Journal of Basic Education Research
Vol. 7, No. 5, September 2026, pp. 440~446
ISSN: 2716-3725, DOI: 10.37251/jber.v7i5.3620

Implementation of Women's Character Education Values in the *Muna Pa'a* Tradition in the Village Lelamase Bima City

Fiska Anis Rahmah[1], Irwan Supriadin[1], Asmaul Hikmatan[1]
[1]Department of Islamic Religious Education, Faculty of Tarbiyah, Sekolah Tinggi Ilmu Tarbiyah (STIT) Sunan Giri Bima, Nusa Tenggara, Indonesia

Article Info

Article history:
Received Aug 3, 2026
Revised Sep 2, 2026
Accepted Sep 24, 2026
OnlineFirst Sep 30, 2026

Keywords:
Character Education
Muna Pa'a Tradition
Women's Roles

ABSTRACT

Research Objectives: This study aims to describe the implementation of character education values through the *Muna Pa'a* Tradition and analyze the cultural role of women in transmitting these values within the Bima community of Lelamase Village. The research is driven by the necessity of preserving local wisdom as a strategic tool for character inheritance amidst modern challenges.

Methodology: Utilizing a qualitative approach with an ethnographic method, data were gathered through participatory observation, in-depth interviews, and documentation from 10 selected informants, including community leaders, educators, weavers, and youth. The analysis followed data reduction, presentation, and conclusion stages.

Main Findings: The community views the *Muna Pa'a* Tradition as a core cultural identity and a natural social learning space. Character values—such as discipline, hard work, perseverance, patience, responsibility, independence, and ancestral respect—are transmitted organically within the family through observation and direct participation. Notably, women act as the primary agents of cultural transmission, ensuring the sustainability of this identity across generations.
Novelty/Originality: This study offers new insights by repositioning women in the *Muna Pa'a* Tradition not merely as economic contributors, but as central actors and informal educators who naturally instill noble character values in the youth.

This is an open access article under the CC BY license

Corresponding Author:
Fiska Anis Rahmah,
Department of Islamic Religious Education, Faculty of Tarbiyah, Sekolah Tinggi Ilmu Tarbiyah (STIT) Sunan Giri Bima,
Jl. Gajah Mada No. 52, Karara Neighborhood, Monggonao Village, Mtunda District, Bima City, West Nusa Tenggara 84119, Indonesia
Email: Fiskaanis@gmail.com

1. INTRODUCTION

Education is the main pillar in the escalation of human dignity which is tasked with actualizing all individual potentials holistically, including cognitive, affective, and psychomotor dimensions. Through a directed education process, human beings are not only formed into intellectually intelligent individuals, but also have a strong character and are adaptive to social dynamics. Both in the discourse of modern education and the perspective of Islamic Religious Education (PAI), education is never limited to the transfer of knowledge, but rests on the internalization of character values, morality, and ethics (transfer of values) as a foundation in social interaction [1].

In the context of strengthening this character, women play an equal and crucial role. The right to access education for women is not just an issue of fulfilling gender justice, but an absolute prerequisite for the realization of social justice and the success of sustainable national development. The existence of women in the realm of education has shifted; They are no longer just passive objects of recipients of education policies, but active subjects

who move the wheels of social transformation [2]. Various empirical studies confirm that improving the quality of women's personal capacity and intellect has significant positive implications for improving the quality of family life and the progress of civilization in general.

Theologically and sociologically, the significance of education for women is firmly rooted in her role in the domestic sphere as the first and foremost educator for her children (al-madrasah al-ula). As the first educator in the family unit, women carry out a great mandate to inject the values of responsibility, morals, civility, and social obedience from an early age. In the study of character education, the family environment is recognized as the primordial ecosystem that shapes children's personalities, where the mother figure holds theoretical and practical dominance in guiding children through the golden years of their development.

