



LOCAL WISDOM-BASED CHARACTER EDUCATION MANAGEMENT STRATEGY AT SMAN 1 BAYAN, BAYAN DISTRICT, NORTH LOMBOK

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Abstract

Character education in schools often remains ceremonial, so its values fade once students leave school. This study describes how Bayan local wisdom is implemented in character education at SMAN 1 Bayan, North Lombok, identifies its supporting and inhibiting factors, and formulates an ideal management strategy model. Using a qualitative single case study design, primary data were gathered through in-depth interviews with the school principal, a teacher, and a customary leader of the Majelis Emban Adat Bayan, complemented by a character-evaluation questionnaire from one student and secondary data on the school's profile, vision, and code of conduct (987 students, 64 staff). Data were analyzed using the Miles and Huberman interactive model with source triangulation. Findings show that local wisdom is currently integrated through an insertion pattern into subjects and customary rituals, following a shift away from a more structured weekly cultural program. The values of *mentabe* (respectful speech toward elders) and *nyeloka alus* (refined speech) serve as daily references for character assessment, while customary deliberation (*gundem/sangkep*) has been adapted to resolve student conflicts. Supporting factors include the school's geographic-cultural proximity to the customary community and customary leaders' involvement in developing the P5 curriculum; inhibiting factors include the absence of a formal policy framework, the vulnerability of the cultural program to displacement, and tension among groups who view some customary practices as insufficiently aligned with Islamic teaching. This study recommends a management strategy integrating four functions (planning, organizing, actuating, controlling) with a formal, structured school-customary institution partnership.

Keywords *Character Education Management, Local Wisdom, Educational Management, Bayan Customary Community, Case Study*

INTRODUCTION

Character education is one of the principal mandates of Indonesia's national education system, as set out in Law Number 20 of 2003 concerning the National Education System, which affirms that national education functions to develop capabilities and to shape the nation's character and dignified civilization (Republic of Indonesia, 2003). This mandate was reinforced through Presidential Regulation Number 87 of 2017 concerning the Strengthening of Character Education, which encourages educational units to integrate character values through intracurricular, co-curricular, and extracurricular activities (Republic of Indonesia, 2017). Educational success is measured not only by academic achievement but also by an institution's capacity to instill moral and ethical values in its students. Amid globalization and digital disruption, a number of studies show that character education approaches rooted in local wisdom tend to be more effective than universal-generic approaches, because local wisdom values are drawn from a community's lived experience, have been tested by time, and bear close contextual relevance to students' daily lives (Tohri et al., 2022).

Studies across Indonesia underline the urgency of this approach. In Yogyakarta, an ethnopedagogy approach has proven able to revitalize local wisdom in early-childhood character education while strengthening a community's sense of ownership over its school (Sakti et al., 2024), while a local-wisdom-based character education model developed in Bantul shows that concrete cultural media, such as batik craft and traditional games, can effectively instill creativity, honesty, and responsibility in elementary school students (Sugiyono & Purwastuti, 2017). Similar findings are reported in research on strengthening character through local-wisdom-based traditional games, which shows that honesty, tolerance, discipline, hard work, independence, responsibility, and communication can be internalized naturally through play activities close to children's everyday lives (Astuti & Apriliani, 2025). In Banten, the transformation of Sundanese local wisdom values has been shown to shape honest, intelligent, caring, and resilient character among elementary and secondary students through habituation, competitions, social programs, and the involvement of community figures (Yani et al., 2025). At the junior secondary level, a study on local-wisdom-based character empowerment likewise found that teacher and parental role-modeling are decisive factors alongside the curriculum itself (Rahmawati et al., 2023), while at a state Islamic elementary school in Banjar, integrating local wisdom through the 5S culture (smile, greet, salute, polite, courteous) together with religious practice proved effective when supported by adequate facilities and active teacher and parental involvement (Mansur & Sholeh, 2024).

Research conducted specifically in East Lombok concludes that Sasak local-wisdom-based character education is urgently needed given the absence of a methodical, contextual character model for students in the region (Tohri et al., 2022). The richness of Sasak local wisdom has been documented more broadly, for instance in the customary settlement pattern and the wetu telu-wetu lima belief system of Sade Hamlet, Central Lombok (Widisono, 2019), and in the ngelowong tradition as a cultural communication practice through which the Sasak Wetu Telu community maintains harmony with nature (Sudiartawan & Sutarna, 2022). Studies of education in traditional Sasak society further affirm that mutual cooperation (*gotong royong*) and respect for nature have long been integrated into everyday practice, with strong potential to be transformed into a sustainable environmental education model for other indigenous communities (Pujilestari et al., 2024). These findings underscore that the richness of Sasak local wisdom, including in the Bayan area of North Lombok, holds substantial potential to be holistically integrated into the school curriculum, whether through intracurricular, co-curricular, or extracurricular channels.

Bayan, widely known as the center of the Wetu Telu tradition in North Lombok, holds a distinctive wealth of local wisdom values. Ethnographic studies show that the Bayan indigenous community developed an *awiq-awiq* (customary law) system that governs human relations with fellow humans and with nature, including the protection of customary forest, as a form of syncretism between Islamic values and local tradition (Tramdheni et al., 2023). This value system is further institutionalized through the *tapsila* customary tradition, which functions as a medium for transmitting communication, information, and environmental education across generations (Sutarna et al., 2025), as well

as through a recent systematic review mapping how religious, cosmological, and local-wisdom values of the Wetu Telu Bayan community frame customary-forest conservation practice amid the pressures of modernization (Patmaraga & Sarjan, 2026). Wetu Telu identity itself is understood as a Sasak Islamic variant born of the historical dialectic between Islamic teaching and pre-existing local belief systems (Sirnopati et al., 2022), a cultural position that, as this study's findings will show, is not always fully understood by all segments of the younger generation or by certain religious groups.

