

## Value Education In The Form Of The Bima Dompu Community Respects

Suharyanto Soro  
Universitas Islam Nusantara Bandung

*suharyantosoro@gmail.com*

### ABSTRACT

This study aims to find the forms of respect used by the Bima Dompu community in their social interactions as the actualization of value education in the form of respect. In other words, applying the form of RESPECTS is the actualization of value education for the Bima Dompu community. The state of disrespectful in Indonesia language is called *bentuk hormatan*. Researchers used a qualitative approach (description). This approach describes phenomena or events that occur naturally. The methods used in this research were the observation and interview methods. Sampling was done by purposive sampling. The research location was in the Bima district, West Nusa Tenggara academic year 2020. The study's findings indicated that the Bima Dompu community uses a form of RESPECTS to actualize educational values in their social interactions. Applying the importance of this form of RESPECTS has become a tradition and characteristic of those communities. An example of a state of RESPECTS (mention someone's name) is if the person's name is *Ahmad*, becomes *Hima* for a nickname for people younger than that person. While the mention of a form of RESPECTS for the age and older than the age in calling still mentions the original name (*Ahmad*). This is a concrete form of teaching the values of politeness education passed down from generation to generation to create a nuance of harmony in society.

**Keywords:** Value, Education, Community, RESPECTS form

### ABSTRAK

Penelitian ini bertujuan untuk mengetahui bentuk-bentuk hormatan yang digunakan oleh masyarakat Bima Dompu dalam interaksi sosialnya sebagai aktualisasi dari pendidikan nilai dalam bentuk hormatan. *Form of RESPECTS* dalam bahasa Indonesia disebut dengan bentuk hormatan. Peneliti menggunakan pendekatan kualitatif (deskripsi). Pendekatan ini menggambarkan fenomena atau peristiwa yang terjadi secara alami. Metode yang digunakan dalam penelitian ini adalah metode observasi dan wawancara. Pengambilan sampel dilakukan secara *purposive sampling*. Lokasi penelitian berada di Kabupaten Bima, Nusa Tenggara Barat tahun ajaran 2020. Temuan: Temuan penelitian menunjukkan bahwa masyarakat Bima Dompu menggunakan bentuk hormatan sebagai aktualisasi nilai-nilai pendidikan dalam interaksi sosialnya. Menerapkan nilai-nilai bentuk hormatan ini sudah menjadi tradisi dan menjadi ciri khas masyarakat tersebut. Contoh bentuk hormatan (menyebutkan nama seseorang) jika nama orang tersebut adalah *Ahmad*, menjadi *Hima* untuk nama panggilan bagi orang yang lebih muda dari orang tersebut. Sedangkan penyebutan bentuk hormatan terhadap usia dan lebih tua dari usia dalam pemanggilan tetap menyebut nama aslinya (*Ahmad*). Hal ini merupakan bentuk konkret penanaman nilai-nilai pendidikan kesantunan yang diturunkan dari generasi ke generasi sehingga tercipta nuansa kerukunan dalam masyarakat.

**Kata Kunci:** Nilai, Pendidikan, Masyarakat, Bentuk Hormatan

## INTRODUCTION

"Bima." Thus, people from the area or countryside recognize the word (Bima) as the region's name, the name of the language, and the community. The Bima area has two characters, namely "Mbojo" and "Bima." The birth of this name was closely related to the historical background at the end of Ncuhi. Possibly between the two characters, the first known is "Mbojo." This allegation was based on the belief that "Mbojo" came from the hill's name and that the mountain was where the Ncuhi deliberations took place at the end of the Ncuhi era. Given the importance of the decisions that have been made in the review, it was only natural that the site was considered historical so that it was appointed as the name of the area they have built.

From this word, the name "Mbojo" was born. Now, this historic place is occupied by the sacred Hindu Dharma religion building. It is hoped that this issue will receive unique study and attention from the Bima Government and the entire community to restore the purity of Mbojo's history. Considering the Mbojo community, which is predominantly Muslim, the historical place should not be occupied by a sacred Hindu building.