The transfer of these character values is not only isolated within formal educational institutions. Non-formal and informal education that is integrated into daily activities often offers a much more contextual and meaningful learning space. Non-formal education has its own advantages in fostering students' independence, practical skills, and social sensitivity. In many indigenous peoples' structures, this non-formal pathway has proven to be a very effective medium for transmitting and internalizing local wisdom because the learning process relies on concrete experience and direct habituation [3].

One form of articulation of non-formal education based on culture that develops in the community is the traditional activity of weaving. Conceptually-technically, weaving is defined as the process of knitting fabric by crossing the weaving of yarn using traditional looms. However, behind the aesthetic and economic dimensions inherent in it, weaving is full of educational philosophical content. This physical activity requires extra patience, precision, perseverance, high discipline, and personal responsibility. Therefore, traditional weaving crafts can be seen as an effective and sustainable character education laboratory based on local wisdom [4].

In Indonesia, the richness of this weaving tradition is still preserved as a representation of collective cultural identity, one of which is reflected in the *Muna Pa'a* Tradition in Lelamase Village, Bima City. This weaving tradition has been carried out by women for generations and has been firmly rooted as an integral part of the social system of the local community. Interestingly, Muna Pa'a's activities are not solely driven by household economic motives, but act as an informal cultural institution where noble character values are inherited to the younger generation through direct involvement in daily life [5]. On the other hand, even though women's time allocation is absorbed quite a large amount of time for the weaving production process which sociologically affects their interaction patterns the commitment of Lelamase women as agents of cultural value transmission and character education remains steadfast. This phenomenon places the *Muna Pa'a* Tradition as an interesting object of study, especially related to the strategic role of women in the process of preserving these values.

The urgency of this research lies in the deep understanding that the *Muna Pa'a* Tradition is not just a cultural artifact of objects or economic activities, but an incubation space for living character education values in the community. On this basis, this study aims to comprehensively describe the implementation of character education values through the *Muna Pa'a* Tradition, dissect the cultural meaning of these traditions based on the perspective of the Lelamase Village community, and analyze the vital role of women as cultural bearers in transmitting knowledge, skills, and morality to the younger generation.

The novelty of this research lies in the use of an ethnographic approach to elaborate the *Muna Pa'a* Tradition as a non-formal educational medium that transmits noble character values through natural interaction patterns, such as observation, mentoring, imitation, and active participation in the daily life of the Bima community. Theoretically, the output of this research is expected to make a significant contribution to the enrichment of character education theories based on local wisdom, as well as expand the treasures of educational ethnographic research in the archipelago.

2. RESEARCH METHOD

This study uses a qualitative approach with ethnographic methods [6]. The ethnographic approach was deliberately chosen to understand, describe, and analyze in depth the socio-cultural phenomena of the community, especially regarding how the values of character education are implemented in the *Muna Pa'a* Tradition in Lelamase Village, Rasanae District, Bima City. This ethnographic design is considered very relevant because it allows researchers to fuse directly to examine the patterns of life, habits, value systems, and social interactions that occur naturally in the context of the local culture of the local community. Through this design, the researcher seeks to reconstruct the meaning of *Muna Pa'a* based on an emik perspective (the perspective of the local community), mainly focusing on the strategic role of women as non-formal educators, the content of character values in weaving, and the pattern of inheritance of values applied from generation to generation.

The determination of the research subject is carried out deliberately (purposive sampling) to ensure that the selected informant has the capacity, experience, and in-depth understanding of the research object [7]. The informants in this study amounted to 10 people who were grouped into three main clusters, namely educators (formal teachers), customary/community leaders, and women weavers and the younger generation in Lelamase Village, Bima City. The division of informant clusters is intended to obtain triangulation of rich data sources

regarding the dynamics of cultural preservation and the effectiveness of the transmission of character values in weaver families.

