

Internalisasi Nilai Manakarra sebagai Basis Pendidikan Karakter dalam Membentuk Perilaku Mahasiswa

Yusran^{1*}, Abdul Rahman R², Haedar³, Feby Indayani⁴, Sahril⁵

¹Universitas Tomakaka, Mamuju, Indonesia

*e-mail: yoestone@gmail.com

(Received: 07-01-2026; Revision: 15-02-2026; Accepted: 27-02-2026; Publish: 30-03-2026)

Abstrak

Tantangan penguatan pendidikan karakter di perguruan tinggi tetap signifikan, terutama dalam menjaga nilai-nilai moral mahasiswa di tengah globalisasi. Penelitian sebelumnya telah meneliti pendidikan karakter dan kearifan lokal secara terpisah; namun, penelitian yang mengintegrasikan kearifan lokal Mandar, khususnya nilai-nilai Manakarra, ke dalam program karakter pendidikan tinggi langka. Penelitian ini bertujuan untuk menganalisis bagaimana pendidikan karakter diimplementasikan melalui nilai-nilai kearifan lokal Manakarra untuk mempengaruhi perilaku siswa. Dengan menggunakan pendekatan deskriptif kualitatif, data dikumpulkan melalui observasi, wawancara, dan dokumentasi dengan 17 mahasiswa dari Fakultas Teknik Universitas Tomakaka. Hasil penelitian menunjukkan bahwa tujuh nilai Manakarra telah dimasukkan secara efektif ke dalam kegiatan akademik dan sosial mahasiswa. Tingkat implementasi rata-rata adalah Mapia Ateka (98,53%), Maka (100%), Matona (98,53%), Madoro Tanni Bassi (88,24%), Mataratte (98,04%), Matutu (100%), dan Matang Base (90,20%). Temuan ini menunjukkan bahwa mengintegrasikan kearifan lokal ke dalam pendidikan tinggi membantu mengembangkan karakter siswa. Penelitian ini berkontribusi untuk menciptakan model pendidikan karakter yang didasarkan pada budaya di pendidikan tinggi.

Kata Kunci: Pendidikan Karakter; Kearifan Lokal; Nilai-nilai Manakarra; Perilaku Siswa

Internalization of Manakarra Values as a Basis for Character Education: Student Attitude in Focus

Abstract

The challenge of strengthening character education in higher education remains significant, especially in preserving students' moral values amid globalization. Previous research has examined character education and local wisdom separately; however, studies that integrate Mandar local wisdom, particularly Manakarra values, into higher education character programs are scarce. This study aims to analyze how character education is implemented through Manakarra local wisdom values to influence student behavior. Using a qualitative descriptive approach, data were gathered through observation, interviews, and documentation with 17 students from the Faculty of Engineering at Tomakaka University. The results show that seven Manakarra values have been effectively incorporated into students' academic and social activities. The average implementation rates are Mapia Ateka (98.53%), Maka (100%), Matona (98.53%), Madoro Tanni Bassi (88.24%), Mataratte (98.04%), Matutu (100%), and Matang Base (90.20%). These findings suggest that integrating local wisdom into higher education helps develop students' character. This research contributes to creating culturally grounded character education models in higher education.

Keywords: Character Education; Local Wisdom; Manakarra Values; Student Behavior

1. Introduction

Character education is a vital part of shaping students' moral values, ethics, and social responsibility. Higher education institutions are expected not only to enhance students' cognitive skills but also to foster their character growth. In the era of globalization, rapid technological progress has impacted students' behavior, leading to challenges related to morality, discipline, and social values (Iswatiningsih, 2019). Several studies highlight the significance of incorporating local wisdom into education to enhance character development (Mulia et al., 2014; Riandhy et al., 2024; Widiyono, 2018). Local wisdom encompasses cultural values that serve as moral guidance for shaping student behavior. Nevertheless, most research has concentrated on character education at primary and secondary levels, with limited attention given to higher education contexts (Trisno et al., 2024).