The life of the Bima Dompu community has indeed changed along with the development of science and technology. In general, a society applies values that are the cultural heritage of its ancestors, such as mutual respect and not violating the values or norms that apply to that society. The level of education influences the changes (the development of the times). The higher the level of education of a person, the more open his critical thinking and creative thinking.

Renita (2021) said that the value education instilled in a person would be used as a habit in daily activities, which become routine, spontaneous, and exemplary. This educational value colors a person's life in interacting with fellow community members. So value education is a standard of behavior about good and evil, beautiful and not beautiful, and so on to become a benchmark or standard in coloring one's behavior. The value of human character is always related to goodness, nobility, and noble character, which is carried out continuously to become the person's habit (Ainna, 2018).

While the definitions of community or society by the scholars are different, but the content is the same, namely society or community, which includes several elements as follows:

- Humans were living together. There is no absolute measure or exact number in social science to determine how many humans there should be. But theoretically, the minimum number is two people living together.
- Mix for a long time. A collection of humans is not the same as a collection of inanimate objects such as chairs and tables. Because with the gathering of humans, new humans will emerge. Humans can also talk, feel and understand; they also have desires to convey their impressions or feelings. As a result of living together, a communication system and regulations regulate the group's human relations.
- They realize that they are a unit.
- They are a living system together. The method of living together gives rise to culture because each group member feels bound to one another.

Based on the description above, the following research questions can be formulated:

1. How are the forms of RESPECTS used by the Bima Dompu community in their social interactions?
2. What values are contained in the form of RESPECTS?

Humans always have a strong instinct to live together with each other. When compared with other living things such as animals, humans will not live alone. Humans without other humans will definitely "die," humans who are "locked up" alone in a closed room will experience disturbances in their personal development so that they will "die" if the time for living is over.

Since being born, humans have had the instinct to live with friends, so they are called social animals. As social animals, humans have an instinct called gregariousness. In the relationship between humans and each other, what is important is the reaction that arises from this relationship. Humans realize that self and others are essential to creating a harmonious social life. Values such as mutual respect and awareness of one another are guidelines for behaving and behaving like humans in individual and community life (Frisancho & Delgado, 2018).

These reactions increase to the extent of one's actions. In artistic singing, for example, when a person or singer sings, they need a response that may be positive (praise) by saying "it's fun to keep rocking," or negative (reproach) "bored huii," which is an encouragement to perfect his attitude, namely singing. In giving these reactions, there are tendencies to provide human responses, and they tend to harmonize with the

attitudes of other parties. This is because humans have two strong desires: the first is to be one with each other or other humans around them (e.g., society). The second is the desire to become one with the surrounding natural environment. Community activities are based on adherence to religious, social, and educational values. The nuances of the importance of education are felt because education has a vital role in realizing a complete Indonesian human being. In addition, value education cannot be separated from general education and becomes a powerful means to counteract negative influences both from within and from outside (YM, 2017).

To face and adapt to the two environments, namely the social environment and the natural environment, humans use their thoughts, feelings, and desires. In addition, in harmonizing with these environments, humans always live to perfect and expand their attitude of action to create peace with their environment. Human life is always dynamic by the times. Wijaya et al. (2016) said that human life in the 21st century has undergone fundamental changes and is different from the way of life in the previous century.

Thus, society is an adaptive system. Because society is a place to fulfill various interests and, of course, also to survive. In addition, the community itself also has multiple needs that must be met so that the community can continue to live. These needs are the existence of population, information, materials, communication systems, energy, production systems, distribution systems, social organization systems, social control systems, and protection of citizens against threats to their lives and property.

Thus, every society has essential components, namely:

- Population, namely the citizens of a society viewed from a collective point of view.
- Culture, which is the result of work, creativity, and taste from shared life which includes: a system of symbols and information
- The results of material culture.
- Social organization, namely the network of relationships between the community members concerned, including individual members of the community, roles, social groups, social classes.
- Social institutions and systems.

