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ISLAMIC EDUCATION MANAGEMENT STRATEGY IN INTERNALIZING LOCAL CULTURAL VALUES NDOU-NDOU MANSUANA AND HOMALI'A FOR THE FORMATION OF MORALS

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ABSTRAK

This study stems from recognising the importance of character education rooted in local culture as a moral safeguard for the younger generation amid globalisation. In Pada Raya Makmur Village, Wakatobi, the traditions of Ndou-Ndou Mansuana (religious counsel) and Homali'a (customary prohibitions) serve not merely as oral heritage, but as active media for internalising moral and religious values in children's daily lives. This research deeply explores the internalisation process of these Islam-infused traditions in shaping children's moral character. The research method used was qualitative with an ethnographic design. Data were collected through participant observation, in-depth interviews, and document analysis, involving children, parents, traditional leaders, and religious figures. Thematic analysis revealed three main themes: the forms and practices of local culture; the moral and religious values (honesty, responsibility, respect, social solidarity, and religious devotion); and a staged internalisation process through introduction, understanding, acceptance, and habituation. Findings show that integrating Ndou-Ndou Mansuana and Homali'a forms a dual-value education model: constructive counsel fostering moral awareness, and preventive prohibitions reinforcing self-control. This study expands the local wisdom-based character education theory and offers practical contributions to education policy, cultural preservation, and community-based parenting strategies. Integrating culture and religion proves effective in preserving tradition while fostering resilient and adaptive moral character in facing contemporary challenges.

Keywords: Value internalisation, Ndou-Ndou Mansuana, Homali'a, character education, Wakatobi.



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INTRODUCTION

Education is a strategic process to instil knowledge, skills, and values that shape an individual's personality and morals in order to be able to contribute positively to society. In the Indonesian sociocultural context, family education is often called informal education as the first and foremost space for children to absorb moral values, social norms, and habits inherited from generation to generation ¹. This process is often packaged as local wisdom full of symbolic meaning in regions such as Ndou-Ndou Mansuana and Homali'a in Wakatobi. Ndou-Ndou Mansuana is the advice or advice of parents that is conveyed orally with Islamic religious nuances, while Homali'a is a customary prohibition (pamali) that contains moral messages and social control ². Both function as rules of behaviour and as a medium for internalising moral values through example, habituation, and social sanctions that are believed to have spiritual implications ³. This phenomenon is relevant to Berger & Luckmann's theory of internalising values, which places the family and cultural community as the main agents shaping the social reality of children ⁴.

Many previous studies have provided an overview of how local culture and the role of parents contribute to the formation of morals. Poku and colleagues found that storytelling methods effectively improve early childhood moral development, but have not integrated the local cultural dimension and Islamic education perspectives ⁵. Nurhayati and her colleagues emphasised the synergistic role of parents and teachers in overcoming children's moral degradation, but the

¹ Toni Ardi Rafsanjani and M. Abdur Rozaq, 'Educational Problems in Indonesia', *Solo Universal Journal of Islamic Education and Multiculturalism*, 2.02 (2024), pp. 135–44, doi:10.61455/sujiem.v2i02.197; Raditya Bayu Rahadian and Uyu Wahyudin, 'Peran Pendidikan Keluarga Dalam Memperkuat Karakter Bangsa', *Papernia - Multidisciplinary Scientific Journal for Innovative Research*, 1.3 (2023), pp. 15–20, doi:10.59178/papernia.202301032.

² Agustan and others, 'Exploration and Implementation of a Smart Tourism Destination with the 6As Framework & TOPSIS (Case Study: Wakatobi, Indonesia)', *Scientific Review Engineering and Environmental Sciences (SREES)*, 33.4 (2024), pp. 419–42, doi:10.22630/srees.9760; Syahrudin Mansyur and others, 'Wakatobi Islands: Archaeological, Historical, and Maritime Tradition Perspectives | Kepulauan Wakatobi: Perspektif Arkeologi, Sejarah, Dan Tradisi Maritim', *SPAJA Journal*, 5 (2021), doi:10.26721/spafajournal.2021.v5.661.