The problem is that good practice in local-wisdom-based character education does not occur automatically in the classroom. Several studies caution that when the internalization of local wisdom values remains at a ceremonial or performative level, without being designed as an integral and sustained part of the curriculum, its hold on students tends to be weak and to fade over time. This is consistent with Lickona's principles of effective character education, particularly the principle that character education requires a comprehensive and intentional approach rather than incidental insertion, and the principle that schools need to build themselves into a caring community where values are practiced, not merely taught (Lickona, 1996). The long history of the Eleven Principles of Effective Character Education movement in the United States likewise affirms that the effectiveness of character education depends heavily on institutional consistency rather than solely on individual teachers' initiative (Berkowitz et al., 2020), a lesson relevant to the Indonesian context given that a systematic review of character education across Islamic elementary schools in Indonesia similarly concludes that program success depends on strengthening institutional components (curriculum, learning media, and school programs) rather than on individual mentoring approaches alone (Arif et al., 2024).

From a managerial standpoint, recent studies on the application of the Planning, Organizing, Actuating, Controlling (POAC) management functions in character education based on Islamic and local-wisdom values reveal a recurring pattern: planning is often already integrated into the school's vision and mission, actuating is strengthened through role-modeling and habituation, yet organizing and controlling frequently remain weak points due to the absence of a formal policy framework, written guidelines, and standardized performance indicators (Hamid et al., 2025). A similar pattern was found in a study at a junior secondary school in Palembang, which noted a gap in teachers' competence to integrate character values into learning tools even though planning and organizing had proceeded well (Restaviana et al., 2026), as well as in a study of two junior secondary schools in Bandung, which found that character-education planning tends to be generic and that controlling emphasizes sanctions more than the reinforcement of positive behavior (Aviani & Mardiana, 2026). In pesantren-based educational institutions, applying POAC integrated with local Islamic values has proven able to build santri's religious character more coherently, even though the challenges of globalization still require continual adjustment (Ramdhani & Taufiq, 2025); a finding consistent with a study of pesantren curriculum management in building santri independence, which affirms that the four POAC functions cannot be separated from one another and must operate as a single, unbroken cycle (Yasin, 2022), as well as with a study of student character-development

management at an Islamic senior secondary school (madrasah aliyah), which found that the most effective model combines modern management principles with role-modeling (uswah hasanah) as its foundation (Nuruddin & Fauzi, 2025).

SMAN 1 Bayan was selected as the research locus because of its strategic position: situated at the heart of the Wetu Telu Bayan cultural area, with an institutional vision explicitly oriented toward shaping a religious and cultured generation, while facing the real challenge of a younger generation increasingly distanced from its own cultural roots. Prior studies of local-wisdom-based character education in Indonesia have largely focused on the elementary level and on ethnic groups other than Sasak-Bayan, such as the Samin community in Central Java or the Hasthalaku tradition in Java (Jayanti & Wulandari, 2024), or have concentrated on the management of supporting facilities and infrastructure, as in a study conducted in Banjarmasin. Research that specifically examines Sasak-Bayan local-wisdom-based character education management strategy at the senior secondary level, drawing directly on the voices of customary leaders and teachers' practice in the field, remains a gap that has not been widely filled. Building on this background, this study addresses three questions: (1) how Bayan local wisdom is implemented in character education at SMAN 1 Bayan; (2) what the supporting and inhibiting factors are; and (3) what an ideal local-wisdom-based character education management strategy model would look like for this school.

Character Education Management and the POAC Function

Character education management can be understood as a planned effort to enable students to know, care about, and internalize values so as to develop their distinctive character, comprising the cyclical and sustained processes of planning, organizing, actuating, and controlling (POAC) (Faiz et al., 2024). This analytical framework is widely used in contemporary character-education research because of its simplicity in mapping the point at which a program succeeds or fails to become institutionalized. A study applying Thomas Lickona's concept of character education from a management perspective, for instance, argues that the moral knowing-moral feeling-moral action framework is far more effective when managed systemically at the managerial level than when left entirely to individual teachers' pedagogical initiative in the classroom (Rizky et al., 2026). A similar principle appears in its application at pesantren-based educational institutions, where the trias pancajiwa (earnestness, simplicity, independence, Islamic brotherhood, freedom) is transformed into the learning process, the formation of pesantren culture, collaborative curricular activities, and integrated extracurricular activities, with Lickona's three core values (honesty, self-discipline, and courage) serving as markers of its success (El-Yunusi et al., 2022).

Lickona's Eleven Principles of Effective Character Education emphasize, among other things, the need for core ethical values as the basis of good character; a comprehensive approach encompassing thought, feeling, and behavior; proactive and intentional effort throughout the curriculum; the school as a caring community; opportunities for students to undertake real moral action; the engagement of family and community as partners; and ongoing evaluation of the school's culture and climate as a

character educator (Lickona, 1996). Applying these eleven principles in the context of Indonesian junior secondary schools shows that the main supporting factors are stakeholder support, jointly agreed character goals, integrated programs, and parental and community involvement, while the main inhibiting factor centers on the weakness of systematic instruments for evaluating program effectiveness (Azmi et al., 2023). A similar pattern of supporting and inhibiting factors, cross-stakeholder support on one hand and weak evaluation instruments on the other, will reappear in this study's findings at SMAN 1 Bayan, as detailed in the results and discussion section.

