

Integrating *Maja Labo Dahu* Local Wisdom in Early Childhood Education: A Qualitative Study of Socio-Emotional Development in Bima, Indonesia

Ade S. Anhar¹, Syaifuddin² Khozin³ Nasaruddin⁴ Nurrahmania⁵

¹ Universitas Muhammadiyah Bima, Bima, Indonesia; adesanhar5@gmail.com

² Universitas Muhammadiyah Malang, Malang, Indonesia; syaifuddin@umm.ac.id

³ Universitas Muhammadiyah Malang, Malang, Indonesia; khazin@umm.ac.id

⁴ Universitas Muhammadiyah Bima, Bima, Indonesia; nasarhb@gmail.com

⁵ Universitas Nggusuwaru, Bima, Indonesia; nurrahmania59@gmail.com

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ABSTRACT

Socio-emotional development is a fundamental component of early childhood education, yet the integration of local wisdom into pedagogical practices remains underexplored. In the Bima cultural context, *Maja Labo Dahu* embodies moral, social, and religious values that may support children's socio-emotional development. This study examined how these cultural values are integrated into early childhood education and their perceived contribution to children's socio-emotional competencies. A qualitative descriptive design was employed involving 15 participants, including seven teachers, five parents, and three principals from early childhood education institutions in Bima City, Indonesia. Data were collected through semi-structured interviews, non-participant observations, and document analysis. Thematic analysis was used to identify recurring patterns across the data, while methodological triangulation enhanced the trustworthiness of the findings. Four major themes emerged: the integration of *Maja Labo Dahu* into everyday learning activities, the development of children's socio-emotional competencies, teachers' roles as cultural mediators, and collaboration between schools and families. Participants consistently reported that storytelling, role-playing, classroom routines, and collaborative activities provided meaningful opportunities for children to develop empathy, emotional regulation, responsibility, cooperation, and respectful social behaviour while strengthening their cultural identity. The findings suggest that *Maja Labo Dahu* functions as a culturally responsive pedagogical framework that supports socio-emotional learning in early childhood education. Integrating local wisdom into classroom practice offers a promising strategy for strengthening character education while preserving cultural heritage within early childhood learning environments.

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Corresponding Author:

Ade S. Anhar

Universitas Muhammadiyah Bima, Bima, Indonesia; adesanhar5@gmail.com

1. INTRODUCTION

Socio-emotional development is a fundamental aspect of Early Childhood Education (PAUD) because it is related to children's ability to develop empathy, self-control, and healthy social

relationships (Hosokawa, Matsumoto, Nishida, Funato, & Mitani, 2024). In the context of Indonesian education, strengthening this development is increasingly important through the integration of local cultural values relevant to children's lives. The integration of local wisdom into education is seen as a pedagogical strategy to instill moral values, cultural identity, and character from an early age within the socio-cultural environment in which children grow (Najiah et al., 2023).

However, studies on local wisdom in early childhood education still have several limitations. Most previous research has focused more on descriptive explorations of cultural values or the general integration of local wisdom into character education, without in-depth analysis of how these values are implemented in daily learning practices and how they influence children's socio-emotional development (Nilfyr & Ewe, 2025). Furthermore, many studies have not specifically positioned the local cultural context as a pedagogical framework integrated into the curriculum and classroom learning practices (Bai, Gao, & Ma, 2024).

In the cultural context of the Bima community, there is the local wisdom value of Maja Labo Dahu, a philosophy of life that emphasizes shame for making mistakes (*maja*) and fear of violating moral and religious norms (*dahu*). This value not only serves as a guideline for social ethics, but also fosters self-control, social responsibility, and moral awareness in community life. Although this value has strong pedagogical potential to foster children's socio-emotional development from an early age, empirical studies examining its systematic integration into early childhood education practices are still very limited (Anhar, Nini, Agama, Universitas, & Bima, 2024).

