



Unveiling *Maja Labo Dahu*: a Local Wisdom in Implementing Character Values

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Abstract: This study focuses on the importance of imparting character values by incorporating local cultural wisdom, specifically *Maja Labo Dahu*, within the curriculum of Al-Maliki Islamic Junior High School. This research aims to uncover and evaluate the application of the moral principles associated with religious beliefs among students, using *Maja Labo Dahu* as a reference point. This particular study falls under the category of qualitative research. Data collection methods include conducting interviews, making observations, and gathering documentation. Data analysis techniques involve using reduction, presentation, and conclusion. The findings indicated that: Firstly, integrating the significance of *Maja Labo Dahu* into all pertinent materials; Secondly, enhancing educational methods that foster critical thinking, integrity, collaboration, appreciation for diversity, respect for differing viewpoints, reliability, tolerance, democracy, bravery in expressing ideas, and accountability. *Maja Labo Dahu's* character values are implemented when converting information for students and arranging programs, education, and specialized training centered around *Maja Labo Dahu's* character values. After that, assessments conducting observations are conducted concurrently to evaluate the progress of the learning process that has been executed with techniques that can promote *Maja Labo Dahu's* character. Utilizing *Maja Labo Dahu* as a form of indigenous cultural heritage can be a valuable asset to the communal existence. When viewed as a reflection of one's personality and beliefs, this particular value is highly suitable for nurturing a religious character.

INTRODUCTION

Indonesia presently has complex problems compared to previous eras. Almost every aspect of life, including religion, education, politics, the law, society, culture, and the economy, is plagued by problems. As a fundamental aspect, education is also protected from these issues (Musrifah, 2018; Wibowo et al., 2022). This is exacerbated by the deterioration of national moral values, which is worrisome and depressing, as evidenced by frequent student brawls; no

less important is the issue of morality, which still requires improvement (Samsul, 2020).

Education is one of the most effective means to build the character of a nation. Education, in general, can be understood as a medium or tool for attaining knowledge and skills. Education in today's era is still considered a significant force in facing the demands of a globalized world, both in the sector of improving the quality of the world of information and technology or in matters

of improving morals and morals, where the emphasis is on educational ethics and the role of morality (Cycyk & Hammer, 2020; Yönden, 2015).

According to Nata & Sofyan, (2020), qualified human beings have at least two competencies: IMTAQ (faith and purity) and science and technology. These two things are the work of educational institutions, but in reality, educational institutions and even Islamic education still need to improve in developing and enhancing human resources. Therefore, educational institutions are expected to change their paradigm regarding management, leadership, curriculum changes, and a culture of sustainable quality.

Islamic educational institutions are faced with various fundamental problems, and they are like two sides of a coin, carrying moral values that are developed from the basis of religion. Usually, those based on faith are absolute, difficult to change, and also face the currents of globalization, which do not recognize the boundaries of the area of local ethics (Culyba et al., 2022). This shows that there has been a moral degradation or moral crisis that has hit children, which is characterized by a decrease in polite behavior, a reduction of honest behavior, a reduction in the sense of togetherness, and a reduction in the importance of cooperation in between community members who can fade character values in children, especially students in Bima, West Nusa Tenggara.

Instilling spiritual values originating from religious teachings in the world of education must be a severe concern for families to their children. as early as possible. Hence, the role of the family in creating a conducive family environment and instilling moral and spiritual values is vital to shaping the personality and character of students (Somad, 2021). In this way, the role of the community or parents and PAI teachers is

essential in shaping children's and student's character and personalities (Wahyuni & Putra, 2020).

The moral decline of students at this time cannot only be caused by formal institutions and schools. The closer parents are to their children, it is hoped that they will play a more active role in supervising and guiding students to appreciate the education they receive from the formal environment. So that participants can directly apply the knowledge they have acquired at school in their home environment, especially in the community (Damayanti, 2021).

Character education can reflect the cultural diversity of the Indonesian nation and shape human beings with good character from a regional and national philosophical perspective (Dulun & Lane, 2023; Prayitno et al., 2022). Student character development is inseparable from the role of teachers and schools in stimulating students' intellectual and personal growth. This can be seen from the vision of learning in schools (Ridwan & Ikhwan, 2021; Saputri et al., 2022). As an institution responsible for the continuity of the formal education process, schools have a values-based learning program that teaches both local wisdom and national character values. As is well known, schools constantly adapt to the surrounding community's needs regarding the discounts applied without putting aside the importance of the national character used in the state education system (Gunawan, 2017).