Local Wisdom as a Basis for Character Education Values

Local wisdom, etymologically derived from wisdom and local, meaning *setempat* (place-based), can be understood as the ideas, values, norms, and life practices that grow and develop across generations, rooted in a community's cultural heritage, and that situate students within the concrete situations they face daily so that learning becomes more meaningful and relevant. Local wisdom is characteristically particularistic (attached to a specific community or territory), passed down across generations through oral tradition and collective practice, and adaptive to changing times without losing its core values. In the Sasak-Bayan context, local wisdom does not stand alone as a cultural artifact but is closely interwoven with the Wetu Telu religious system, as seen in the *tapsila* customary tradition governing human relations with nature and God (Sutama et al., 2025), and in the *awiq-awiq* system, which functions as a customary-sanction-based social control mechanism in forest management (Tramdheni et al., 2023).

From an educational perspective, local wisdom can be classified into tangible local wisdom, such as traditional agricultural systems and natural resource management, and intangible local wisdom, such as norms, customs, and oral expression that shape a community's philosophy of life. Among the Sasak, these intangible elements are widely expressed through oral tradition and communal ritual, for example the *ngelowong* tradition as a form of cultural communication for maintaining harmony with nature (Sudiartawan & Sutama, 2022), and the settlement patterns and customary belief systems still preserved in a number of traditional hamlets in Lombok (Widisono, 2019). The meeting point between local wisdom and character education lies in their shared function as a guide to behavior and a social control mechanism that instills noble character (Pujilestari et al., 2024): local wisdom supplies authentic, contextual value content, while character education management supplies the institutional framework through which those values can be internalized systematically and sustainably, rather than appearing merely as cultural performance on ceremonial occasions.

METHODS

This study used a qualitative approach with a single case study design, aimed at obtaining a full and in-depth description of an entity within a specific context and time frame. This approach was chosen because the research focus, a local-wisdom-based character education management strategy, is a contextual phenomenon that can only be adequately understood through in-depth investigation of a single locus rather than cross-

case generalization. The research site was SMAN 1 Bayan, Bayan District, North Lombok Regency, West Nusa Tenggara Province, selected on the consideration that the school is situated in an area rich in the cultural, spiritual, and ritual traditions of the Bayan community, allowing the researcher to examine in depth how character education management strategy is applied and how local wisdom values are incorporated into the school's curriculum and daily practice.

Research data comprised primary and secondary sources. Primary data were obtained through in-depth interviews with three categories of key informants, as summarized in Table 1: (1) the school principal, Hardi, S.Pd., M.Pd., the highest policy holder at the school unit level; (2) a teacher, Raden Apriadi, S.Pd., M.Pd., a teacher at SMAN 1 Bayan directly involved in mentoring students on local-wisdom insertion activities; and (3) a customary leader, Raden Dedi Setiawan, S.H., Head of the Mandate of the Majelis Emban Adat Bayan (MEAB), a customary institution formally established by a North Lombok Regency Regulation. This combination of viewpoints, the policymaker, the field practitioner, and the external partner, was chosen to enable source triangulation on the same issues. Interviews were conducted semi-structured with questions covering what, why, when, how, where, and who (5W1H), were recorded electronically, and were then transcribed verbatim for analysis. As a complement to student voices, this study also collected one character-achievement evaluation questionnaire completed by a twelfth-grade student, Waro Ubayya Iliyyin, structured around Lickona's three dimensions of character: cognitive (knowing the good), affective (desiring the good), and action (doing the good) (Lickona, 1992); this was treated as supplementary, illustrative primary data intended to enrich perspective, not as a statistically representative sample. Secondary data were obtained from the school's official institutional documents, namely the basic education data (Dapodik) of SMAN 1 Bayan as of August 2026, covering the school profile, student data, teaching and non-teaching staff data, class-group data, and facilities data, complemented by the school's published vision, motto, and student code of conduct.

Table 1. Key Informants of the Study

Informant	Role/Position	Focus of Information
Hardi, S.Pd., M.Pd.	Principal, SMAN 1 Bayan	Policy on character habituation, student involvement in customary rituals, school environmental programs
Raden Apriadi, S.Pd., M.Pd.	Teacher, SMAN 1 Bayan	Practice of local-wisdom insertion at school, student character evaluation, student conflict resolution
Raden Dedi Setiawan, S.H.	Head of the Mandate, Majelis Emban Adat Bayan (MEAB)	Bayan customary values and law, the urgency of institutionalizing local wisdom in formal schooling, customary-sanction model

Data analysis followed the Miles and Huberman interactive model, comprising data reduction (sorting informant statements relevant to the three research questions), data display (organizing findings into categories of implementation, supporting/inhibiting factors, and model recommendations), and cyclical conclusion drawing/verification. Data trustworthiness was ensured through source triangulation, namely by comparing and cross-checking statements from the principal, the teacher, and the customary leader on the same issues, and by confirming all three against the school's institutional data. This analytical approach is consistent with a number of similar studies examining local-value- or Islamic-value-based character education management through qualitative case studies with source, method, and/or member-checking triangulation (Haq et al., 2022). It should be noted as a methodological limitation that this study relied primarily on three key informants at the policy and implementation level, complemented by one illustrative student questionnaire that cannot yet represent student voices more broadly; interviews and direct field observation involving a larger number of students, parents, and the local Education Office, as envisaged in a broader research design, would strengthen triangulation in a follow-up study. Research ethics were maintained through informants' oral consent prior to recorded interviews and their willingness to be identified openly, given the public capacity they hold as a school principal, a teacher, and a customary leader.