This research gap indicates that there are not many studies that specifically explore how Maja Labo Dahu values are internalized in the early childhood education (PAUD) learning process, how teachers mediate these values in pedagogical interactions, and how these values contribute to children's socio-emotional development. Most research on local wisdom in PAUD also tends to be normative and has not used an in-depth qualitative approach to understand the process of internalization of values within a specific local cultural context (Cavioni, Conte, & Cefai, 2025). Furthermore, previous studies on the integration of local wisdom in early childhood education generally focus more on describing the application of cultural values in learning activities or character education in general, without comprehensively examining the pedagogical dynamics that occur in the classroom and children's learning experiences in internalizing these values. Existing studies also tend to position local wisdom as supplementary learning material, rather than as a conceptual framework that shapes educational practices as a whole (Wang, King, & Zeng, 2024). However, local wisdom has the potential to be a source of values that can shape children's social identity, moral behavior, and social interaction skills from an early age when integrated contextually into the learning process. Therefore, more in-depth research is needed to understand how local cultural values can be implemented systematically in Early Childhood education practices and how they contribute to children's character and socio-emotional development (Annisa Wahdiniawati, Murdiono, Mulyanti, & Nurhayati, 2023).

The novelty of this research lies in its specific focus on the integration of Maja Labo Dahu values as a pedagogical framework in early childhood education. Unlike other local wisdom studies that generally emphasize general cultural aspects, this study positions Maja Labo Dahu as a unique local value system because it combines moral, social, and religious dimensions in the formation of children's character. Thus, this research is expected to provide conceptual and empirical contributions to the development of a local wisdom-based early childhood education model that is contextual and relevant to the culture of the Bima community (Safruddin, 2020).

Moreover, the uniqueness of Maja Labo Dahu compared to other local wisdoms lies in its value characteristics that simultaneously integrate moral, social, and religious dimensions in the lives of the Bima people (Bahiyah, 2025). These values contain the principle of shame for committing reprehensible acts (*maja*) and an awareness of the fear of violating moral and religious norms (*dahu*), which directly shape self-control, responsibility, discipline, and harmonious social relationships. Previous research has shown that these values are related to character formation such as honesty, responsibility, and cooperation in children, but studies specifically linking them to the socio-emotional development of

early childhood in the context of formal education are still limited. Therefore, this study makes a new contribution by examining in depth the potential of Maja Labo Dahu as a foundation of local cultural values in the socio-emotional development of children in the PAUD environment (Wewengkang & Ramadhan, 2024)

2. METHODS

This study employed a qualitative descriptive research design to explore how the local wisdom values of Maja Labo Dahu are integrated into early childhood education practices and how these values contribute to children's socio-emotional development in Bima City, Indonesia. A qualitative approach was considered appropriate because the study aimed to understand participants' experiences, educational practices, and the processes through which local cultural values are internalized within natural educational settings rather than to measure causal relationships or test hypotheses.

2.1 Research Setting

The research was conducted at three early childhood education (PAUD) institutions in Bima City, West Nusa Tenggara, Indonesia. These institutions were intentionally selected because they have consistently incorporated local cultural values into their educational practices and are recognized by the local education community for maintaining the cultural philosophy of Maja Labo Dahu. Data collection was undertaken over approximately three months, allowing sufficient time for repeated observations, interviews, and document collection to obtain an in-depth understanding of everyday pedagogical practices.

2.2 Participants

Fifteen participants participated in the study, comprising seven early childhood teachers, five parents, and three principals. Participants were selected using purposive sampling because they possessed direct experience with the implementation of Maja Labo Dahu values within early childhood education. Teachers had a minimum of three years of teaching experience and were actively involved in classroom instruction. Principals were selected based on their responsibilities in curriculum development and school management, while parents were chosen because their children regularly participated in the educational activities observed during the study.

Participant recruitment continued until information redundancy was reached, indicating that no substantially new themes emerged from subsequent interviews. This approach was adopted to ensure adequate depth and richness of qualitative data.