³ Rodhatul Jennah, Mazrur Mazrur, and Rita Rahmaniati, 'Video-Based Moral Learning: An Internalization of Values in Early Childhood', *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 7.3 (2023), pp. 2733–41, doi:10.31004/obsesi.v7i3.4247.

⁴ George Simpson, Peter L. Berger, and Thomas Luckmann, 'The Social Construction of Reality: A Treatise in the Sociology of Knowledge.', *American Sociological Review*, 32.1 (1967), p. 137, doi:10.2307/2091739.

⁵ Asraty Poku and others, 'Cultivation of Islamic Character Through Storytelling Method at Minahilil Ulum Kindergarten, Salabenda Village', *International Journal of Advanced Technology and Social Sciences*, 3.3 (2025), pp. 395–408, doi:10.59890/ijatss.v3i3.488.



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focus was limited to the school environment⁶ The study by Septiawati and friends discussed the role of pamali in Sundanese customs as a medium of moral education, but did not examine the local context with Islamic values⁷ The research of Nesamoney and colleagues also shows the relevance of pamali as a social norm, but does not combine elements of parental advice (Ndou-Ndou Mansuana) and Homali'a as a unique set of cultural values⁸ Overall, these studies show the contribution of local culture in moral education, but are still fragmented in terms of context, religious perspective, and value integration.

From the review, it appears that there is a significant research gap. First, no scientific study has raised Ndou-Ndou Mansuana and Homali'a simultaneously in forming children's morals, especially in Pada Raya Makmur Village, Wakatobi. Second, the internalisation of Islamic nuanced values in local culture is still minimally explored, even though it is important to understand how children live and practice these values amid globalisation and changes in parenting. This gap must be filled through a qualitative approach to understand meaning, subjective experience, and the social processes underlying it⁹

This research has an original novelty because it examines two local cultural entities—Ndou-Ndou Mansuana and Homali'a—in an integrated manner with the Islamic educational framework, as well as capturing the process of internalisation in the context of the typical coastal communities of Wakatobi. Another novelty lies in ethnopedagogical perspectives and value internalisation theories to uncover the relationship between cultural practices, religious teachings, and the formation of children's morals, which have rarely been the focus of previous studies.

In general, this study aims to explore and understand the process of internalising the values of Ndou-Ndou Mansuana and Homali'a with Islamic nuances in forming children's morals in Pada Raya Makmur Village, Wakatobi.

⁶ Desti Nurhayati, Isnaini Yuliana Ekasari Ekasari, and Rosa Nur Ani Ani, 'Peran Guru Dan Orang Tua Dalam Pendidikan Karakter Untuk Mengatasi Dekadensi Moral Anak: Literature Review', *Indo-MathEdu Intellectuals Journal*, 5.1 (2024), pp. 433–46, doi:10.54373/imeij.v5i1.607.

⁷ Chindy Suji Septiawati and others, 'Sundanese Dining Etiquette as a Medium for Character and Moral Development in Children: Parental Contributions', *Indonesian Values and Character Education Journal*, 7.2 (2024), pp. 196–210, doi:10.23887/ivcej.v7i2.85496.

⁸ Sophia N. Nesamoney and others, 'Social Normative Origins of the Taboo Gap and Implications for Adolescent Risk for HIV Infection in Zambia', *Social Science & Medicine*, 312 (2022), p. 115391, doi:10.1016/j.socscimed.2022.115391.

⁹ Mardan Umar, Abdul Ziqron Mopolu, and Feiby Ismail, 'Local Cultural Values and Islamic Values: Relevance and Internalization for Strengthening Religious Moderation', *Indonesian Journal of Islamic Religious Education*, 1.1 (2025), pp. 1–10, doi:10.63243/shj9st82.



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This goal is directed at generating a comprehensive understanding of the role of local culture in Islamic values-based character education.