RESULTS AND DISCUSSION

Institutional Profile of SMAN 1 Bayan

SMAN 1 Bayan (NPSN 50200365) was established under Founding Decree Number 107/0/1997 dated 25 August 1998, located on Jalan Raya Tanjung-Bayan, Bayan District, North Lombok Regency, West Nusa Tenggara Province, with Central Government ownership status. Geographically, the school sits at coordinates -8.2304817 S and 116.4184133 E, precisely within the area culturally known as the epicenter of the Wetu Telu tradition. Based on basic education data as of August 2026, summarized in Table 2, the school serves 987 students across 35 class groups from grade X to grade XII, the majority Muslim (950 students, or 96.3 percent), followed by Hindu (34 students) and Buddhist (3 students), a diversity that still needs to be nurtured through an inclusive character education approach that does not privilege any single religious group.

Table 2. Basic Education Data of SMAN 1 Bayan (August 2026)

Indicator	Number	Note
Students	987 (463 M / 524 F)	Muslim 950; Hindu 34; Buddhist 3
Class groups	35 groups	Grade X: 368; Grade XI: 317; Grade XII: 302
Teaching staff	64 (41 M / 22 F)	Civil servants 19; Contract teachers (PPPK) 20; PPPKPW 21; Non-permanent teachers 3 (estimate)

Indicator	Number	Note
Year established	1997/1998	Founding Decree No. 107/0/1997

Instruction is delivered by approximately 64 teaching staff with a diverse employment-status composition: civil servants (PNS), government employees under work contracts (PPPK and PPPKPW), and non-permanent teachers (GTT), indicating that the sustainability of this school's character education program depends on the solidity of the teaching team across employment statuses, not solely on a handful of senior teachers. This diverse staffing composition is also one reason why formal institutionalization, rather than reliance on the individual initiative of senior teachers such as Raden Apriadi alone, is crucial for the sustainability of the local-wisdom insertion program, as elaborated further in the sub-section on inhibiting factors.

The institutional vision of SMAN 1 Bayan is concisely expressed through the school motto “Religious, Cultured, of Character, Competitive, Achieving” (Agamais, Berbudaya, Berkarakter, Berdaya Saing, Berprestasi), which appears on the school's official publications, a formulation that explicitly places the religious and cultural dimensions alongside the academic dimensions (competitiveness and achievement) within a single unified vision, rather than treating them as two separate orientations. This motto is translated into ten points of student code of conduct also published by the school, covering, among others, punctuality, compliance with the uniform code and neat appearance, a ban on smoking and dating on school grounds, and, notably, point two, which explicitly reads “behave politely and courteously,” and point ten, “care for the school's cleanliness.” This code of conduct shows that the values of courtesy (mentabe) and environmental care, two themes that recur throughout the interviews with the principal and the teacher as detailed in the following sub-section, have not merely been passed down orally from generation to generation but have also been set down in the school's normative documents, even though this policy framework currently stops at the level of a general code of conduct and does not yet explicitly reference Bayan local wisdom as its stated basis, an institutionalization gap elaborated further in the sub-section on inhibiting factors.

Implementation of Local Wisdom Values in Character Education

This study's findings show that the integration of Bayan local wisdom into character education at SMAN 1 Bayan has not proceeded linearly but has undergone shifts in institutional form over time. According to Raden Apriadi, the cultural-integration program was initially framed within the Strengthening of the Pancasila Student Profile Project (P5), which was subsequently followed up through a governor's policy scheduling weekly cultural activities in schools across West Nusa Tenggara. The school implemented this policy through the “Cultural Saturday” program, a dedicated day each Saturday filled with local traditional games and arts, including mencungklik, tug-of-war, top-spinning, and performances of peresian (traditional martial arts), with some student representatives having gone on to perform at the provincial level. The program subsequently shifted: the

Saturday slot was replaced by the “Teachers Learning” (Guru Belajar) program, a collaborative forum among subject teachers to discuss teaching strategies and student case-handling. As a result, at the time of this study there was no longer any scheduled slot explicitly dedicated to local cultural activities at the school.

In its place, the integration of local wisdom values currently proceeds through what informants term an insertion pattern: local wisdom values and practices are inserted flexibly into various subjects at the discretion and initiative of individual teachers, rather than through a dedicated subject or time slot. The most prominent form of this insertion pattern is students' direct involvement in customary rituals. When a particular customary ritual takes place, the school suspends formal instruction and sends students to participate directly, not merely to observe, in the proceedings, for example helping to husk coconuts, pound rice, or prepare lekesan (ceremonial materials). Raden Apriadi explained that he, on his own initiative because no official decree yet designated a supervising teacher for this activity, assigns students an independent task of documenting their involvement in writing, photographs, or video as evidence of active participation rather than passive attendance.