2.3 Data Collection

Data were collected using three complementary techniques: semi-structured interviews, non-participant classroom observations, and document analysis. Semi-structured interviews were conducted individually with each participant. Interview sessions lasted approximately 45–60 minutes and explored participants' understanding of Maja Labo Dahu, strategies for integrating local wisdom into classroom activities, perceived influences on children's socio-emotional development, challenges encountered during implementation, and collaboration between schools and families. All interviews were audio-recorded with participants' consent and subsequently transcribed verbatim.

Non-participant observations were carried out repeatedly during regular classroom activities. Each classroom was observed on multiple occasions to capture naturally occurring interactions between teachers and children. Observation focused on learning activities involving storytelling, role-playing, classroom routines, collaborative games, conflict resolution, teacher modelling, children's emotional responses, peer interactions, and expressions of responsibility, empathy, and self-regulation. Detailed field notes were recorded immediately after each observation session.

Document analysis complemented interview and observational data by examining lesson plans, teaching materials, curriculum documents, school programmes, and photographs of learning activities related to the implementation of Maja Labo Dahu values.

2.4 Data Analysis

Data analysis followed the thematic analysis procedures proposed by Virginia Braun and Victoria Clarke. The analysis involved six iterative stages. First, all interview transcripts, observation notes, and documentary evidence were read repeatedly to achieve data familiarization. Second, meaningful units of data were coded inductively using open coding. Third, similar codes were grouped into broader categories. Fourth, categories were compared continuously across different data sources to generate preliminary themes describing the implementation of Maja Labo Dahu values in early childhood education. Fifth, themes were reviewed, refined, and validated by comparing them with the original data to ensure internal consistency and conceptual clarity. Finally, each theme was interpreted by relating empirical findings to socio-cultural learning theory and previous studies concerning local wisdom and socio-emotional learning.

Throughout the analysis, constant comparison techniques were applied to identify similarities and differences across participants and educational contexts.

2.5 Trustworthiness

To enhance research trustworthiness, the study adopted the criteria proposed by Yvonna S. Lincoln and Egon G. Guba.

- 2.5.1 Credibility was established through methodological triangulation involving interviews, classroom observations, and document analysis, as well as source triangulation among teachers, principals, and parents. Member checking was conducted by returning interview summaries to selected participants for confirmation of interpretive accuracy.
- 2.5.2 Dependability was maintained by documenting each stage of data collection and analysis through an audit trail that included field notes, coding records, analytical memos, and theme development.
- 2.5.3 Confirmability was enhanced through researcher reflexive notes documenting analytical decisions throughout the research process.
- 2.5.4 Transferability was supported by providing detailed descriptions of the research setting, participant characteristics, educational context, and implementation process, allowing readers to evaluate the applicability of findings in other contexts.

2.5 Ethical Considerations

Ethical principles were observed throughout the study. Participants voluntarily agreed to participate after receiving written and verbal explanations regarding the research objectives, procedures, confidentiality, and their right to withdraw at any stage without consequence. Written informed consent was obtained from all adult participants and from parents regarding classroom observations involving children. Participants' identities were anonymized using pseudonyms to protect confidentiality, and all research data were stored securely for academic purposes only.

3. FINDINGS AND DISCUSSION

3.1 Findings

The qualitative analysis generated four major themes describing how Maja Labo Dahu local wisdom was integrated into early childhood education and how this integration was reflected in children's socio-emotional development. These themes include: (1) the integration of local wisdom into everyday pedagogical practices, (2) children's emerging socio-emotional competencies, (3) teachers as facilitators of cultural value internalization, and (4) collaborative reinforcement between schools and families.

3.1.1 Theme 1. Integration of *Maja Labo Dahu* into Daily Learning Activities

The findings indicate that *Maja Labo Dahu* values were systematically embedded into everyday classroom activities rather than being taught as separate learning content. Teachers incorporated cultural values into storytelling sessions, role-playing activities, classroom routines, collaborative games, and daily teacher–child interactions. Rather than explicitly teaching moral concepts, teachers encouraged children to experience these values through meaningful social participation.