RESEARCH METHOD

This study uses a descriptive qualitative approach with an ethnographic design, which allows researchers to deeply understand the local culture of Ndou-Ndou Mansuana and Homali'a with Islamic nuances in shaping children's morals in Pada Raya Makmur Village, Wakatobi Regency¹⁰ This design was chosen because the research focuses on exploring cultural values and social practices in the context of people's daily lives, which harmonises with ethnographic principles to record behaviour patterns, language, and cultural symbols holistically¹¹ The location of the research was chosen purposively because of the phenomenon of moral degradation that began to be seen among village children, while local traditions are still practised as an effort to develop morals. Participants consisted of children, parents, traditional leaders, and religious leaders, with a flexible number following the principle of *data saturation*¹²

Data was collected through participant observation, in-depth interviews, and documentation studies. Unstructured observations were used to capture the natural dynamics of social interaction and the implementation of traditions. In-depth interviews are facilitated by semi-structured interview guidelines to explore participants' perceptions, experiences, and meanings. Documentation in the form of photos of activities, archives, and related literature is used to enrich the data and strengthen the validity of the findings. In qualitative research, the researcher becomes the main instrument that acts as a data collector, observer, an analyst, assisted by technical instruments such as recording devices, field notes, observation guidelines, interview guidelines, and documentation guidelines to maintain consistency and reduce bias¹³

The research procedure is carried out in stages, starting from the preparation stage (formulation of research focus, preparation of instruments, and licensing), followed by data collection in the field, recording the results of

¹⁰ Lesley Eleanor Tomaszewski, Jill Zarestky, and Elsa Gonzalez, 'Planning Qualitative Research: Design and Decision Making for New Researchers', *International Journal of Qualitative Methods*, 19 (2020), doi:10.1177/1609406920967174.

¹¹ Joseph Lindley and others, 'Communicating the Value of Design Research', 2022, doi:10.21606/drs.2022.888.

¹² Mildred L. Patten and Melisa C. Galvan, 'Sampling in Qualitative Research', in *Proposing Empirical Research* (Routledge, 2019), pp. 66–67, doi:10.4324/9780429463013-34.

¹³ Loraine Busetto, Wolfgang Wick, and Christoph Gumbinger, 'How to Use and Assess Qualitative Research Methods', *Neurological Research and Practice*, 2.1 (2020), p. 14, doi:10.1186/s42466-020-00059-z.



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observations and interviews, data transcription, initial analysis, and validation of findings through member checking with informants. The data analysis follows Miles & Huberman's interactive model, which includes data reduction, data presentation, and conclusion retrieval/verification cyclically throughout the research process. The validity of the data is maintained by triangulation of sources, triangulation of techniques, audit trails, and *peer debriefing* to ensure consistency of interpretation. This strategy allows researchers to present an authentic, valid, and comprehensive picture of the role of local culture in shaping children's morals in the village ¹⁴

RESULTS AND DISCUSSION

Based on the results of data analysis, this study reveals three main themes that answer the focus of the research on the internalisation of local cultural values of Ndou-Ndou Mansuana and Homali'a with Islamic nuances in the formation of children's morals in Pada Raya Makmur Village, Wakatobi. The first theme is the form and practice of local culture that lives in children's daily lives, including the delivery of moral advice by parents through the expression of Ndou-Ndou Mansuana and the application of the traditional prohibition of Homali'a, which has social and religious consequences. This practice affirms rules of conduct and teaches discipline, respect for others, and obedience to religious teachings. One participant said, "If we parents say Ndou-Ndou, it is not just a story, but a reminder for children not to forget morals" (P3). These findings strengthen the view that local wisdom functions as a means of character education that is contextual and close to children's lives ¹⁵.