Data collection techniques are comprehensively designed to obtain valid data, including participatory observation methods, in-depth interviews, and documentation [8]. Participatory observation activities were carried out by the researcher being directly involved in social community activities, observing the weaving process, listening to daily conversations, and recording patterns of educational interaction between senior weavers and the younger generation in real life in the field. Meanwhile, in-depth interview techniques are carried out in an open, semi-structured, and flexible manner with informants to explore in depth their interpretation of the *Muna Pa'a* Tradition, the knowledge transfer process, and the cultural barriers faced. As a complementary instrument, documentation techniques are applied to collect authentic data in the form of photos of the weaving process, field diaries, genealogy documents of weavers' families, and relevant supporting archives in Lelamase Village.

The qualitative data obtained in the field were then analyzed interactively and continuously from the beginning to the end of the study using the miles and huberman qualitative data analysis model, which includes the stages of data reduction, data presentation, and conclusion drawing or verification [8]. At the data reduction stage, all field notes and interview transcripts were carefully read, selected, and classified based on specific character value themes such as discipline, perseverance, patience, independence, and responsibility. Furthermore, the data is presented in a descriptive-narrative manner to map the relationship between the categories of findings. In the final stage, the researcher conducted an in-depth interpretation to draw credible and objective conclusions regarding the implementation of character education values based on local wisdom in the *Muna Pa'a* Tradition in Lelamase Village, Bima City.

3. RESULTS AND DISCUSSION

3.1. Implementation of the *Muna Pa'a* Tradition as a Character Education Media in Lelamase Village, Bima City

The *Muna Pa'a* tradition is a representation of the local wisdom of the Bima people which is still maintained by women in Lelamase Village, Bima City. Based on field data, this weaving skill is passed down from generation to generation in the family's internal structure, especially through the mother-to-daughter line as part of the collective cultural inheritance. The majority of informants were introduced to weaving activities from elementary school age (class V or VI), while some others began to learn this tradition when they entered junior high school [9]. The process of transmitting this skill takes place gradually and systematically, starting from the introduction of traditional weaving tools and materials, in-depth observation of the techniques practiced by the mother, to repeated independent practice until it is able to produce a complete piece of woven fabric. Interestingly, the management of weaving learning time is flexibly synergized with the child's formal education agenda. On school days, they practice after school hours, while on holidays, weaving activities start from the morning until before the Zuhr prayer, then continue again in the afternoon until night. This pattern reflects the harmonious integration between formal education, cultural activities, and the practice of religious values in daily life [9].

The findings of the study confirm that the *Muna Pa'a* Tradition is not solely an instrument for the conservation of tangible cultural heritage, but also acts as a non-formal educational medium that is very effective in transmitting knowledge, skills, and life value orientation to the younger generation [10]. Through a learning process that prioritizes direct experience (learning by doing), girls are not only equipped with technical weaving skills, but also guided to internalize essential character values, such as discipline, hard work ethic, perseverance, sense of responsibility, patience, independence, and appreciation for local cultural identity. Thus, this tradition holds a pedagogical function that bridges the preservation of ancestral values with the formation of moral personalities of the next generation in the midst of the onslaught of sociocultural modernity [10].

The pattern of weaving learning that takes place naturally in this family ecosystem is very much in line with the principle of learning by doing which positions empirical experience as the main epistemological basis in learning [11]. In the scope of non-formal education, real experience provides space for students to construct knowledge, technical skills, and affections contextually, so that the transformation of values becomes more functional and applicable in daily life [12]. Therefore, *Muna Pa'a* should not be reduced as a mere productive economic activity, but must be positioned as an educational vehicle that shapes the character and life skills of the younger generation.

Another important dimension of this tradition is its sustainability as an agent of cultural transmission between generations. Women occupy a central position as the main actors who transfer this cultural capital to the younger generation. The responsibility carried by these women weavers is not limited to inheriting the motor aspects of fabric making, but extends to the internalization of awareness of collective identity, understanding the symbolic meaning of woven motifs, and moral responsibility in preserving ancestral heritage [13]. The continuity of this strong tradition indicates the strong collective awareness of the Lelamase community in maintaining cultural identity in the midst of social change.