Classroom observations showed that storytelling frequently involved narratives illustrating honesty, responsibility, respect for others, and the consequences of inappropriate behaviour. During role-playing activities, children practiced expressing polite language, helping peers, apologizing after conflicts, and cooperating during group tasks. Morning classroom routines also became opportunities for reinforcing local cultural values through greetings, mutual respect, and shared responsibilities.

Observation data further revealed that these activities occurred consistently throughout daily classroom practices, suggesting that *Maja Labo Dahu* was implemented as a continuous pedagogical approach rather than an occasional cultural activity.

Teachers play a key role in the implementation of *Maja Labo Dahu* values by being role models and facilitators in the learning process. They consistently instill these values through a contextual and dialogical approach, and create a learning environment that supports the internalization of local cultural values by children, so the results of the level of implementation of the *Maja Labo Dahu* values carried out by teachers can be seen in the diagram (Ilmawati, Haslan, Alqadri, & Sumardi, 2023)

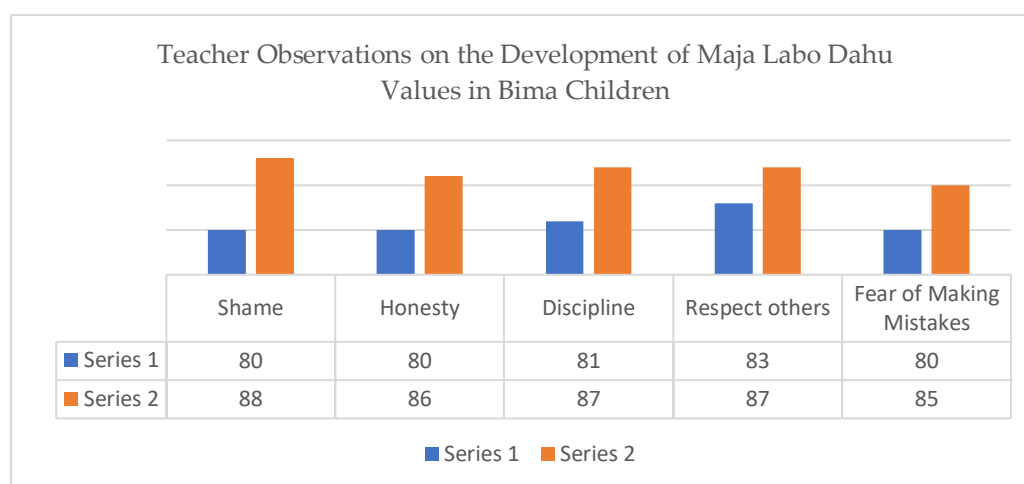


Figure 1. Level of Implementation of *Maja Labo Dahu* Values by Teachers

3.1.2 Theme 2. Development of Children's Socio-Emotional Competencies

The second theme concerns observable changes in children's socio-emotional behaviours during classroom interactions. Across observations and participant interviews, teachers and parents consistently described improvements in children's ability to regulate emotions, cooperate with peers, demonstrate empathy, and accept classroom responsibilities.

Teachers reported that children increasingly demonstrated behaviours such as waiting patiently for their turn, sharing learning materials, helping classmates experiencing difficulties, and resolving minor conflicts using verbal communication rather than emotional reactions. During group activities, children were observed encouraging peers, following classroom rules voluntarily, and showing greater awareness of the consequences of their own behaviour.

Parents similarly described behavioural changes outside school. Several parents noted that children became more respectful toward family members, more willing to complete simple household responsibilities, and better able to express emotions appropriately during interactions at home.

Although these observations do not establish causal relationships, they indicate consistent behavioural patterns perceived by participants following the implementation of local wisdom-based learning.