The second emerging theme is the moral and religious values contained in Ndou-Ndou Mansuana and Homali'a. The analysis shows that there are five main subthemes, namely (1) honesty, (2) responsibility, (3) respect, (4) social solidarity, and (5) obedience to worship. These values are internalised through the repetition of messages, adult examples, and social control mechanisms from the community. For example, a religious leader said: "Homali'a reminds children to be obedient. If you violate, you will be ashamed of the villagers and sin with

¹⁴ Hossein Nassaji, 'Good Qualitative Research', *Language Teaching Research*, 24.4 (2020), pp. 427–31, doi:10.1177/1362168820941288.

¹⁵ Rahimul Harahap, Uswatun Hasanah, and Syazara Soraya, 'Local Wisdom-Based Education as Character Development Through Social Studies Education (IPS)', *International Journal of Research and Review*, 12.4 (2025), pp. 198–202, doi:10.52403/ijrr.20250424; Muhamad Parhan and Dimas Febriansyah Krisna Dwiputra, 'A Systematic Literature Review on Local Wisdom Actualization in Character Education to Face the Disruption Era', *Journal of Innovation in Educational and Cultural Research*, 4.3 (2023), pp. 371–79, doi:10.46843/jiecr.v4i3.675.



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Allah" (Religious Leader A). This mechanism is in line with the findings of other qualitative research that affirms that habituation of values in daily interactions is effective in shaping children's religious behaviour ¹⁶

The third theme is the process of internalising values that takes place gradually through the stages of introduction, understanding, acceptance, and habituation. This process is dynamic and influenced by interactions between families, traditional leaders, religious leaders, and peers. Participants explained that children accustomed to hearing Ndou-Ndou and obeying Homali'a from an early age tend to have an obedient attitude and good morals, even though the challenges from external influences are increasing. For example, P6 revealed, "If from a young age they are used to following customary and religious rules, children find it not easy to follow bad things from the outside." This pattern shows a close relationship between cultural values and Islamic teachings in shaping children's moral habitus, in line with the ethnopedagogical framework that views local culture as a medium of value education ¹⁷. Here is a table of relationships between themes, subthemes, and sample participant quotes obtained from the analysis:

Table 1. The relationship between themes, subthemes, and examples of participant quotes

The primary theme	Subtopic	Participant Quotes (Verbatim)
Local Cultural Forms & Practices	Ndou-Ndou Mansuana	"If we parents say Ndou-Ndou, it is not just a story, but a reminder for children not to forget morals" (P3)
Local Cultural Forms & Practices	Homali'a	"The homali'a reminds children to be obedient. If you violate, you will be ashamed of the villagers and sin

¹⁶ Samsul Arifin and Mohammad Asrori, 'Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Membentuk Karakter Religius Melalui Metode Pembiasaan Shalat Berjamaah Di SDN Andonosari I Tuter Pasuruan', *EduNovasi: Journal of Basic Educational Studies*, 5.1 (2025), pp. 602–11, doi:10.47467/edu.v5i1.6854; Alif Achadah, Wahidmurni Wahidmurni, and Ahmad Fatah Yasin, 'Internalization of Character Education Values in Shaping Elementary School Students' Religious Behavior', *AL-ISHLAH: Jurnal Pendidikan*, 14.4 (2022), pp. 4723–34, doi:10.35445/alishlah.v14i4.2509.

¹⁷ Ainawa Kholilatul Nurizah and Muhlasin Amrullah, 'Religious Character Formation Through Islamic Habituation in Primary Education', *Indonesian Journal of Islamic Studies*, 12.4 (2024), doi:10.21070/ijis.v12i4.1741; Umi Nurjamilah, 'Implementation of Islamic Religious Education Values in Early Childhood Moral and Religious Development', *Journal of Childhood Development*, 4.2 (2024), pp. 510–21, doi:10.25217/jcd.v4i2.5136.



