistic and religious society, as it bridges universal and local values without creating a dichotomy between religion, culture, and modernity.

Table 1. Integrative Cultural–Spiritual Parenting Model in Adolescent Character Formation

Core Component	Epistemic Source	Values Principles Developed	and Integration Process in Parenting	Impact on Adolescent Character Formation
Moral Rationality	Thomas Lickona (1992) – Character Education Theory	Moral Knowing, Moral Feeling, Moral Action	Parents instill moral-cognitive values through dialogue, storytelling, and consistent role	adolescents develop a rational understanding of right and wrong and are able to make

		modeling in everyday behavior.		ethical decisions based on moral reasoning.
Spiritual Consciousness	Imam al-Ghazali – <i>Ihya’ Ulum al-Din</i> , <i>Riyadhadh al-Nafs</i>	Purification of the heart (tazkiyah al-nafs), moral exemplarity, and muraqabah (awareness of God’s supervision).	Spiritual habituation and self-control are cultivated through worship, self-reflection, and the feeling of shame (maja) when committing wrong actions.	Adolescents develop moral awareness rooted in spirituality and the fear of God (taqwa-based morality).
Cultural Identity	Local Cultural Values of Bima (nggahi rawi pahu, maja labo dahu, kasama weki)	Harmony between words and actions, mutual cooperation, and social responsibility.	Local cultural values are internalized as ethical guidelines through social habituation and community engagement.	Adolescents develop a strong cultural identity, respect traditions, and actively participate in social and communal life.
Integrative Parenting Framework	Synthesis of Lickona al-Ghazali Local Culture	Integration of moral rationality, spiritual awareness, and cultural identity.	Democratic parenting that emphasizes moral exemplarity, empathetic communication, and reinforcement of local and spiritual values.	Formation of holistic adolescent character, morally intelligent, spiritually aware, and socially responsible.
Educational Implications	Holistic and Contextual Character Education	Family- and culture-based character education.	Collaboration among family, school, and community in transmitting moral and spiritual values.	This model can be implemented as a contextual character education strategy in religious and multicultural societies.

Thus, this study makes an important conceptual contribution to the development of a more holistic, contextual, and spiritual character education paradigm. The integration of Bima cultural values, Thomas Lickona's theory, and Imam al-Ghazali's thinking forms a synthesis that affirms that true moral education is not merely the formation of good behavior, but also the cultivation of the heart and self-awareness. This synthesis represents a significant innovation in contemporary character education discourse and offers an alternative model for shaping the morality of adolescents that is more relevant to the needs of the times.

CONCLUSION

This study concludes that the integration of local cultural values, Thomas Lickona's character education theory, and Imam al-Ghazali's spiritual ethics form an effective and holistic parenting model in shaping the moral character and identity of adolescents. The synergy between moral knowledge, moral feelings, and moral actions (Lickona), riyadhadh al-nafs and tazkiyah al-qalb (al-Ghazali), as well as the cultural values of nggahi rawi pahu, maja labo dahu, and kasama weki (Bima) create an integrative framework that harmonizes the rational, spiritual, and cultural dimensions of moral education. This model, referred to as the Integrative Cultural-Spiritual Parenting Model, shows that moral formation begins in the family through consistent habituation, exemplary behavior, and value-based communication. However, this study is limited to qualitative and contextual analysis within the Bima community, so these findings may not fully represent broader cultural or demographic variations. Future research should use mixed or longitudinal approaches to test the viability of this model in various cultural and educational settings, as well as to explore how cultural-spiritual parenting influences long-term moral resilience in adolescents living in global and digital environments.

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