This documentation-based assignment pattern indirectly functions as an informal character-assessment instrument. According to Raden Apriadi, the practice simultaneously trains discipline (punctuality of attendance), honesty (because photo and video documentation is harder to falsify than a written report alone), courage and agility, patience, and empathy for the labor and process undertaken by earlier generations. The values of courteous speech and conduct, locally termed *mentabe* (respectful attitude and gentle speech toward elders), and *nyeloka alus*, the use of refined language measured through intonation, word choice, and body language (including a bowed posture), serve as the most consistently applied references for character assessment in teachers' daily interactions at school. The practice of shaking hands and kissing teachers' hands when passing them, neatness of dress, and attendance discipline serve as concrete indicators teachers use to monitor the internalization of these values. This is consistent with Lickona's principle that core ethical values need to be realized in observable thought, feeling, and behavior (moral knowing, moral feeling, moral action), not merely as normative knowledge (Lickona, 1992), and echoes findings on applying Lickona's concept at the elementary level, which show that discipline, responsibility, empathy, and respect are most effectively instilled through habituation and daily interaction rather than classroom instruction alone (Anisa et al., 2026).

Raden Apriadi's account was confirmed and enriched by the principal of SMAN 1 Bayan, Hardi, S.Pd., M.Pd., who explained that character habituation at his school rests on two pillars: discipline in valuing time and compliance with a code of conduct that requires polite, courteous language in both directions, from students to teachers and vice versa. At the level of concrete action, the principal directs students to remain humble and to prioritize the custom of asking permission (*mentabek*) when passing in front of teachers or fellow students, a habit he notes is most often observed in the library or when students ask questions of teachers in class. “We always direct students to keep prioritizing courteous speech and manners, not only toward teachers but among themselves, between students,” he said. This statement reinforces the earlier finding that *mentabe/mentabek* functions as

a character marker understood uniformly across every level of school relationships, not merely as the personal directive of one or two teachers.

Consistency in the *mentabe* and *nyeloka alus* values at the principal's and teacher's level was further corroborated from the students' own perspective. Through a character-achievement evaluation questionnaire completed by a twelfth-grade student, Waro Ubayya Iliyyin (Iling), structured around Lickona's three dimensions of character, cognitive (knowing the good), affective (desiring the good), and action (doing the good) (Lickona, 1992), it emerged that the student understood *besiru* (mutual cooperation) as a collective act of care that lightens a burden that would otherwise feel heavy if borne alone, and simultaneously as a collective strength for achieving group goals, while *nyeloka alus* was understood as the ethic of guarding one's speech toward others, whether older or younger, as an expression of respect; she even likened the tongue to being sharper than a sword, because wounds inflicted by words torment the heart and inner self, not merely the body. On the affective dimension, she reported feeling proud and committed to preserving the value of togetherness in Bayan customary tradition, and feeling inwardly disturbed when witnessing fellow students violate the norm of courtesy (*mentabek*) or commit vandalism, which she felt was closely tied to the school's tranquility and to the community's shared future. On the action dimension, she reported consistently fulfilling her responsibility for classroom cleaning duty, including sweeping, preparing teaching materials, and tidying her classmates' desks and chairs. Although drawn from a single respondent and therefore not generalizable, this testimony is a valuable complementary data point because it comes directly from a student as the primary subject of character education, a layer of voice this study's initial design had not widely reached, as noted in the methodological limitations, and it shows that students' own understanding of *besiru* and *nyeloka alus* aligns with the direction of character formation reported by the principal and the teacher, while also introducing *besiru* as one further Bayan local-wisdom value, alongside *mentabe* and *nyeloka alus*, that is alive in students' everyday understanding.

Students' active involvement in customary rituals, as reported by Raden Apriadi, was further corroborated by the principal with a highly current illustration: at the time of the interview, SMAN 1 Bayan was involving its students in the *Mulud/Maulid Adat Bayan* celebration held on 27–28 August in Bayan Belek Village, centered at the Beleq Mosque (the Old Mosque of Bayan), North Lombok Regency. According to Hardi, this involvement was a follow-up of the Teachers and Students Learning program, with participation taking varied forms: helping to wash rice, stir and distribute food, prepare *lekesan* (a ritual symbol made from betel leaf and areca nut), and take part in the *enet-enet praja mulud* parade and traditional martial-arts (*peresian*) performance. “There is now a customary ritual, *Mulud* or *Maulid Adat*, held at the Beleq Mosque or the Old Mosque of Bayan. As a follow-up of the teachers-and-students-learning program, we involve students to participate,” he explained. The principal's explicit reference to “teachers and students learning” adds an important nuance to the earlier finding: at the policy level, the Teachers Learning program still appears to be regarded as encompassing a cultural-involvement component for students, while at the level of field implementation, mentoring teachers such as Raden Apriadi have in fact felt the loss of the dedicated time slot once provided

by “Cultural Saturday.” This gap in perception between the policy level and the implementation level is consistent with a pattern found in a study of character-education management at a vocational school, which noted that school leadership often judges an initiative to have been running smoothly even as its implementation on the ground remains fragmented and dependent on individual teachers' initiative (Hamid et al., 2025).