The Mandar culture in West Sulawesi embodies noble values called Manakarra, comprising seven core principles: religiosity, intelligence, politeness, honesty, discipline, carefulness, and social responsibility. These values could be incorporated into higher education to enhance student character development (Priyatna, 2016). However, there are limited empirical studies on how these values are applied within university learning environments.

Therefore, this study aims to examine how character education is implemented using Manakarra local wisdom values to influence student behavior. It is anticipated that this research will help develop character education models rooted in local cultural values for higher education. This study used a qualitative descriptive research design and was conducted at Tomakaka University in Mamuju, West Sulawesi. It involved 17 students from the Faculty of Engineering, selected through purposive sampling.

Data were gathered using three methods: observation, interviews, and documentation. Observations focused on student behavior concerning character values. Interviews aimed to understand students' perspectives on Manakarra values. Documentation provided supporting evidence for the observational data. Data analysis was conducted in three stages: data reduction, data display, and drawing conclusions. The validity of data was verified through triangulation of multiple sources and methods.

2. Methods

This study used a qualitative descriptive research design conducted at Tomakaka University in Mamuju, West Sulawesi. It involved 17 students from the Faculty of Engineering, selected through purposive sampling (Ahmadin, 2013; Anggito & Setiawan, 2018). Data collection included observation, interviews, and documentation: observations examined student behavior related to character values, interviews explored students' understanding of Manakarra values, and documentation supported the observational findings. Data analysis involved three stages: data reduction, data display, and drawing conclusions. The validity of the data was maintained by triangulating sources and methods.

3. Result and Discussion

3.1. Result

The results show that adopting Manakarra values has influenced students' behavior in both academic and social settings. Overall, the findings indicate that the implementation of

Manakarra, including politeness, responsibility, careful decision-making, and social care, is evident. The Mapia Ateka value of religiosity is clear in students' habits of praying before learning, participating in religious events, and showing respect toward religious differences. Data suggest that most students display a strong religious character through their daily academic activities (Ayu & Dewi, 2023; Gosadi, 2025). The Maka value (intelligence and competence) is reflected in students' active participation in classroom learning, their eagerness to explore additional resources, and their motivation to complete academic tasks. This demonstrates that students have shown a strong sense of learning responsibility as part of their character development (Ashar & Idamayanti, 2026; Khaerunnisa & Muqowim, 2020; Masamah & Zamhari, 2017). The Matona value, emphasizing politeness and modesty, is evident in students' respectful interactions with teachers and peers, appropriate dress, and their skill in fostering harmonious social relationships. These results highlight how cultural values continue to shape student behavior (S. Arifin, 2017).

Additionally, the Madoro Tanni Bassi value (honesty and trustworthiness) was evident in students' academic integrity, especially in avoiding cheating during exams, although a few students still showed inconsistent behavior (Rahmawati et al., 2024; Zambrano et al., 2025). The Mataratte value (discipline) was demonstrated through punctual attendance, adherence to academic rules, and timely submission of assignments. These results suggest that students have internalized discipline as part of their academic conduct. The Matutu value (carefulness) was reflected in students' habits of reviewing their work before submission and considering the consequences of their decisions. Meanwhile, the Matang Base value (social responsibility) was shown through students' participation in social activities, helping peers, and engaging in community service programs. The findings also indicate that the implementation of Manakarra values is visible not only during formal learning activities but also during informal interactions among students (Basyori, 2025; Kaffahasana et al., 2025). For example, students displayed mutual respect during group discussions, demonstrated responsibility in collaborative tasks, and maintained positive communication both inside and outside the classroom. These behaviors suggest that character values are practiced regularly in everyday academic interactions (Kiron, 2017).

Furthermore, observational data show that students tend to exhibit cooperative behavior when completing group assignments. Most students were willing to share information, help peers facing academic difficulties, and actively participate in group discussions. This reflects the internalization of social responsibility and cooperation as part of the Manakarra cultural values (Judrah et al., 2024; Mahanal, 2014). The results also indicate that students show adaptive behavior in maintaining discipline in digital learning environments. For example, students attend online classes on time, submit assignments through learning management systems by deadlines, and follow instructions from lecturers. This suggests that values like responsibility and discipline are practiced not only in face-to-face learning but also in technology-supported learning environments (Waruwu & Lawalata, 2023).