Based on initial observations, the character-building program for school students, especially those related to religious personality, can be carried out through school and extracurricular activities such as practicing discipline, practicing mutual respect, maintaining cleanliness, reading the Qur'an together before the start of learning every Friday, conduct Islamic boarding schools, local

content, scouting, joint gymnastics, etc. Upgrade (Fahroji, 2020). Instilling the value of character education can be carried out effectively through coaching, guidance, and unique approaches by teachers, school administrators, and parents who sincerely work together to improve the quality of Islamic character education in a natural way (Baharudin & Kurahman, 2022; Fauzi & Hosna, 2022).

Suppose that the Islamic personality is associated with the classification of morality proposed by Maududi, namely religious morals and a secular moral system. In this case, this Islamic characteristic falls under the spiritual and moral systems category. The religious moral system is called ontological morality in studying moral philosophy. It is based on belief in God and life after death or religious moral teachings (Sari et al., 2022). In moral philosophy, the secular moral system is known as deontological morality; it does not believe in God and is derived from secular sources or the annals of human culture. These two ethical systems, which have different sources of application in real everyday life, are similar because universal moral values govern everyday life (Rokhman et al., 2021).

Bima Regency is known for its people, who are passionate about values and norms. Since Abdul Kahir I was the first sultan of Bima on July 6, 1640, the term value *Maja Labo Dahu* was introduced as a source of values and the basis of life for the Bima tribe for centuries. *Maja Labo Dahu* is a crystallization of values that have grown and blossomed in the civilization of the Bima people for a long time. The *Maja Labo Dahu* conception is a philosophy, a view of life, and a guideline for people's lives (Aniharyati et al., 2022). *Maja* means shame as a basis for personality not to do things that violate customary and religious norms. Likewise, *Dahu* means fear as a foundation of faith, which

means fear only of God Almighty. This value reflects personality and confidence and is very appropriate as a basis for developing the religious character of students (Hidayat & Haryati, 2020).

According to Tajib in his book *History of Dana Mbojo, Maja Labo Dahu* is a life guide, not a life that guides *Maja Labo Dahu*. Because philosophy is rooted in faith and piety, if it is not implemented, it will be dangerous, and if it is implemented, it will be safe. This is reflected in perseverance, tenacity, and high enthusiasm for studying. *Maja Labo Dahu* contains universal values regarding responsibility, protecting and nurturing, not being selfish and group, not being greedy, the balance of life, words, and deeds are not contradictory and being able to lead oneself (Tajib, 1995).

Maja Labo Dahu symbolizes the efforts of Bima's religious and customary circles in upholding virtue amid society. Various studies on *Maja Labo Dahu* always uphold matters related to Islam, such as fear of God if they do not carry out the worship that is ordered, shame on remorse when doing bad deeds, evil, and deviating from Islamic values. *Maja Labo Dahu* is directly related to the meaning of faith, purity, and sincerity in carrying out all God's commands, doing good to fellow human beings, and feelings of shame and fear of oneself when deviating from religious and customary values. The concept of values summarized by *Maja Labo Dahu* in the process of socializing the life of the Mbojo people: (1) humans interact with themselves; (2) the form of human life with other humans; (3) the form of human life with its environment; (4) the form of human life with God. For the people of Bima, *Maja Labo Dahu*, the values of honesty, simplicity, hard work, and tenacity are instilled (Mutawali, 2021).

Several studies on *Maja Labo Dahu* have been traced, such as the value of character education, which is linked to

students' pedagogical abilities in the era of globalization. Its values are obedience and submission to God, as well as shame in committing immoral acts (Aziz, 2021). There is also a study of *Maja Labo Dahu*, but this time, looking at it from a historical perspective, regarding the philosophical meaning of *Maja Labo Dahu* and its influence on the character of the Bima community during the rule of the Sultanate. This research emphasizes the meaning of the *Maja Labo Dahu* philosophy. *Maja Labo Dahu* is the philosophy of life of the Bima community, which positively affects the community's character when its moral messages are fully understood by the community (Mubin & Hikmah, 2018). This research concludes that there are 5 *Maja* values and 2 *Dahu* values. *Maja's* values include recommendations, prohibitions, rights and obligations, self-respect, and ethics. Meanwhile, the *Dahu* value consists of fear and social sanctions.