On the dimension of environmental care, this study found good practice that has been more formally integrated into the curriculum structure, through the Crafts (*Prakarya*) subject. Students are involved in managing the school garden, from making organic fertilizer from household waste they bring from home, fermenting it, to planting tomatoes, chilies, and eggplants in the school's plot or greenhouse, under the guidance of a designated teacher. The garden's produce, according to Raden Apriadi, has even been consumed together by the school community. This practice implicitly passes on the values of hard work, responsibility, and care for natural resources, which form one pillar of Bayan local wisdom, even though the cultivation techniques taught are modern-organic and do not explicitly link to traditional farming practice or the spiritual dimension of customary agriculture. This absence of an explicit link is relevant to the concern raised by Raden Dedi Setiawan, that Bayan's younger generation is now increasingly distant from its ancestors' traditional farming system; he noted that almost no students now aspire to become farmers, unlike the far more popular aspirations of becoming teachers or doctors, so that in his view a more deliberate effort is needed to reconnect students with their agrarian culture, not merely with generic modern farming practice. Principal Hardi further confirmed this practice while adding one more routine environmental habituation practice, a weekly Friday school-cleaning program involving mutual cooperation between teachers and students. “Every Friday, teachers and students enthusiastically carry out the school environment cleaning program, such as *gotong royong* around the school,” he said, adding that the produce of the school's mini agro-garden “we can now, *alhamdulillah*, enjoy together, at least the vegetables.” The consistency between the principal's and the teacher's separately given accounts of the school garden, corroborating one another, strengthens data validity through the source triangulation required by this study's methodological design.

Meanwhile, customary leader Raden Dedi Setiawan emphasized that the school's achievements so far, however meaningful, have not yet answered a more fundamental need. In his view, the introduction of local wisdom in formal education, from kindergarten through senior secondary school, still stops at a ceremonial level, reenacting customary rituals on particular occasions such as Independence Day celebrations or the school's anniversary, without a dedicated subject that systematically examines local wisdom itself. As a result, students' retention of what they learn tends to erode once they continue to higher education and leave the Bayan area. He underscored that the values most readily internalized into formal learning are those embedded in customary law, especially the value of courtesy (*mentabe*), because this value is what builds character and reminds students of their identity as members of the customary community, while also holding potential as a preventive instrument against juvenile delinquency and bullying among students, which he noted often occurs among students themselves.

Triangulating the two informants' accounts reveals a picture that is at once complementary and productively tense for analysis. On one hand, the teacher reports that students' active involvement in customary rituals genuinely occurs and produces observable character effects, even though the pattern of integration is informal and depends on individual mentoring teachers' initiative. On the other hand, the customary leader judges that this pattern remains insufficient because it is incidental-ceremonial in nature and has not yet been institutionalized as a sustained formal curriculum. This tension is consistent with a pattern reported in a study of Islamic-value-based character education management at a vocational school, which found that good teacher initiative frequently fails to consolidate into a coherent institutional plan due to weak organizing function at the school's managerial level (Hamid et al., 2025). Relatedly, Raden Dedi Setiawan explained that the Majelis Emban Adat Bayan has in fact contributed directly to developing the P5 module on the traditional farming system and has even helped compile a customary education curriculum together with a government ministry, yet its implementation in formal schools remains limited, and MEAB itself has not been widely involved in resolving issues concerning students within the school environment, given that MEAB was only officially established through a Regency Regulation roughly four months before the interview was conducted.

Supporting and Inhibiting Factors

Analysis of the two primary data sources identifies a number of factors supporting the implementation of local-wisdom-based character education at SMAN 1 Bayan. First, geographic and cultural proximity: the school sits at the heart of the Bayan customary area, so that access to resource persons, rituals, and local-wisdom practices is relatively easy to reach without requiring complex curricular engineering. Second, the school's openness to community involvement, both in involving students in customary rituals and in its openness to requests for assistance from the community, for example greening activities involving the pawang adat (customary forest steward) when the community makes a request to the school. Third, the institutional capital of MEAB's experience in helping to compile the customary education curriculum together with a government ministry and its contribution to the P5 module, which shows that a formal partnership between the school and the customary institution is not something that must be built from scratch. Fourth, the availability of good practice already running in the Crafts (Prakarya) subject, namely school-garden management based on organic fertilizer recycled from students' household waste, which shows that integrating local wisdom values (environmental care, hard work, responsibility) can run effectively when integrated into the formal curriculum structure with a clearly designated supervising teacher, a supporting pattern consistent with the finding that adequate facilities and well-structured extracurricular management are among the main supporting factors for local-wisdom-based character education at various school levels (Mansur & Sholeh, 2024).

Conversely, a number of inhibiting factors were consistently identified from both data sources. First, the absence of a formal policy framework: at the time of this study, no principal's decree yet formally assigned a supervising teacher for student involvement in

customary rituals, so that current practice depends entirely on individual teachers' personal initiative, a sustainability vulnerability similar to a finding at a pesantren study, which stresses the importance of formal institutionalization so that local-value-based character programs do not depend on a particular individual (Ramdhani & Taufiq, 2025). Second, the displacement of the scheduled cultural program: the loss of the "Cultural Saturday" slot, replaced by the "Teachers Learning" program, shows that local-wisdom-based programs are vulnerable to being displaced by other school policies or agendas deemed more urgent, without a mechanism to guarantee their continuity. Third, ideological-generational tension: Raden Dedi Setiawan explicitly noted the existence of a group, particularly among the more moderate generation, who view some customary practices as not aligned with Islamic teaching, and who are therefore reluctant to identify themselves as part of that culture. Such tension is not new in studies of the Wetu Telu community, which historically emerged from a long dialectical process between pre-Islamic belief systems and the Islamic teaching that came later (Sirnopati et al., 2022), and therefore requires a pedagogical approach capable of bridging rather than sharpening this tension, for example by emphasizing local-wisdom values that are substantively aligned with universal Islamic teaching (courtesy, mutual cooperation, respect for elders) rather than the ritual aspects more prone to dispute. Fourth, MEAB's own limited institutional capacity as a relatively newly formed customary institution, so that its role as the school's strategic partner, particularly in conflict resolution and curricular mentoring, has not yet been optimally realized.