Additionally, interview data show that students see the integration of Manakarra values as relevant to their everyday lives. Several students said these values help them

manage their behavior, improve their attitudes toward lecturers and peers, and boost their motivation to act responsibly (Lado & Windarti, 2024; Susilo & Sarkowi, 2018). This demonstrates that the values are not only understood in theory but also put into practice.

Finally, documentation data from student activities show participation in social programs such as community service, social donations, and campus service activities. These activities further demonstrate the practical expression of the Matang Base (social care) values (S. Arifin, 2017). Overall, the findings indicate that the implementation of Manakarra values has been consistently reflected across academic, social, and community engagement activities.

3.2. Discussions

The findings show that incorporating Manakarra values into academic culture positively impacts character education outcomes. The high rate of implementation suggests that local wisdom can serve as a moral foundation for shaping student behavior (Rahmawati et al., 2024; Saryono et al., 2024). This supports previous research indicating that character education becomes more effective when tied to cultural values familiar to students. Cultural relevance helps students internalize values more naturally because they are connected to their social environment. From an educational standpoint, the results affirm that character education should address not only cognitive achievement but also moral and social development. Including values like honesty, discipline, and responsibility is crucial for preparing students to become responsible citizens. Theoretically, this study reinforces the idea that culturally responsive education enhances the effectiveness of character education. Local wisdom can function as a contextual learning resource that boosts students' identity and moral awareness (Hardiyanto et al., 2024; Luthfi & Saputra, 2025; Putri & Wiranata, 2025). Practically, this research suggests that universities should incorporate local cultural values into learning activities, student development programs, and institutional culture. Such an approach can help create a comprehensive educational environment that supports both academic success and character growth (Suradi, 2018).

Additionally, integrating Manakarra values can enhance students' social identity as members of the Mandar cultural community. This is crucial because students who grasp their cultural roots tend to exhibit stronger self-identity and social responsibility. Cultural identity is recognized as a key factor in shaping students' attitudes, resilience, and ethical awareness throughout their learning journey (Kurniawan et al., 2025; Manda & Arifin, 2024). The study's findings also suggest that character education rooted in local wisdom can serve as a preventive measure against moral decline among students. In today's digital age, students face increasing exposure to global cultural influences that may not always align with local values. Therefore, promoting local wisdom through education can be a strategic effort to balance global influences with local cultural identity. Additionally, the successful implementation of Manakarra values relies heavily on the role of lecturers and institutional support (I. Arifin et al., 2024). Lecturers play a vital role as role models by exemplifying character values through their teaching methods and interactions with students. Institutional policies that promote character development activities such as community

service, mentorship programs, and cultural events also greatly contribute to reinforcing these values. Despite these positive insights, this study has limitations (Munadlir, 2016). The research included a relatively small sample size and was conducted within a single faculty context. Consequently, the findings should be interpreted with caution when generalizing. Future research should involve larger samples, diverse study programs, and employ mixed-method approaches to gain more comprehensive insights (Hatima, 2025).

Future studies might also investigate the creation of structured character education models based on Manakarra values that can be systematically incorporated into university curriculums (Farid, 2023). Additionally, further research could explore the long-term effects of local wisdom-based character education on students' academic achievement, leadership abilities, and community involvement. These studies would enhance the empirical foundation for incorporating local wisdom into higher education policies (Manda et al., 2026).

4. Conclusion

This study finds that implementing character education through Manakarra local wisdom values positively affects student behavior. Incorporating these values into academic activities helps develop students' moral, social, and personal skills. This research contributes to creating local wisdom-based character education models in higher education. Future studies are recommended to include larger samples and mixed research methods to strengthen empirical results.