Based on several previous studies, the analysis and application of *Maja Labo Dahu* at the educational institution level have not been found. This research will examine how this local wisdom is applied to school children. Al-Maliki Islamic Middle School is one of the educational institutions that implements *Maja Labo Dahu's* character values in Islamic religious education.

METHOD

This study employed a qualitative methodology and a field research design. It is descriptive research emphasizing analysis (Creswell, 2019). In qualitative research, process and meaning are prioritized. Data collection techniques were conducted through interviews with school principals, curriculum assistants, student assistants, educators, and students to obtain data on implementing religious character education in Al-Maliki Islamic Junior High School. Observations were

made to get data to strengthen the results of the interviews. The observation used in this research is participatory observation. That is, the researcher participates in the activities carried out by the informants. Documentation complements previous data from interviews and field observations (Ikhwan, 2021).

Observation, interviews, and field documentation of actual conditions and points were used to collect primary data. Secondary data is obtained from discussion-oriented literature, journals, encyclopedias, and other sources of information. These sources are linked and then analyzed to further this research. Data analysis is an ongoing process that necessitates constant reflection on data in books, journal articles, and newspaper articles, followed by the generation of essential questions. During the investigation, each of these sources was briefly analyzed and recorded. The analysis of data involved condensation, presentation, and verification (Miles et al., 2014).

RESULT AND DISCUSSION

Character Values of *Maja Labo Dahu* in Islamic Education

The characters of *Maja Labo Dahu* are values that reflect the characteristics of the Bima community in general. *Maja Labo Dahu* tends to put forward moral messages that adopt religious matters, mainly Islamic teachings such as tawadhu to Allah, maintaining behavior in daily life, and respecting fellow human beings (Umar et al., 2019). Character education from an early age, especially at school, is critical. We must be careful in choosing ways that are based on Islamic teachings so that our children become human beings who are faithful, knowledgeable, generous, and well-educated. Be careful, be a good citizen, and have a noble character that benefits all humanity. So culturally, *Maja Labo Dahu* is a normative control institution

full of highly shared values that can also influence and color the attitude and behavior patterns of the Bima people (Tajib, 1995). People with *Maja Labo Dahu* will always consider all their attitudes and behavior in doing something (*Timba Ro Lemba*). The following can be seen to better understand Islamic character values in *Maja Labo Dahu*.

1) *Ngahi Rawi Pahu* (Honesty)

The *Ngahi Rawi Pahu* value reflects the compatibility between words and deeds. *Ngahi* means terms, *Rawi* means actions, and *Pahu* means conformity or the same (Hasnun, 2007). This is very much in line with the concept of being honest in Islam. Al-Qur'an verses based on the idea of *Ngahi Rawi Pahu* can be found in QS. al-Shaffat/61: 2-3.

Ngahi Rawi Pahu's values require honesty in heart and words in a personal or private context but also reflect the nature of openness in the broader context: the people, nation, and nation. Sulaiman Abu Rabi said Ismail bin Jafar said bin Malik bin Abu's knife 'Amir Abu Suhail from Malik Abi Amir, Amir from Abu Hurairah Rasulullah. There are three signs of hypocrisy: when you lie, when you do what you do when you promise not to break, and when you believe in betrayal. (Narrated by Bukhari and Muslim).

The value of honesty is profitable. The Prophet Muhammad set an example for Muslims to achieve the title of al-Amin (honesty). The Prophet SAW said, "You should be honest. Honesty leads to goodness, and goodness leads to Heaven." Honesty is the basis of all goodness. Explained. And don't lie. Lies lead to evil, and evil leads to hell. Those who always lie and seek lies will be called liars by Allah (Nawawi, 2005).

Because of this, honesty is part of the values taught in Islam and the noble

values of Bima culture. Honesty should be a characteristic of the Bima community, especially as the majority adherents of Islam. In the Qur'an, it has also been stated that what is right is right, and what is wrong is wrong. Refrain from getting mixed up between right and wrong in QS. al-Baqarah/2:42

2) *Maja Labo Dahu* (Shame and Piety)

Maja Labo Dahu has two aspects: *Maja*, which means a culture of shame, and *Dahu*, which represents a culture of fear of doing evil deeds and crimes. The character of shame in the human soul makes a person able to control himself not to do something forbidden, which is inappropriate and not by the ethics of human life with morality (Ilham, 2022). The character of shame that radiates to a person's soul will control his passions so that he will not violate religious, customary, moral, and legal norms, as the Prophet Muhammad SAW said, which means shame is part of faith.