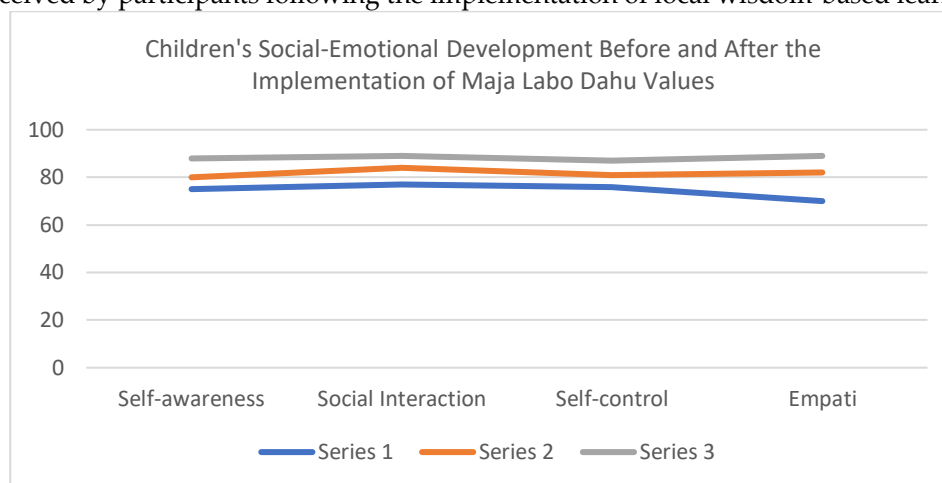


Figure 2. Social Emotional Development Before and After Implementation

The implementation of Maja Labo Dahu values is supported by collaboration between schools and the community, including parents and community leaders. This collaboration strengthens the understanding and application of cultural values in children's daily lives and ensures consistency between education at school and at home. Overall, this study shows that the integration of local wisdom values into early childhood education in Bima is effective in developing children's social and emotional aspects. This emphasizes the importance of preserving and strengthening local cultural values in children's education as an effort to build strong character from an early age (Cavioni et al., 2025). The implementation of *Maja Labo Dahu* values in Bima has shown a positive impact on children's social and emotional development. Children become more aware of their actions, demonstrate empathy, and are able to control their emotions in social interactions. Values such as honesty, responsibility, and social awareness are instilled through daily activities, which help children develop strong character and integrity. This aligns with research findings showing that introducing Maja Labo Dahu culture can help shape religious, honest, disciplined, hardworking, independent, environmentally conscious, socially aware, and responsible characters in early childhood. The successful implementation of Maja Labo Dahu values is inseparable from the active role of teachers and parents. Early childhood education teachers act as facilitators who integrate these values into learning activities, while parents support by modeling appropriate behavior at home. Collaboration between schools and families is key to consistently transferring local wisdom values to children. Communication strategies involving parents, educators, religious leaders, and community leaders collaboratively are considered effective in transferring local wisdom values to children (Chen, 2026)

Integrating these values into education can help shape children's noble and responsible character. Instilling local wisdom values such as *Maja Labo Dahu* can have a positive influence on children's social and emotional development. The application of *Maja Labo Dahu* values has a significant influence on the character formation of children aged 4-5 years. Children show improvements in aspects such as honesty, responsibility, and empathy after the application of these values in learning activities. The integration of local wisdom values in the PAUD curriculum can be done through various strategies, such as the use of folk tales, traditional games, and local cultural activities (Hidayat & Haryati, 2020)

The successful implementation of local wisdom values in early childhood education depends heavily on the active role of teachers and parents. The importance of teachers' understanding of local values and parental involvement in the educational process are crucial for the success of children's education. Collaboration between teachers and parents can strengthen the instillation of values such as mutual cooperation, obedience, and respect in children's daily lives. Parents play a crucial role in

children's education, both as the first educators and as primary role models in everyday life (Ade S. Anhar, 2025). Parents' responses to their children's learning process, such as providing emotional support, facilitating learning needs, and building positive communication with teachers, significantly influence children's motivation and achievement. Furthermore, parents' active involvement in educational activities, such as helping children learn at home, attending school meetings, and instilling moral values and discipline, also shapes children's character and overall social development. Therefore, collaboration between parents and educational institutions is key to creating an optimal learning environment for children. Teachers' and parents' responses to the application of *Maja Labo Dahu* values in children's education can be seen in the following figure.