References

- Ahmadin, A. (2013). *Metode penelitian sosial*. Rayhan Intermedia.
- Anggito, A., & Setiawan, J. (2018). *Metodologi penelitian kualitatif*. CV Jejak (Jejak Publisher).
- Arifin, I., Irmawati, M., Rifqah, U., Mardhatillah, P. A., & Arbani, N. (2024). EFEKTIVITAS PROGRAM P5 BERBASIS KEARIFAN LOKAL DALAM MENGATASI KESULITAN BELAJAR DI SEKOLAH DASAR. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 9(4).
- Arifin, S. (2017). Peran guru pendidikan jasmani dalam pembentukan pendidikan karakter peserta didik. *Multilateral: Jurnal Pendidikan Jasmani Dan Olahraga*, 16(1).
- Ashar, A., & Idamayanti, R. (2026). Analisis Perkembangan Emosi Anak: Sintesis Temuan Empiris tentang Peran Guru, Lingkungan, dan Konteks Sosial Budaya. *Aulad: Journal on Early Childhood*, 9(1), 51–60.
- Ayu, S. M., & Dewi, A. (2023). Principal Leadership in the 'Merdeka Belajar' Era: Fostering Synergy for Educational Transformation. *Journal of Educational Management Research*, 2(2), 85–93.
- Basyori, S. I. (2025). Peranan Guru Sebagai Fasilitator Dalam Dunia Pendidikan Modern. *Syntax Idea*, 7(4), 559–564.
- Farid, A. (2023). Literasi digital sebagai jalan penguatan pendidikan karakter di era Society 5.0. *Cetta: Jurnal Ilmu Pendidikan*, 6(3), 580–597.

- Gosadi, I. M. (2025). Body weight loss experience among adults from Saudi Arabia and assessment of factors associated with weight regain: a cross-sectional study. *Nutrients*, 17(14), 2341.
- Hardiyanto, L., Iriansyah, H. S., & Saryono, S. (2024). Landasan filosofis pendidikan budaya dan karakter bangsa. *Jurnal Citizenship Virtues*, 4(1), 733–741.
- Hatima, Y. (2025). Integrasi Kearifan Lokal Dalam Pembelajaran Bahasa Indonesia Untuk Menumbuhkan Karakter Siswa Sekolah Dasar. *Journal of Humanities, Social Sciences, and Education*, 1(3), 24–39.
- Iswatiningsih, D. (2019). Penguatan pendidikan karakter berbasis nilai-nilai kearifan lokal di sekolah. *Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial*, 3(2), 155–164.
- Judrah, M., Arjum, A., Haeruddin, H., & Mustabsyirah, M. (2024). Peran guru pendidikan agama Islam dalam membangun karakter peserta didik upaya penguatan moral. *Journal of Instructional and Development Researches*, 4(1), 25–37.
- Kaffahasana, F. S., Septina, P. W., Wicaksono, P., Soraya, S. Z., & Najamudin, N. (2025). Peran Guru dalam Mengevaluasi Hasil Belajar Siswa melalui Nilai-Nilai Sosial dan Budaya. *TAMADDUN: Jurnal Ilmu Sosial, Seni, Dan Humaniora*, 3(2), 78–84.
- Khaerunnisa, S., & Muqowim, M. (2020). Peran guru dalam menanamkan nilai karakter peduli sosial. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, 8(2), 206.
- Kirom, A. (2017). Peran guru dan peserta didik dalam proses pembelajaran berbasis multikultural. *Jurnal Al-Murabbi*, 3(1), 69–80.
- Kurniawan, B. A., Fatimah, S. M., Maharani, B. A., & Putra, M. (2025). PERAN FILOSOFI PENDIDIKAN PANCASILA SEBAGAI LANDASAN UNTUK PEMBENTUKAN KARAKTER KUALITAS MANUSIA. *Jurnal Riset Pendidikan Dasar (JRPD)*, 1–9.
- Lado, O. U., & Windarti, M. T. (2024). Peran guru Kristen dalam membangun karakter siswa di sekolah multikultural. *Journal New Light*, 2(2), 68–82.
- Luthfi, A., & Saputra, E. (2025). Merdeka Belajar Kesadaran Diri Pentingnya Pendidikan Perubahan Karakter Dalam Beragama Dan Bernegara. *Journal of Islamic Education Studies*, 3(2), 181–189.
- Mahanal, S. (2014). Peran guru dalam melahirkan generasi emas dengan keterampilan abad 21. *Seminar Nasional Pendidikan HMPS Pendidikan Biologi FKIP Universitas Halu Oleo*, 1(1), 1–16.
- Manda, D., & Arifin, I. (2024). Teacher's strategy in fostering students empathy through thematic learning approach in elementary school. *Celebes Journal of Elementary Education*, 2(2), 92–100.
- Manda, D., Darmayanti, D. P., & Arifin, I. (2026). Pembelajaran IPS sebagai Sarana Pengembangan Karakter Keberanian dalam Berpendapat di Sekolah Dasar. *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, 11(04), 250–270.
- Masamah, U., & Zamhari, M. (2017). Peran Guru dalam Membangun Pendidikan Berkesadaran Multikultural di Indonesia. *Quality*, 4(2), 262–279.
- Mulia, E., Ridha, A., Yolanda, D., & Hudia, T. (2014). Peran guru dalam membentuk lingkungan belajar multikultural yang inklusif. *Jurnal Inspirasi Manajemen Pendidikan*, 4, 198.