Meanwhile, the *Dahu* aspect includes the concept of fear, namely fear of Allah SWT. This is what is called Taqwa in Islamic teachings. Because shame and fear complement each other, doctrine and culture shape character and instill high moral values as practical means of self-control. Al-Qur'an verses related to anxiety and fear are found in several poems, namely QS. Al Nur/24:52. Fearing God means fearing the sins God has committed, and godliness means protecting oneself from all kinds of evils.

3) *Su'u Sa Wa'u Tundu Sa Wale* (Trust)

The character values of *Su'u Sa Wa'u Tundu Sa Wale* describe noble qualities and attitudes, including the First nature of trustworthiness; whatever tasks and obligations are entrusted, they must be upheld and carried out seriously. Second, the philosophy of chivalry or toughness is a characteristic, character,

and spirit of hard work in the Bima people. This is very much in line with the concept of worship, which should pay attention to the mandate and orders to work hard. The verses of the Qur'an which explain trust include the QS. An-Nisa 4/58. Likewise, in the hadith of the Prophet SAW, which states that if the trust has been lost, then wait for the doomsday, as described in his words about a person who asked about how the trust was lost, then the Prophet said: If the matter is left to the experts, then wait for the doomsday or destruction.

4) *Ngaha Aina Ngoho* (Not Wasteful and Conserving Nature)

The values of *Ngaha Aina Ngoho* demand and require that the people save money in the economy and utilize natural resources such as water, forests, and the environment for the welfare of tomorrow and their descendants. *Ngaha* means eating or using, *aina* means not eating or forbidding, and *Ngoho* means deforestation or waste. We must not greedily destroy the environment; society must care about the future and its descendants. The value of *Ngaha Aina Ngoho* is by God's command, as stated in QS al-Ruum/30:41.

In addition to worshipping Allah, humans were created on earth as caliphs. As caliphs, humans must utilize, manage, and preserve the universe. Allah created the universe for the benefit and welfare of all beings, especially humans. Greed and misuse of nature by some people can be fatal for humans. God created earth with perfect grace as a place to live and for the life of humans and other God's creatures. Mountains, valleys, rivers, seas, land, and so on were all created by Allah so that humans can process and make the best use of them, and vice versa, cannot be damaged or destroyed.

5) *Edesi Ndai Sura Dou Labo Dana* (Self-Sacrifice, Leadership)

The values of *Edesi Ndai sura Dou Labo Dana* emphasize that leaders, kings, governments, and rulers must have a leadership attitude that places the interests of the people and nation above individual and group interests. Islam has taught this leadership attitude through the Prophet Muhammad. What are the ethics and morals of a leader? This has been informed in his hadith.

If a person entrusted by Allah leads, then when he dies, he still deceives his people. Allah has forbidden heaven for him. 59 A leader, it is appropriate to imitate the morals of the Prophet Muhammad; this is as stated in QS al-Taubah / 9: 128.60.

Based on the verse above, every leader needs to observe and emulate three moral attitudes of the Prophet's leadership. First, *'azizun alaihi ma'anittum* (it was tough for the Prophet to feel the burden of suffering for the people he led). In modern terms, this attitude is called a "sense of crisis," namely a sense of sensitivity to people's difficulties, as shown by the ability to empathize and sympathize with those less fortunate. A leader must be at the forefront when his people are tyrannized. Always present when there are people who are mistreated. We are not just concerned but must act because many cases in our midst end up stalling because the leaders do not defend what is right but support those who pay.

Second, *harishun `alaikum* (the Prophet yearned for the people he led to be safe and secure). In modern terms, this attitude is called a sense of achievement (read: Sense of activity), namely, enthusiasm and earnest struggle, so that all the people he leads can achieve progress and prosperity. The Indonesian nation is known as prosperous, but those who enjoy this wealth are foreign nations. The products of oil, water, and coal are

exported to foreign countries, making it difficult for the people; the price of fuel oil is high. Everything is costly. Therefore, this is extensive homework for future leaders.