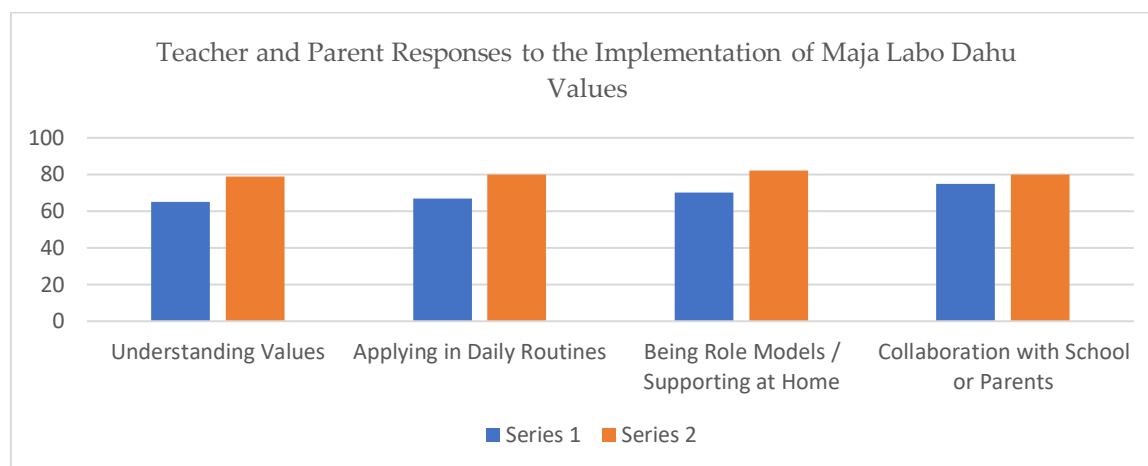


Figure 3. Teachers' and Parents' Responses to the Implementation of *Maja Labo Dahu* Values

The results of this study indicate that the local wisdom values of *Maja Labo Dahu* urgently need to be revitalized as an effort to shape children's character in the digital era. These values reflect strong moral and social teachings, such as a sense of shame in making mistakes (*maja*) and the courage to speak the truth (*labo dahu*). In practice, these values are considered to be eroding due to the influence of external cultures and the rapid flow of digital technology. Revitalization is carried out through a local culture-based educational approach integrated into early childhood and elementary education activities. Teachers act as cultural agents who translate *Maja Labo Dahu* values into contextual learning methods such as storytelling, simulations, and traditional games. This has proven effective in fostering empathy, responsibility, and moral integrity in children (Andika Sari, Damayanti, Bahfen, & Zulhaini, 2024).

3.1.3 Theme 3. Teachers as Cultural Mediators

Another important finding concerns the central role of teachers in translating local cultural values into children's everyday learning experiences. Teachers did not merely explain the philosophy of *Maja Labo Dahu*; instead, they demonstrated these values through their own behaviour and intentionally incorporated them into classroom management and instructional practices.

Observation data showed that teachers consistently modelled respectful communication, patience, emotional regulation, cooperation, and empathy during interactions with children. Rather than relying on punishment when behavioural problems occurred, teachers encouraged children to reflect on their actions by connecting classroom situations with the moral values embedded within *Maja Labo Dahu*. This reflective approach enabled children to understand behavioural expectations through culturally familiar concepts rather than external discipline alone.

Interviews further revealed that teachers considered themselves responsible not only for delivering academic content but also for preserving local cultural identity through educational practice. Consequently, cultural values became inseparable from daily teaching activities.

3.1.4 Theme 4. Collaboration Between Schools and Families

The fourth theme highlights the importance of collaboration between educational institutions and families in reinforcing local cultural values. Participants consistently emphasized that children's socio-emotional learning was strengthened when similar values were practiced both at school and at home.

Teachers reported maintaining regular communication with parents regarding children's behavioural development and encouraging parents to reinforce *Maja Labo Dahu* values through everyday family interactions. Parents described using similar expectations concerning honesty, responsibility, politeness, respect for elders, and cooperation within the household. This consistency appeared to create continuity between children's learning environments, allowing cultural values to be reinforced across multiple social contexts.