From the description above, it can be said that society is always a system because it includes various essential components that are functionally interrelated. Society, seen from the sociological point of view, is a group of people who live and work together for an extended period to organize themselves and realize that their existence is a social unit with clear boundaries. Sauri & Budiansyah (2017) state that the collapse of a nation is marked by the fading of a nation's values and character even though physically, the government is still standing tall.

While the people are the entire population of an area regardless of how they hang out or their way of life, the most important thing here is the general will factor expressed by the local population. When viewed from the point of view of political science, the term people is used to distinguish the people from their government. The government is in control; the people are ruled. So the term people refer to Many people, who have a general will, face a government that regulates and governs that will.

The House of Representatives is better known than the People's Representative Council for clarity. Because the Council is intended for the interests and general will of the population, on the other hand, the term Community Development is always used, and not People's Development, because this development is essential for the progress of all members of society.

In the term "nation," what is essential is the question of the common destiny of the people who live in an area who submit the question of the expected future to the state and have the authority to guarantee the common fate of the people.

For human relations to be carried out as expected, community norms are formulated. Soekanto (2004) develops four community norms definitions: ways, habits, behavior, and customs. Each of the above understandings has the same basis, namely social norms that provide instructions for the conduct of someone who lives in society. Way more prominent in the relationship between individuals in the community. A deviation from it will not result in severe punishment but only reproach. For example, drinking with a sound sign of satisfaction quenches thirst.

Habits have greater binding power than methods. Habits are defined as actions that are repeated in the same form. For example, the habit of mentioning an older person's name (Muhammad Ali as Elo) or the habit of paying respect to an older person. If this act is not carried out, it is considered a deviation from society's general habit. The habit of respecting elders is a habit in society and is encouraged by the teachings of Islam. Everyone will blame deviations from this common practice. Maclver and Page (1967) state that society recognizes and

accepts habits. Furthermore, it is said that if the habit is not merely considered a way of behavior. However, they are accepted as regulatory norms.

The code of conduct reflects the living characteristics of human groups carried out as a monitoring tool, consciously or unconsciously, by the community towards its members. On the one hand, the code of behavior imposes an action and, on the other hand, prohibits it. It is directly a tool for community members to adapt their activities to the code of conduct. Code of conduct is essential because:

- Code of conduct places limits on individual behavior. Code of conduct is also a tool that orders and, at the same time, prohibits a member of society from doing an act. In this case, each community has its code of conduct which is often different because the code of conduct arises from the experiences of the people who differ from those of the communities concerned. For example, the mention of a person "you" by a younger person to an older person in a high tone in Bima society.
- Code of conduct identifies the individual with the group. On the one hand, the code of conduct forces people to adapt their actions to the prevailing social code of conduct. On the other hand, try to make people accept someone because of their ability to adapt. For example, committing a crime against humanity. Society will punish the person for adjusting their actions to society's prevailing code of conduct. On the other hand, there will be situations where people who set an example will at one time be given a token of gratitude from the community concerned.

- Code of conduct to maintain solidarity among community members. Every society has a code of conduct, for example, regarding the relationship between men and women, which applies to all people, at all ages, to all classes. The code of conduct maintains the integrity and cooperation between community members (Soekanto, 2004).

## METHOD

The data of this research is in the form of oral data that came from speech events and actions in daily interactions. This oral data was included in culture and religion in terms of social dominance.

Data were collected using observation and interviews. Observations were carried out by listening or observing social activities with tapping techniques, and the following technique was recording and noted techniques in social events. Interviews were conducted by conversing between the researcher and the informant, using a fishing rod technique and other techniques such as face-to-face or in-depth interviews, note-taking techniques, and recording techniques. Creswell (1998) recommends conducting observations and discussions based on local contexts, using appropriate and legible recording devices, such as notes, tape recorders, and cameras that are systematic. This is done to support the validation of findings in the field.

The data analysis used in this research is the equivalent and contextual methods. The equivalent method is a data analysis method with a determining tool for elements outside of language (Sudaryanto, 1993 in Sumarlam, 2002). The research location was in Bima, West Nusa Tenggara district, taking samples of verbal and nonverbal interaction events. The selection of research sites was carried

out purposively. The absence of differences in social status and interaction patterns became one of the considerations for choosing the location of this study. This research was conducted in September 2020.