Character education in the *Muna Pa'a* Tradition is carried out through three main pillars, namely habituation, modeling, and direct experience. The habituation dimension is naturally formed from the involvement of children in each complex and repetitive stage of weaving, where they are required to adhere to standard rules, understand the work cycle, and complete tasks responsibly [14]. Meanwhile, the pillar of example is represented by the figures of mothers and adult women in the surrounding environment who are patrons in maintaining this tradition consistently [15]. This habituation-based and exemplary method of character education proves that the cultivation of moral values is not effective if it is only taught theoretically, but must be internalized through real actions in daily life [15].

This study confirms that the *Muna Pa'a* Tradition is a reliable medium in forming a positive character framework. The need for a hard work process, a high level of precision, and a long duration of weaving work simultaneously train children's discipline, perseverance, and patience [16]. In addition, their involvement in producing sellable weaving provides practical guidance on the importance of financial independence and work accountability [16]. This concept is very much in line with Thomas Lickona's theory of character development, which states that noble character is formed through a habituation process that integrates aspects of moral knowing, moral feeling, and moral action simultaneously in daily life [17]. Through this synthesis of local wisdom, the *Muna Pa'a* Tradition has succeeded in acting as a forum for community-based character education that combines learning, cultural preservation, and morality in a single social practice [18].

3.2. Character Education Values Contained in the *Muna Pa'a* Tradition

The cultural activity of weaving in the *Muna Pa'a* Tradition gives birth to various fundamental character values that provide life for the younger generation. These values develop organically without a formal curriculum format, but are absorbed through repeated active participation in the family environment.

a. Discipline Value: The value of discipline is clearly reflected in the weavers' compliance with the stages of weaving work which are rigid, sequential, and cannot be modified carelessly. Based on interview data, the weaving stage begins with the preparation of tools, followed by the moro kafa (thread-weaving) process which takes a whole day, then ngane kafa (separating the threads), to luru kafa (straightening the thread) to ensure that the position of the yarn fibers does not cross each other [19]. The peak stage is the muna (weaving motif) process which demands a time allocation of about two to three days for simple motifs, as well as four to five days for complex floral motifs. For the Lelamase people, this genealogical observance of the work is not just a technical operational procedure, but a disciplined exercise and a form of sacred respect for the ancestral heritage, where a small mistake in one phase will damage the overall aesthetics of the fabric [19]. Discipline in this context grows as a cultural habit driven by a sociological awareness of the consequences of actions, rather than merely mechanical compliance with formal regulations [20].
b. The Value of Hard Work and Perseverance: This value is firmly embedded because the manufacture of a single piece of woven fabric demands a full concentrated and high-precision pouring over a long period of time [21]. Young weavers are trained to persevere in completing their work despite fatigue or technical difficulties along the way. This is in line with empirical studies that state that active involvement in local cultural practices can stimulate the formation of adversity quotients and persistence of individuals in a sustainable manner [22].
c. Patience Value: This character is formed from the process of arranging threads and motifs that require high precision. If a mistake occurs in the crossing of the yarn, the weaver must be willing to disassemble the knit again and start from scratch [23]. This empirical experience teaches the younger generation to manage emotions, be calm, and be resilient in the face of obstacles in daily life.
d. Value of Responsibility and Independence: This value is honed in line with the obligation of weavers to complete woven fabrics that have been pioneered with the best quality. The woven products with selling value are then marketed, and the proceeds are allocated to meet personal and household financial needs [24]. This process provides real education about economic independence and work commitment, reinforcing the argument that teaching based on local wisdom effectively shapes learners' independence through relevant life experiences [18].
e. Cultural Preservation Value: This value is sourced from the collective awareness of the women of Lelamase Village to preserve *Muna Pa'a* as a great ancestral heritage. This sociological impulse motivated them to consistently teach their children weaving skills so that this tradition would not be eroded by the pace of modernization [25]. Thus, character education here does not only focus on the individual dimension, but also includes social responsibility in guarding the sustainability of local cultural heritage [26].