Several school principals also explained that collaboration extended beyond parents to include community leaders and local cultural figures who occasionally participated in school activities. Such involvement was intended to maintain the authenticity of local wisdom while strengthening children's cultural identity from an early age.

Overall, the findings suggest that *Maja Labo Dahu* functions as an integral component of everyday educational practice rather than simply as cultural knowledge introduced during specific lessons. The implementation of local wisdom occurred through continuous pedagogical interactions involving teachers, children, parents, and the wider community. Participants consistently perceived that these culturally grounded learning experiences supported the development of children's empathy, emotional regulation, responsibility, cooperation, and respectful social behaviour. Collectively, these findings demonstrate that integrating local cultural philosophy into early childhood education provides meaningful opportunities for fostering socio-emotional competencies while simultaneously preserving cultural identity.

3.2 Discussion

The findings demonstrate that the integration of *Maja Labo Dahu* local wisdom into early childhood education provides a culturally meaningful approach to promoting children's socio-emotional development. Rather than functioning merely as supplementary cultural content, the philosophy of *Maja Labo Dahu* was embedded within everyday pedagogical practices, including storytelling, role-playing, classroom routines, collaborative games, and teacher-child interactions. These findings suggest that local wisdom can serve as a pedagogical framework through which children gradually internalize social norms, emotional regulation, empathy, responsibility, and respectful interpersonal relationships. This supports the argument that socio-emotional learning is most effective when educational experiences are grounded in children's own sociocultural environments rather than relying exclusively on universal instructional models (Hosokawa et al., 2024).

The integration of *Maja Labo Dahu* also reflects the sociocultural perspective of learning, which emphasizes that children's cognitive and emotional development occurs through participation in culturally organized activities mediated by more knowledgeable adults. Teachers in this study functioned not only as instructors but also as cultural mediators who translated abstract moral principles into developmentally appropriate learning experiences. Through repeated participation in culturally meaningful activities, children were encouraged to recognize acceptable social behaviour, regulate their emotions, and develop empathy toward peers. These findings are consistent with sociocultural learning theory, which explains that values are internalized through guided participation and social interaction before becoming part of children's independent behaviour (Vygotsky, 1978). Consequently, socio-emotional competencies emerged not simply through direct instruction but through continuous engagement with cultural practices embedded in daily classroom life.

One of the distinctive contributions of this study lies in demonstrating that *Maja Labo Dahu* extends beyond conventional character education by integrating moral, social, and religious dimensions into children's daily learning experiences. The concept of *maja* (feeling ashamed of inappropriate behaviour)

encourages children's self-awareness and self-regulation, while *dahu* (fear of violating moral and religious principles) promotes responsibility and ethical decision-making. Unlike behavioural control based solely on external discipline, these values encourage children to develop intrinsic moral awareness that guides social interactions. This finding supports previous studies suggesting that local wisdom provides culturally authentic moral frameworks capable of strengthening children's character formation (Hidayat & Haryati, 2020; Safruddin, 2020). However, the present study extends previous research by illustrating how these values are pedagogically mediated through everyday classroom practices rather than simply being introduced as cultural knowledge.

The findings further indicate that teachers play a central role in facilitating the successful implementation of local wisdom-based learning. Their influence extends beyond curriculum delivery to modelling desirable behaviours that children subsequently imitate during peer interactions. Teachers consistently demonstrated empathy, respectful communication, cooperation, and emotional regulation, allowing children to observe and practice these behaviours within authentic classroom situations. Such modelling is particularly important during early childhood because observational learning remains one of the strongest mechanisms through which young children acquire social competence. This observation aligns with previous studies emphasizing that teacher responsiveness and emotionally supportive classroom climates contribute substantially to children's socio-emotional development (Chen, 2026; Hosokawa et al., 2024). Therefore, effective implementation of local wisdom depends not only on curriculum content but also on teachers' pedagogical competence and cultural understanding.