On a positive note worth recording as a significant finding, a local-wisdom-based conflict-resolution mechanism has in fact been adapted and functions reasonably well at SMAN 1 Bayan, even without an explicit formal policy framework. Raden Apriadi related that when a fight between students occurs with the potential to escalate to formal legal channels, including cases already reported to police, the school consistently positions itself as a mediator, inviting both parties to deliberate (a practice locally termed *gundem* or *sangkep*) with the ultimate aim of preventing the case from proceeding to formal law. The police themselves, he noted, have recommended pursuing a familial resolution first. In one case offered as an illustration, a compensation claim from the family that initially reached tens of millions of rupiah was successfully negotiated down significantly through school mediation, on the consideration that both parties to the conflict were fellow students. This practice substantively reflects an adaptation of the customary sanction system (*awiq-awiq*) described by Raden Dedi Setiawan, for example the customary sanction concerning violations against protected customary forest, which in a purely customary context tends to be heavier and can take the form of material fines, but which in principle prioritizes deliberation and proportionality, and which he said can be applied in a lighter form in a school context without losing the essence of its deliberative process. This finding shows that although the integration of local wisdom in the formal curricular aspect remains informal, a fairly mature and functional transfer of local-wisdom values has in fact occurred in the aspect of student conflict resolution, a form of hidden curriculum in character education that runs more effectively than the curricular programs explicitly designed for that purpose.

Ideal Local-Wisdom-Based Character Education Management Strategy Model

Building on the findings above, this study formulates an ideal local-wisdom-based character education management strategy model for SMAN 1 Bayan with reference to the four management functions, planning, organizing, actuating, and controlling, as is customary in contemporary character-education management research across various levels and institutional contexts (Faiz et al., 2024; Hamid et al., 2025). The POAC framework was chosen not to replace local wisdom with an unfamiliar modern managerial logic, but as an instrument for institutionalizing good practice that is already running informally so that it becomes more sustainable, measurable, and no longer dependent solely on individual teachers' initiative. Table 3 summarizes the existing condition and recommendations for each management function.

Table 3. Matrix of the Local-Wisdom-Based Character Education Management Strategy Model at SMAN 1 Bayan

Management Function	Existing Condition	Recommended Strategy	Ideal
Planning	School motto and code of conduct already convey a religious-cultural-character orientation, but not yet explicitly listed in the annual/medium-term work plan (RKT/RKJM); dependent on a temporary provincial cultural agenda	Explicit integration into the RKT/RKJM and operational curriculum, developed together with MEAB from the outset; revise the vision and code of conduct to explicitly reference Bayan local wisdom	
Organizing	No decree for a supervising/mentoring teacher; student involvement depends on individual teachers' personal initiative	Issuance of a principal's decree for supervising teachers; formation of a cross-unit team of teachers, student affairs staff, and MEAB	
Actuating	Documentation-based assignments (photo/video), habituation of mentabé and nyeloka alus, the Crafts-subject school garden	Standardization of assignment instruments; extension of role-modeling to the whole school community; a fixed cultural schedule	
Controlling	Informal evaluation by teachers; conflict resolution through deliberation (gundem/sangkep) without a written SOP; a cognitive-affective-conative character-evaluation questionnaire piloted on a single student	Development of a customary-based conflict-resolution SOP; extension of the periodic character-evaluation instrument (cognitive-affective-conative) to all students	

At the planning stage, the school needs to explicitly list the integration of Bayan local wisdom, not merely as an incidental ceremonial activity but as part of its annual/medium-term work plan (RKT/RKJM) and operational curriculum, involving the Majelis Emban Adat Bayan from the drafting stage onward, not merely as a resource person on particular occasions. The initial capital for this planning is in fact already available: the institutional motto “Religious, Cultured, of Character, Competitive, Achieving,” together with the student code of conduct already published by the school, shows that a religious-cultural orientation is already part of the school's official vision, yet these documents remain general and normative and do not yet explicitly reference Bayan local wisdom as their basis; the planning function going forward needs to bridge this normative vision with concrete local-wisdom content, rather than letting the two run as separate documents. This participatory planning model has proven effective in a study of local-wisdom-based character education management at a secondary institution, where planning oriented toward the institutional vision and mission and involving relevant external figures correlated with more consistent program implementation (Haq et al., 2022). Concretely, this means reviving the idea of a scheduled time slot such as “Cultural Saturday” with guaranteed continuity, rather than allowing it to be displaced by other agendas without a joint evaluation mechanism.

At the organizing stage, the most pressing gap to fill is the issuance of a principal's decree formally assigning a supervising teacher for every activity involving students in customary rituals and practices, complete with a job description, the character-achievement targets to be measured, and a reporting mechanism. This organizing function should ideally also form a small cross-unit team (representatives of teachers, student affairs, and MEAB) responsible for coordinating the customary-event calendar with the school's academic calendar, so that student involvement in rituals is no longer ad hoc and dependent on individual initiative. The absence of such a formal structure is a recurring weak point found across various POAC studies of character education, from vocational schools (Hamid et al., 2025) to Islamic-value-based student organizations at senior secondary schools (Melian & Eliasa, 2026), both of which show that a weak organizing function becomes the main inhibitor even when planning and actuating are relatively sound.