## RESULT AND DISCUSSION

### Overview of Research Area

Talk is one of the villages in the Sanggar sub-district. This village became the research object because it has socio-religious concerns like other villages. The work of these villagers is the same as the work done by the Bima community in general, such as farming and bricklayers. Sanggar sub-district is located at the western end of the Bima district. Judging from its geographical location, this sub-district belongs to the Dompu Regency. There are six villages scattered in this sub-district. The indigenous people still have kinship ties spread over the six villages. This sub-district is the furthest sub-district among the sub-districts in the Bima district.

The Bima area is located in the eastern part of Sumbawa Island. The capital city is Raba, located approximately five kilometers east of the Bima port. Bima is one of the Level II areas of the Level I area of West Nusa Tenggara; the capital city is located in Mataram, Lombok Island. West Nusa Tenggara is part of the islands before 1961 called the Lesser Sunda.

The boundaries of the Bima area are:

- North of Flores Sea.
- To the south of the Indonesian Ocean.
- To the east are the Sape Strait and the Sumba Strait.
- To the west is the boundary of the Dompu Level II Region.

The majority of the people of Bima adhere to the teachings of Islam. In 2005, the population of Bima city was 123,064 people. At the same time, the total population of Bima is 407,636 people (<http://www.bimacenter.com/>). Of this number, it is not known with certainty which of the original inhabitants of Bima. Is it the Bima community in general or a small number of people living in the Doggo, Kolo, and Kore areas around Mount Tambora? What is meant by indigenous peoples here are people who originally inhabited the Bima area before the arrival of people outside the Bima area due to the migration of people from Southeast Asia during the prehistoric period of Indonesia?

The mix of the Bima population with residents from other areas can be less, only residents from Makassar and Bugis around the coast. Likewise with foreigners, such as from the Netherlands, China, and Arabia.

The Bima community, known today, is a blend of various tribes and cultures spread throughout the country. The formation of the Bima community came from immigrants and was carried out by the ethnic groups around Bima. The ethnic and cultural diversity that enters Bima has implications for religion even though 99% of Bima's people are Muslim. The inhabitants of rural communities in Bima generally make a living from agriculture, although there are carpenters, bricklayers, and tile builders. Jobs besides agriculture are only part-time jobs. Therefore, when it comes to harvesting or planting rice or farming, these odd jobs are immediately abandoned.

In the land clearing season or at the time of planting rice, they will work together. This was done because usually,

one family did not have enough labor to work the land. Some pay for delivery for those who have money; some exchange labor (what rima).

The elderly in rural communities generally play an important role. People will always ask them for advice when difficulties are encountered. Parents' existence in the celebration gives its nuance because they are identical with piety and belief in giving and doing a job.

For example, in this research, the elderly were the drafters, and the young were the executors. Their respective positions and roles are precise. In a wedding ceremony, the setting of the party stage is done by the young people, while the older people negotiate about the needs of the wedding, such as borrowing a drum for entertainment events.

When viewed from the government's point of view, the relationship between the ruler and the people informally. Everything is carried out based on deliberation. The ceremony for determining the marriage contract, for example, does not have to follow the voice of the village government or the singer of those who has a celebration but is based on the votes of the deliberation participants present.

Implementing a rural community celebration considers the elements of time and the opportunity to participate. In farming or planting rice, the dowry and wedding ceremony are held after the Asr prayer. Due to the consideration of the participants present. The participants are still in the fields if it is done at eight o'clock in the morning or one o'clock in the afternoon.

The philosophy of the Bima people is Maja labo dahu (shame and fear). This philosophy implies shame and fear of

oneself; shame and fear of Allah; shame and fear of the community when carrying out a policy, not by the principles of deliberation and kaboju karahi, which is imbued with Islamic teachings and customs.

The noble values that come from Maja Labo Dahu are:

- \* Tahompara nahu sura dou labo danana.
- \* Edera nahu sura dou marimpa.
- \* Renta ba rera, kapoda ba ade karawi ba weki.
- \* Nggahi Rawi Pahu.