Equally important is the collaborative relationship between schools and families observed throughout this study. Parents reinforced *Maja Labo Dahu* values at home through consistent behavioural expectations, thereby strengthening children's opportunities to internalize similar values across different social contexts. This continuity between home and school environments appears to facilitate more stable socio-emotional development because children receive coherent messages regarding acceptable behaviour and moral responsibility. Previous research has consistently demonstrated that family involvement significantly enhances children's social competence, emotional security, and academic adjustment (Chen, 2026). The present findings further suggest that collaboration becomes even more meaningful when educational institutions and families share the same cultural value system, allowing local wisdom to function as a common educational language that supports children's holistic development.

Another important implication concerns curriculum development in early childhood education. The findings indicate that local wisdom should not be positioned merely as additional learning material or cultural celebration but should instead become an integral pedagogical foundation informing classroom interaction, learning design, and character education. Such an approach enables educational activities to remain culturally relevant while simultaneously supporting nationally recognized goals of character education and socio-emotional learning. Similar arguments have been proposed by Wang et al. (2024), who reported that supportive school climates rooted in positive social relationships significantly contribute to children's socio-emotional competencies across diverse educational contexts. The present study extends this perspective by demonstrating that local cultural philosophy can strengthen those supportive learning environments through culturally meaningful practices.

Nevertheless, several limitations should be acknowledged when interpreting these findings. First, the study involved a relatively small number of participants drawn from a limited number of early childhood education institutions within a single cultural setting. Consequently, the findings should not be generalized to other cultural communities without careful consideration of contextual differences. Second, the qualitative design focused on participants' experiences and naturally occurring classroom practices rather than measuring developmental outcomes quantitatively. Therefore, the study does not claim causal relationships between the implementation of *Maja Labo Dahu* and improvements in children's socio-emotional competencies. Instead, the findings describe patterns of perceived influence and observable behavioural tendencies emerging from participants' experiences. Future studies

employing mixed-methods or longitudinal approaches could provide stronger evidence regarding the long-term effectiveness of local wisdom-based pedagogical models.

Overall, this study contributes to the growing body of literature emphasizing the importance of culturally responsive pedagogy in early childhood education. While many previous studies have examined local wisdom primarily from cultural preservation or character education perspectives, the present research demonstrates its broader educational significance as a contextual framework for socio-emotional learning. The integration of *Maja Labo Dahu* illustrates how indigenous cultural philosophies can simultaneously preserve local identity, strengthen moral education, and promote children's emotional and interpersonal competencies within authentic educational settings. As educational systems increasingly seek culturally inclusive approaches to child development, incorporating local wisdom into early childhood curricula may represent a sustainable strategy for balancing global educational goals with the preservation of local cultural heritage.

4. CONCLUSION

This study shows that the integration of *Maja Labo Dahu* local wisdom into early childhood education in Bima positively contributes to children's socio-emotional development. Values emphasizing shame in making mistakes (*maja*) and moral responsibility (*dahu*) are implemented through various learning activities such as storytelling, role-playing, classroom routines, and daily social interactions. The results indicate improvements in self-awareness, self-control, empathy, social interaction, and compliance with rules after these values were integrated into the learning process. Furthermore, teacher and parental support strengthen the internalization of values, thus fostering more positive social behavior in children. Theoretically, these findings enrich early childhood education studies by confirming that a local wisdom-based approach can be an effective strategy for developing children's character and socio-emotional competencies. The integration of local cultural values serves not only as a means of cultural preservation but also as a pedagogical framework that is contextual and relevant to the child's social environment. From a practical perspective, this study implies that early childhood education (PAUD) teachers need to design learning activities that link local cultural values to daily classroom activities and build strong collaboration with parents so that these values can be consistently implemented at home and at school.

This study was limited by the number of participants and the scope of the research location, which was limited to a single PAUD institution. Therefore, generalization of the findings requires caution. Therefore, future research is recommended to involve more early childhood education institutions in various regions and use more diverse methodological approaches. Future research could also explore the integration of other local wisdoms into early childhood education to strengthen children's character development and social competence more comprehensively.

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