At the actuating stage, a number of good practices already running need to be maintained and expanded in scope: documentation-based assignments (photographs, videos, written reports) as an instrument of active involvement and informal character assessment, habituation of *mentabe* and *nyeloka alus* in daily interaction, and school-garden management grounded in agrarian local wisdom. These practices also need to be standardized so that they no longer depend entirely on individual teachers' creativity. The principle of role-modeling shown by teachers and, ideally, the principal, is consistent with Lickona's principle that educators and the whole school community need to act as moral agents shaping the school's culture as a whole (Lickona, 1996), and is consistent with the finding that routine habituation, not cognitive teaching alone, is the most effective mechanism for sustainably instilling character in the school environment (Pujiastuti et al., 2026). Periodic socialization of this local-wisdom-based character model, as practiced in

the dissemination of an adapted Lickona concept at the elementary level, can likewise serve as a simple yet effective mechanism to ensure that the whole school community, not only highly motivated teachers such as Raden Apriadi, understands the value framework being built (Damariswara et al., 2021).

At the controlling stage, the customary-deliberation-based conflict-resolution mechanism (*gundem/sangkep*), which has proven effective in curbing escalation to formal legal channels, needs to be formalized into a standard operating procedure (SOP) for local-wisdom-based student conflict handling, complete with guidance on the proportionality of restorative sanctions already practiced ad hoc by the school. Controlling also needs to cover periodic evaluation of the character achievement of students involved in the local-wisdom insertion program, given that the teacher himself noted significant variation among students, with some showing consistent internalization of values while others merely go through the motions. An evaluation instrument such as the cognitive-affective-conative confirmatory questionnaire designed within the framework of a broader study (referencing the dimensions of knowing the good, desiring the good, and doing the good), as piloted on a limited basis with a single student in this study (Lickona, 1992), can be developed and its respondent coverage periodically expanded as a relevant controlling instrument to complement teachers' qualitative observation.

Overall, the ideal strategy model proposed by this study is essentially the institutionalization of good practice that has already grown organically at SMAN 1 Bayan, with a formal, structured partnership between the school and the Majelis Emban Adat Bayan as its main axis. This approach differs from local-wisdom-based character education models conceived and controlled purely by the school without the active involvement of a customary institution, as found in many studies in other regions (Jayanti & Wulandari, 2024; Nasrah & Siraj, 2023). The distinctiveness of the Bayan context, with the existence of a formally recognized customary institution (MEAB) that already has experience developing curriculum together with government, makes such formal partnership not merely a normative idea but a realistic next step building on already-available social capital.

CONCLUSION

This study concludes three main points. First, the implementation of Bayan local wisdom in character education at SMAN 1 Bayan currently proceeds through an informal insertion pattern into subjects and through students' active involvement in customary rituals, following the shift of the scheduled cultural program ("Cultural Saturday") into a teacher-collaboration forum ("Teachers Learning"). The values of *mentabe/mentabek* and *nyeloka alus* serve as the most consistently applied daily references for character assessment, confirmed uniformly by the principal, the teacher, the customary leader, and by students themselves through a character-evaluation questionnaire, which also introduced *besiru* (mutual cooperation) as a further local-wisdom value alive in students' understanding, while customary deliberation (*gundem/sangkep*) has been functionally adapted by the school for student conflict resolution, and the Crafts subject together with the weekly environmental-cleaning program has integrated the value of environmental care through organic school-garden management. Triangulation between the policy level (the

principal) and the implementation level (the teacher) also reveals a subtle but important gap in perception: the principal views student involvement in customary rituals, such as the Maulid Adat Bayan celebration, as a natural continuation of the Teachers Learning program, while the implementing teacher instead feels the loss of the dedicated time slot once provided by Cultural Saturday, a finding that underscores the importance of the formal-institutionalization recommendation set out in the following section. Second, the main supporting factors include the school's geographic-cultural proximity to the customary community and MEAB's experience in developing the P5 curriculum, while the main inhibiting factors include the absence of a formal policy framework (a supervising-teacher decree), the vulnerability of the scheduled cultural program to displacement, tension among some groups who view certain customary practices as insufficiently aligned with Islamic teaching, and the limited institutional capacity of the still relatively new MEAB. Third, the recommended ideal strategy model is the institutionalization of good practice already running through the four management functions (participatory planning together with MEAB, organizing through a formal decree and a cross-unit team, actuating that maintains and expands role-modeling practice and documentation-based assignments, and controlling through a conflict-resolution SOP and a periodic character-evaluation instrument).

This study has limitations that should be addressed in future research, particularly its informant coverage, still confined to three sources at the policy and implementation level (the principal, a teacher, and a customary leader), complemented by one illustrative student questionnaire that cannot yet represent student voices more broadly; follow-up research involving a larger number of students, parents, and the local Education Office, accompanied by direct participatory observation during customary ritual moments such as the Maulid Adat Bayan, would strengthen triangulation and the generalizability of these findings to other secondary schools in the Wetu Telu Bayan area and in similarly traditioned areas of North Lombok. For policymakers, these findings recommend that the West Nusa Tenggara Provincial Education Office consider a policy framework that formally enables schools in customary areas to integrate partnership with local customary institutions into their operational curriculum, as a scholarly contribution to the field of Islamic Education Management in particular, and to local-wisdom-based character education management more broadly.

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