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Practices		against Allah" (Religious Leader A)
Moral & Religious Values	Honesty, Responsibility, Respect, Social solidarity, Obedience to worship	"If from a young age they are used to following customary and religious rules, children are not easily led astray by bad things from the outside" (P6)

In addition to being presented in tabulation form, the findings of this study are also visualised through a concept map to clarify the relationship between themes and subthemes that emerge from the data analysis process. This visualisation makes it easier for readers to see the flow of internalising Ndou-Ndou Mansuana and Homali'a cultural values with Islamic nuances, starting from the form of cultural practices, the moral and religious values contained, to the process of internalising values in the lives of children in Pada Raya Makmur Village.

Internalisasi Nilai Budaya Lokal Ndou – Ndou Mansuana dan Homali'a



Figure 1. Concept Map of Internalisation of Local Cultural Values

The Concept Map above shows that the internalisation of local cultural values in Wakatobi is built through three main pillars that reinforce each other: the form and practice of local culture, moral and religious values, and the process of internalising values. Ndou-Ndou Mansuana acts as a medium of advice that instils honesty, responsibility, respect, social solidarity, and obedience to worship. Meanwhile, Homali'a is a customary prohibition that strengthens self-control mechanisms and affirms the limits of socially and religiously acceptable



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behaviour. Internalising values occurs gradually through the introduction, understanding, acceptance, and habituation involving families, traditional leaders, and communities. Integrating Islamic traditions and teachings creates a contextual character education system, where values are taught verbally and brought to life in children's daily practices. This confirms that local culture, if properly integrated with religious values, can be an effective instrument in fostering morals that are adaptive to the challenges of the times ¹⁸.

The results of this study directly answer the gap that has been identified in the introduction, namely, the limitations of previous studies in understanding the process of internalising Ndou-Ndou Mansuana and Homali'a cultural values with Islamic nuances in the formation of children's morals in the sociocultural context of Wakatobi. The qualitative approach in this study shows that the two cultural practices are not just oral traditions inherited from generation to generation, but are structured, communal, and contextual mechanisms of character education. By finding an integration between moral, religious, and social dimensions that are carried out through symbols, customary prohibitions, and intergenerational examples, this study complements the shortcomings of previous literature that tends to discuss local cultural values separately from their pedagogical functions ¹⁹.

These findings are consistent with Koentjaraningrat's theoretical framework regarding culture as a system of values, norms, and symbols, while at the same time being in line with Berger and Luckmann's views on the process of internalising value through repeated externalisation, objectification, and internalisation ²⁰. Compared to previous research in other regions, such as the study of Javanese culture about pitutur luhur or traditional sayings that instill morality, this study shows similarities in using symbols and stories as a medium

¹⁸ U Abdullah Mu'min and others, 'Strengthening Students' Islamic Character Education at SMK Jamiyyatul Aulad Palabuhanratu by Cultivating Morals, Ethics and Culture', *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 23.1 (2025), pp. 91–106, doi:10.32729/edukasi.v23i1.2166; Moh Romzi and others, 'Integration of Islamic Teachings in Character Education to Strengthen Morality and Ethics in Schools', *Maharot: Journal of Islamic Education*, 8.2 (2024), p. 191, doi:10.28944/maharot.v8i2.1809.

¹⁹ Masripah and Yufi Mohammad, 'The Synergy of Moderate Islam and Curriculum Reform in Character Education', *Sinergi International Journal of Education*, 3.2 (2025), pp. 82–93, doi:10.61194/education.v3i2.702; Muhammad Saleh, 'Integrating Religious Values into Indonesian Language Learning: Pedagogical Approaches and Impacts', *Global International Journal of Innovative Research*, 2.8 (2024), pp. 1806–13, doi:10.59613/global.v2i8.269.

²⁰ Adelia Hanny Rachman, 'Different Perspectives in Defining Culture', *Indonesian Journal of Social Sciences*, 13.2 (2021), p. 84, doi:10.20473/ijss.v13i2.29918; Zinedine Reza Imawan, 'The Shadow of Koentjaraningrat: Anthropology in Indonesia's Post-Colonial', *Jurnal Mengkaji Indonesia*, 3.2 (2024), pp. 330–60, doi:10.59066/jmi.v3i2.865.