Third is *raufun rahim* (meaning loving and affectionate attitude). What Allah and Rasulullah taught is compassion. Therefore, every believer, especially a trusted leader, should continue the love of Allah and His Messenger by loving and caring for others, especially the community they lead, because compassion (grace) is the root of all good deeds. Without love, it's hard to imagine someone being able to do good. Therefore, if our leaders follow the example of the leadership attitude of the Prophet Muhammad, our country will become prosperous. Corruption will be avoided, abuse of office will not exist, and law and justice will be adequately upheld.

6) *Ka Tupu Taho, Sama Tewe Sama Lemba* (Social Cooperation)

The values of *Ka Tupu Taho Sama Tewe Sama Lemba* teach the importance of cooperation and simplicity in the development process. These values form the character of the Bima people, who are known to get along, love togetherness, and strengthen a sense of social solidarity. Therefore, the values of *Ka Tupu Taho Sama Tewe Sama Lemba* are in line with the teachings of Islamic education, which emphasize the importance of helping each other and working together for goodness. As stated in. QS. al-Maidah/5: 2.

Through establishing good relationships with family and people around us, such as neighbors and colleagues in the school and other learning environments, we must continually build cooperation, help each other, and cooperate. This cooperation can turn a heavy task into a lighter one, but it must be done positively.

Collaboration should not be done negatively, such as stealing, committing immoral acts, lying, dishonesty, disturbing friends, etc.

Maja Labo Dahu's Character Values in Islamic Education

Implementation refers to providing the means to carry out something or to cause a practical effect on something. In the policy context, implementation is the process of executing a decision from a policy (Mukhtar & Anwar, 2023). It involves administrative actions that can be observed at a particular program level. The implementation begins after setting goals and objectives, compiling an activity program, and providing funds to achieve these goals. Thus, the implementation principle involves using effective methods and strategies to achieve a policy's objectives.

Implementing *Maja Labo Dahu's* character value-based learning will relate to how an educator takes and uses these values in implementing and delivering Islamic education material. The methods will make it easier for students to receive and understand the material. Ultimately, learning objectives related to *Maja Labo Dahu's* character values can be mastered by students at the end of learning activities and applied in everyday life.

There are four strategies for implementing *Maja Labo Dahu's* values. First, the importance of *Maja Labo Dahu* is included in every relevant material. Second, the learning approach is optimized to develop critical thinking, honesty, cooperation, respect for differences, respect for the opinions of others, trust, tolerance, democracy, courage in conveying ideas, and responsibility (Suprayitno & Wahyudi, 2020). This approach is applied when transforming knowledge for students inside and outside the classroom. Third, special education, training, and debriefing programs are held with the

theme of character values based on *Maja Labo Dahu*. This can involve materials or subjects explicitly teaching character values based on *Maja Labo Dahu*.

Most of the *Maja Labo Dahu*-based character values are also instilled implicitly or indirectly without using the term "*Maja Labo Dahu*-based character values". Fourth, the evaluation is carried out to achieve the evaluation aspect. Educators make observations simultaneously to evaluate the achievement of the learning process implemented with a method that encourages character development based on *Maja Labo Dahu*.

Students must internalize and practice the cognitive knowledge and comprehension of religion in the real world. Therefore, two orientations are required simultaneously when studying Islam: (1) studying Islam to know how to have the right religion, and (2) studying Islam as a science to shape religious behavior that is committed, faithful, and full of devotion, while simultaneously being able to position oneself as a learner, researcher, and observer who is critical in applying and developing the concept of religious moderation in daily life (Syamsudin & Safitri, 2020).

On the one hand, the education system must be responsive and proactive in dealing with rapid changes in life and global demands. This aligns with science, technology, and communication advances, which have significantly changed human lifestyles. It is believed that these changes will continue and require changes in how we perceive, act, and behave in society, including for the future generations of this country (Li et al., 2023).

On the other hand, Islamic education seeks to produce Indonesians with faith and devotion to God Almighty, decent morals, and the ability to maintain peace and harmony in relationships between individuals and religious

communities (Hendra et al., 2023). Islamic education also seeks to cultivate students' capacity to comprehend, live, and apply religious values consistent with their mastery of science, technology, and the arts (Ikhwan, 2018).