The four noble values are essentially a combination that cannot be separated from one another. Sangaji and the people must consistently implement the philosophy's contents. Taho para the sura dou labo dana means "Let me suffer as long as the people and the country." This philosophy can ignite the spirit of people's devotion to the Bima Sultanate. They are willing to sacrifice for the sake of the nation and state.

The embodiment of the following philosophy, Ede a the sura you marimba, means "Let me (Sultan) be the main and important thing for society as a whole." This philosophy essentially obliges the Sultan to pay attention to the people's interests regardless of personal and group interests. In carrying out their daily tasks, the Kings, Sultans, and the entire community must be guided by the noble values of Nggahi Rawi Pahu. This philosophy means "What has been promised must be realized into reality." They try their best to carry out their duties and realize the agreed goals. If it fails, it means that some of them have violated this philosophical value.

Agricultural products that are quite a lot are red/white onions, soybeans, green beans, and tamarind. These results are used

for personal use and sent to other areas, such as Sulawesi, Kalimantan, and Java. At the same time, the livestock products are horses, buffaloes, and cows. This area is known as the "horse area" because there are quite a lot of horses. The shape of the horse is small but runs fast. Surprisingly, Pemda Bima organizes a "Horse Race" approximately five times a year, with prizes ranging from televisions to two-wheeled vehicles.

Buffaloes and cows are also quite a lot of livestock products. In addition to being used alone as necessities of life and the main agricultural aids, they are also sent to other regions and abroad, for example, Malaysia and Singapore. Foreign ships transporting these animals immediately transported them from the Bima port.

The Dou Mbojo, as they are known today, were initially migrants from the surrounding areas, such as Makassar, Bugis, and inhabited the coastal regions of Bima. They generally mingle with indigenous people, even marrying Bima native women. These immigrants came around the XIV century. The immigrants had different reasons, some were due to economic factors such as trading, and some were justified in broadcasting Islam (mubaliq).

At first, they were immigrants. Several generations later, many migrated to other areas for various purposes and professions such as regional employees, schools/colleges, police/army, traders, and others. Generally, they are tenacious, easily adjust to others, and are even rude. Several areas in Bima have inherited these rough traits, such as some areas (villages) in Sape, Wera, and Belo sub-districts. In the Belo sub-district, there are Nocera and Ngali villages. Both towns are famous for

their courage to fight/flight. Every year a ndempa (fighting) is held. This has become a tradition. The place of ndempa is an open and vast field. Ndepa begins with the age of children and ends with adults. The occurrence process is spontaneous, namely attacking each other and spending one day (morning to night).

It is not surprising that there is a principle held by the people of Bima in general, "Let me live in a hut of suffering, which is important for my children to go to school/college." This principle affects the mental attitude of their children, such as living in a mosque because there is no fee to pay the rent. They take care of the mosque, become imams, and teach the reading of the Qur'an to the children around the mosque they live in.

The form of respect that is the object of this research has its uniqueness, such as the phenomenon of mentioning the name of an older person by not saying their accurate word. The original name is only used by people of the same age or older than him, such as "Abdullah" being called by the term "Dole." The word "mada" is used to express respect for older people.

The words nahu and mada in RESPECTS have different social actions. When someone answers with the word "nahu" in their communication interaction, the interlocutor in his heart will say "Kanahu di nahu ma tua Kura ngnja" (Tell me the older one is rude). The people of Bima will feel offended if younger people call their real names in communication. If the age is more accessible, addressing the older person by his real name is considered impolite and sinful.

*Dou Mbojo na badeku dou ma tua  
labo dou ma toi. Na gahisi mada*



*means toi age na de. Na gahisi nahu means siare na old.*

The data above shows that Bima Dompu has its signs when communicating. The movement mentions a form of RESPECTS between those who are younger and those who are older. If someone calls himself made, then the person concerned is younger. The mention of respectful names is one of the social actions to maintain and create good relations between the speaker and the

speech partner. This interaction reflects the attitude of both parties in a family frame. In other words, the speaker and the speech partner assume that what they are doing is by the norms of the Bima community.