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of character education. However, there is a significant difference in the Wakatobi context, where customary prohibitions (Homali'a) have a strong preventive role as a "moral brake" that regulates children's behaviour sustainably. This reinforces Ndou-Ndou and Homali'a's position as a complementary combination of constructive advice and self-control.

To clarify the differences and similarities between the results of this study and previous studies, a comparative table summarising each study's key aspects is presented below. The presentation of this table aims to make it easier for readers to identify the uniqueness of the internalisation model of Ndou-Ndou Mansuana and Homali'a values found in Wakatobi, as well as to see their contribution to the development of character education studies based on local wisdom.

Table 2. Comparative research

Aspects Compared	Results of this research (Wakatobi)	Previous Study A – Pitutur Luhur Budaya Jawa	Previous Study B – Character Education Based on Balinese Local Wisdom	Previous Study C – Traditional Values and Morality of Children in Minangkabau
Forms of Value Education Media	A combination of advice (Ndou-Ndou Mansuana) and customary prohibition (Homali'a) with Islamic nuances	A Moral Imperative as a Moral Imperative	Folklore and traditional rituals as a medium for character formation	Customary sayings and nagari rules that are socialised orally
Main Functions	Formation of moral awareness and self-control in children	Develop ethics and politeness in social interactions	Instilling discipline, respect, and spirituality	Maintaining cultural identity and adherence to norms
Sociocultural Context	Wakatobi coastal communities	Javanese rural communities under the	Balinese people with the banjar	The Minangkabau people with



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	are culturally and religiously homogeneous	influence of modernisation	system and Hindu customs	matrilineal customs and Islamic values
Integration of Religious Values	Cultural values are explicitly integrated with Islamic teachings	Moral values are universal, and religious integration is not dominant	Traditional rituals are associated with Hindu religious values	Traditional values are synergised with Islamic teachings
Challenge	Decreased face-to-face interaction and the influence of outside cultures	Changes in the Meaning of Speech Due to Digital Media	Decreased interest of the younger generation in traditional rituals	Shift in customary interpretation due to urbanisation
Novelty	A dual model: constructive advice + preventive prohibition in a single value education system	A singular focus on moral advice	Integration of folklore and traditional rituals in character education	Integration of customary proverbs with the structure of the nagari government

The comparison table shows that this study has a novelty in a dual model that combines constructive advice (Ndou-Ndou Mansuana) with preventive prohibition (Homali'a) in one value education system. This approach provides a balance between the formation of moral awareness and self-control, in contrast to previous studies that tend to emphasise only one aspect. In addition, Wakatobi's ethnically and religiously homogeneous sociocultural context supports preserving these values, even as the challenges of globalisation and digital media begin to erode the intensity of value transmission. These findings broaden the understanding of character education theory based on local wisdom by showing



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that integrating cultural and religious values can be an effective and adaptive strategy in shaping children's morality²¹.

The contextual interpretation of these findings reveals that the success of internalising values in Pada Raya Makmur Village is inseparable from deep-rooted social and cultural factors, such as cross-generational kinship patterns, social authority of traditional leaders, and collective acceptance of religious symbols that are synergised with Islamic values²². Wakatobi's relatively culturally homogeneous geographical conditions allow value transmission to take place steadily, although the challenges of modernisation, global cultural penetration, and digital media have begun to affect the intensity of value interactions within families. This situation demands creative adaptation, for example, by formulating Homali'a and Ndou-Ndou in languages and media relevant to the younger generation without losing their philosophical meaning.

The main challenges identified include reduced face-to-face interaction between children and key caregiver figures and interpretations of customary values that are beginning to shift from spiritual understanding to mere formal obedience. The theoretical implication of these findings is the need to strengthen the theory of character education based on local wisdom that positions culture as a complement and as the core of the process of moral formation²³. Practically, this research encourages the integration of Ndou-Ndou and Homali'a into character education curricula, teacher training, and community-based parenting programs to ensure that the transmission of values remains relevant and practical in the digital age.