In implementing *Maja Labo Dahu*'s character values within the context of education, it is crucial to consider future goals and objectives and the strategies required to achieve these goals and objectives. An educational institution or organization must continue to interact with the environment in which the education system will be implemented to ensure that the system does not conflict with but rather aligns with and collaborates with that environment. In addition, it is essential to consider internal and external capabilities, such as the strengths and vulnerabilities of educational institutions, to ensure the success of instituting *Maja Labo Dahu*-based character education (Kurniawan, 2023).

***Maja Labo Dahu* Based Character Values at Al-Maliki Islamic Junior High School**

The distinctiveness of Al-Maliki Islamic Middle School is not limited to the fact that it offers more Islamic religious courses than conventional public institutions. Moreover, it is the values that animate the educational process, which is oriented towards the practice of Islamic religious teachings that have good morals, are moderate and holistic, have a worship dimension, and are worldly and ukhrawi-instructed as manifested in the life of the Indonesian nation as reflected in its vision and mission.

Efforts to strengthen character education that upholds noble character, values, wisdom, and manners are necessary. Allegedly, schools that focus on improving religious character education are one of the solutions and

alternatives to solve the problem above. *Maja Labo Dahu's* character values are not a subject in itself. However, its contents are integrated with all the issues it teaches, especially in the matter of Islamic Religious Education and other coaching activities (Li & Alrasheedi, 2023).

Based on the results of interviews with the deputy head of curriculum and several subject teachers at Al-Maliki Islamic Middle School, they explained that the content of *Maja Labo Dahu's* character values is substantively included in sub-chapters in all of these subjects. For example, in grades VII and VIII, IX in the matter of Islamic Religious Education, some chapters discuss cultivating an attitude of Honesty, Trustworthiness, and *iqamah* as well as Becoming a Person of Integrity with honest and fair behavior, Wisdom of Shame in Everyday Life, willingness to sacrifice, maintaining preserving nature and helping each other. The title is in line with *Maja Labo Dahu's* character values. As an implementation, the explanation and description also describe the character of *Maja Labo Dahu*, namely, 1) *Ngahi Rawi Pahu* (Honest); 2) *Maja Labo Dahu* (Shame and piety); 3) *Su'u Sa Wa'u Tundu Sa Wale* (Trust); 4) *Ngaha aina Ngoho* (Conserving nature and not wasteful); 5) *Edesi Ndai Sura Dou Labo Dana* (Willing to Sacrifice); 6) *Ka Tupa Taho, Sama Tewe Sama Lemba* (Social, cooperation).

Likewise, in other subject activities, such as *Aqidah Akhlak*, Indonesian language, and other subjects, based on the results of interviews with the vice curricula and teachers, they also continue to convey the *Maja Labo Dahu* character values as part of the competencies that students must achieve.

In addition, Al-Maliki Islamic Junior High School organizes numerous programs in which teachers and staff members participate. Islamic religious

education teachers should join because they are essential pioneers in implementing *Maja Labo Dahu's* character values and have direct access to students. Education or training programs aim to strengthen the implementation of these character values in the educational setting. At least once a year, training and debriefing with a specific focus on *Maja Labo Dahu's* character values are conducted. With the participation of all participants, the event ran without a hitch.

Perfect application of *Maja Labo Dahu's* character values requires monitoring or evaluation. Observations must be conducted in phases and simultaneously to ascertain the extent to which the *Maja Labo Dahu* character has been implemented and its effects. It evaluates the success of the learning process that has been conducted using techniques that can nurture *Maja Labo Dahu*. At the end of the semester and during curriculum planning for the following year, an evaluation is typically conducted to gain an overview of the successful application of the *Maja Labo Dahu* character and to identify any potential obstacles to implementing these values, primarily through Islamic religious education.

CONCLUSION

Implementing the *Maja Labo Dahu* character is pursued through four strategies: inserting the content of the *Maja Labo Dahu* character in each relevant material, optimizing learning approaches that can generate critical thinking, respecting differences, respecting the opinions of others, being tolerant and democratic, dare to convey ideas, be sportsmanlike, and be responsible. Third, special programs, education, training, and debriefing will be organized with the theme of the unique character of *Maja Labo Dahu*. Fourth, the teacher makes observations simultaneously to evaluate the

achievement of the learning process that has been carried out using a method that can foster the character of *Maja Labo Dahu*. The implementation of the character values of *Maja Labo Dahu* in Islamic education as a form of embodiment of the objectives of National Education and Presidential Regulation of the Republic of Indonesia.

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