The honorific name is closely related to the everyday nickname given to him by his parents/closest relative since childhood before the honorific name was realized. Compare the first name (real name), second name (nickname), and third name (surname) below.

Real name	nickname	respectful name
Abubakar	Baka	Beko
Abdullah	Dula	Dole
Baharuddin	Rudi	Redo
Hadijah	Dija	Doji
Maemunah	Muna	Meno
Halimah	Lima	Lomi

From the examples above, it can be seen that the last or middle element of the original name is taken and used as a nickname. There is also an element of the original name taken from the front (depending on the pleasure of the parents / closest relatives who call his name.

- Two social groups use both versions of the honorific name. The first is generally used by ordinary people, while the middle class and nobles use the second.
- Looking at the symptoms of respectful names compared to their respective nicknames, two elements can be found. First, the consonant elements in handles are preserved to form a respectful word, for example, Baka – - Beko; Ali-- Elo. The two vowels of the nickname are replaced with other vowels in the respectful name through the rules for changing vowel

sounds, for example, Baka (Abubakar) Beko (a-a/e-o).

Still, in the research results above, if there is someone (e.g., Abubakar) who is younger than (Halimah), then in that conversation, the name of Abubakar is called Beko by Halimah. But if they are the same age, their respective nicknames are used. This also applies to the social level between nobles and non-aristocrats, superiors and subordinates, or husbands and wives. The husband will call his wife's real name while his wife will always call her respectful name. Parents and children are also different because even though parents call their children's names, children do not call/mention their parents' names but with Ama/Ina 'Father/Mother.

The same applies to the names of both parents. The name mentioned is not his real name but “ama” for male parents

and "ina" for female parents. This also applies to the son-in-law.

Name changes also occur in someone who has performed the pilgrimage. The nickname "aba" for younger people, "ash" for the age or age above the person concerned. This nickname applies to all. In other words, biological children and daughter-in-law call her no longer by the name "ama" or "ina," but by the name "aba."

If a younger age calls it that word in communication, the word nahu persona also has a negative "self" value. Still, in the same context, it is also said that if the younger one says the word nahu to his older interlocutor, it is an indication of anger or emotion. In the Bima language, there are known forms of affixes or particles that accompany ordinary words as a sign of respect. This affix can be placed in front of, behind, or between words. So if both parties use a sentence that means the same thing, then there are variations in both.

Examples of affixes in the Bima language:

Father: Lao ngaha Hami! (Goes to eat Hamid)

Son: Talao ngahata Ama.

Boss: Kadeqe mena gahi nahu! (Listen to all I say)

Subordinate: Takadeqe arranges the lamada.

Variations in speech, as in the example above, reflect the diversity of cultural wealth owned by the Republic of Indonesia. Therefore, it should be preserved as one of the nation's cultural assets, even though the Bima Dompou community is not as big as the Javanese and Sundanese communities.

But in terms of value, it is clear that the emotional touch to the mention of this form of respect is evident. When they say the word I to the older, the value of dynamic touch decreases. Even those concerned are considered disrespectful to older people. In addition, if a younger person mentions the word 'gomi' to an older person, it is believed that the person indicates his anger.

## CONCLUSION

The Bima Dompou community has high social interactions, both verbally and non-verbally. This social value can be found and felt in the community's daily activities. The way they conduct communication transactions can be emotionally touching.

The use of forms of respectfulness in social transactions such as face-to-face conversations contributes positively to maintaining harmony in society. If someone commits a violation, then the person concerned is considered not to have the value of politeness; for example, a young person calling an older person by name is deemed to be disrespectful.

The respectful name is closely related to the everyday nickname given to him by his parents/closest relative since childhood before the honorific name was realized. Compare the first name (real name), second name (nickname), and third name (surname). The perspective of value education shows that the form of RESPECTS used by the Bima Dompou community is a model of value learning that is unconsciously instilled through social interaction. This RESPECTS form is not taught formally but is acquired through the acquisition process.

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