The contribution of this research lies in offering a contextually tested model of local values-based character education, in which Ndou-Ndou plays a

²¹ Feri Dwi Jayanti and Taat Wulandari, 'Character Education Based on Local Wisdom Hasthalaku', *Jurnal Pendidikan Dan Pengajaran*, 57.1 (2024), pp. 73–83, doi:10.23887/jpp.v57i1.66260; Muhamad Arif and Suraiya Chapakiya, 'Religious (Islamic) Character Education Based on Local Wisdom: Systematic Study 2014-2024', *At-Thullab : Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8.2 (2025), pp. 242–64, doi:10.30736/atl.v8i2.2312.

²² Mawloud Mohadi, 'NORMATIVE ISLAMIC CONCEPTUALIZATIONS OF FAMILIES AND KINSHIP THROUGH MAQASID PERSPECTIVES: A COMPREHENSIVE LITERATURE STUDY', *Malaysian Journal of Syariah and Law*, 11.2 (2023), pp. 290–309, doi:10.33102/mjssl.vol11no2.459; M. Ridwan and others, 'Ritual Cross-Religious in Moluccas Immanuel Church, Indonesia: Why Involvement of Muslim Communities?', *Human Arenas*, 8.2 (2025), pp. 621–42, doi:10.1007/s42087-023-00331-z.

²³ Nur Alfin Hidayati and others, 'Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students', *International Journal of Instruction*, 13.2 (2020), pp. 179–98, doi:10.29333/iji.2020.13213a; Endun Abdul Haq and others, 'Management of Character Education Based on Local Wisdom', *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, 7.1 (2022), pp. 73–91, doi:10.31538/ndh.v7i1.1998.



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role in shaping moral awareness through constructive counsel, and Homali'a builds self-control through meaningful prohibition. This model can be used as a theoretical reference in developing a sociocultural approach to character education and for local cultural preservation policies integrated with formal education. Thus, this study adds to the academic treasure of the internalisation of values and provides a practical framework that can be adapted in other communities with similar cultural characteristics.

CONCLUSION

This study found that Ndou-Ndou Mansuana and Homali'a culture in Pada Raya Makmur Village significantly shapes children's morals through a gradual, collective, and exemplary-based value inheritance mechanism. The practice of advice, admonition, and customary prohibitions loaded with symbolism maintains children's obedience to social and religious norms and instils the values of honesty, responsibility, good manners, social solidarity, and obedience to worship contextually. This finding answers the focus of the research by emphasising that character education rooted in local culture can present a process of internalising values that align with the principles of Islamic education, thus showing the harmony between traditional wisdom and religious teachings in producing a generation of noble character.

Theoretically, this study expands the understanding of the integration of local culture within the framework of Islamic education by showing that the process of moral formation can take place effectively outside formal institutions. The dual model that combines constructive advice (Ndou-Ndou Mansuana) and preventive prohibition (Homali'a) becomes a conceptual contribution that enriches the theory of value-based education while strengthening the perspective that local wisdom has high compatibility with Islamic values. Practically, the results of this study provide implications for parents, educators, community leaders, and local governments to utilise cultural values as a character education strategy close to children's social reality. This integration is relevant not only for cultural preservation but also as a policy basis for strengthening the morale of the younger generation during globalisation challenges.

Going forward, these findings confirm that the sustainability of the cultural values of Ndou-Ndou Mansuana and Homali'a has an important significance for the moral resilience of coastal communities such as Wakatobi, as well as being a model that has the potential to be adapted by other communities with similar characteristics. Potential applications include the development of culturally-based local curriculum, family empowerment programs, and non-



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formal education that combines traditional values and religious teachings. Further research is suggested to explore the application of this model in different regions and examine the impact of digitalisation on the transmission of indigenous values. Thus, this research makes a scientific contribution to developing the theory and practice of character education and offers a strategic direction for preserving noble values in the face of the dynamics of rapid social change.

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