- Munadlir, A. (2016). Strategi sekolah dalam pendidikan multikultural. *Jurnal Pendidikan Sekolah Dasar Ahmad Dahlan*, 2(2), 114–130.
- Priyatna, M. (2016). Pendidikan karakter berbasis kearifan lokal. *Edukasi Islami: Jurnal Pendidikan Islam*, 5(10).
- Putri, S. A. F., & Wiranata, I. H. (2025). Peran Strategis Pendidikan Karakter dalam Pembentukan Moral Pelajar. *Prosiding Konseling Kearifan Nusantara (KKN)*, 4, 563–576.
- Rahmawati, L. C., Dewi, D. A., & Hayat, R. S. (2024). Peran Guru Dalam Meningkatkan Literasi Budaya Dan Kewargaan Siswa Sekolah Dasar. *Jurnal Riset Ilmu Pendidikan, Bahasa Dan Budaya*, 2(1), 91–99.
- Riandhy, B., Ranteallo, A., Kasim, S., Abidin, M., Mulkan, M., & Ismail, N. S. (2024). *Moderasi Beragama dalam Pandangan Aktor-Aktor Kerukunan Provinsi Sulawesi Barat*. Deepublish.
- Saryono, S., Iriansyah, H. S., & Hardiyanto, L. (2024). Konsep Dasar Pendidikan Budaya dan Karakter Bangsa. *Jurnal Citizenship Virtues*, 4(1), 661–673.
- Suradi, A. (2018). Pendidikan berbasis multikultural dalam pelestarian kebudayaan lokal nusantara di era globalisasi. *Wahana Akademika: Jurnal Studi Islam Dan Sosial*, 5(1), 111–130.
- Susilo, A., & Sarkowi, S. (2018). Peran guru sejarah abad 21 dalam menghadapi tantangan arus globalisasi. *Historia: Jurnal Pendidik Dan Peneliti Sejarah*, 2(1), 43–50.
- Trisno, M., Muhammadiyah, M., & Bahri, S. (2024). Strategi implementasi pendidikan karakter berbasis nilai kearifan Lokal Ma'ata'a Suku Ciacia Laporo dalam muatan lokal sekolah dasar di Kota Baubau. *Bosowa Journal of Education*, 5(1), 164–169.
- Waruwu, E. W., & Lawalata, M. (2023). Peran guru pendidikan agama Kristen dalam membangun kesadaran spiritual bagi generasi milenial dan generasi Z di era 5.0. *EDULEAD: Journal of Christian Education and Leadership*, 4(2), 144–155.
- Widiyono, S. (2018). Peran guru dalam mengimplementasikan pendidikan multikultural. *Elementary School: Jurnal Pendidikan Dan Pembelajaran Ke-SD-An*, 5(2).
- Zambrano, M. A. R., dos Santos, J. C., & Arboleda, G. G. (2025). *Improving Pre-service students' Pronunciation with Shadowing*.