3.3. The Role of Women in Implementing Character Education Values Through the *Muna Pa'a* Tradition

Women hold a very vital sociological leadership in overseeing the transmission of character education values through the *Muna Pa'a* Tradition. This strategic role is not only manifested in the transfer of vocational skills (weaving), but also in its position as the main informal educator in the family [27]. In the midst of the challenges of the shift in modern lifestyle, the enthusiasm of young Lelamase women for weaving is well maintained because this tradition has been proven to be able to trigger financial independence and economic resilience of individuals from a young age [28].

Theoretically, the process of internalizing values in this tradition includes three main components of character according to Thomas Lickona:

a. Moral Knowing: Children are acquired from the advice, guidance, and oral advice of women regarding work ethic, responsibility, and the importance of maintaining cultural identity.
b. Moral Feeling: Growing out of a sense of pride in the success of creating beautiful woven fabrics as well as an emotional appreciation for Bima's cultural heritage.
c. Moral Action: Concretely realized through the active participation of children in completing the weaving process full of discipline, perseverance, and responsibility.

In practicing these roles, Lelamase women act in four strategic capacities:

a. As a Primary Educator: Provide directional guidance to overcome disciplinary barriers and the habit of procrastinating work among novice weavers due to the distraction of modern activities.
b. As a Role Model: Become a living role model for children through demonstrations of perseverance, precision, patience, and consistency of work that they demonstrate in real life when weaving every day. This pattern of imitation is in line with Albert Bandura's social learning theory which states that the process of observing and imitating the behavior of social agents in the immediate environment is the most effective learning method.
c. As a Motivator: Maintaining the enthusiasm of the young generation who often experience a decrease in concentration due to the clash of formal academic study schedules. Women play a role in injecting motivation that weaving has a promising economic bargaining value to sustain their future independence. Sociologically, this shows the sociocultural adaptability of cultural actors in aligning traditions with the demands of modernity in order to remain relevant.
d. As a Cultural Bearer: Ensuring the sustainability of traditions so that they do not become extinct due to the development of the times [34]. Referring to the theory of cultural transmission, the sustainability of a cultural entity depends on the success of the transfer of knowledge and norms from the previous generation to the next generation. Lelamase women succeeded in carrying out this role by placing weaving activities as an effective character education medium to form the young generation of Bima who have noble character, independence, high work ethic, and are proud of their regional identity.

CONCLUSION

Based on the results of an in-depth analysis, it can be concluded that the *Muna Pa'a* Tradition in Lelamase Village, Bima City, is a reliable non-formal educational media in internalizing the values of noble character education, including responsibility, discipline, hard work, perseverance, patience, independence, and love for local culture. The process of internalizing these values is not transmitted theoretically, but through a dynamic integration between habituation, modeling, and direct experience (learning by doing) in daily weaving activities. In this sociocultural ecosystem, women occupy a central and strategic position as cultural bearers. The multidimensional role of women is concretely actualized as character educators who instill the value of independence, role models that demonstrate discipline and perseverance, motivators who nurture the enthusiasm for learning of the younger generation, and cultural preservation agents who ensure the sustainability of the noble identity of the Bima people from generation to generation. However, the process of preserving character values through the *Muna Pa'a* Tradition in the contemporary era is faced with real challenges, especially related to the inconsistency of the discipline of the younger generation and the limited time allocation due to the high intensity of academic busyness in the formal education path. Nevertheless, the high interest of most adolescent girls in Lelamase Village to continue learning weaving skills indicates the resilience of this local wisdom to be developed as a basis for the formation of public morality. Therefore, synergy and continuous collaboration are needed between the family environment, indigenous communities, formal educational institutions, and local governments to provide structural and cultural support. This integrative effort is very crucial to ensure that the *Muna Pa'a* Tradition does not only survive as a mere economic commodity, but also continues to exist as a social laboratory of character education

that is able to produce the young generation of Bima who have integrity, independence, resiliency, and have a high concern for the ancestral heritage.

ACKNOWLEDGEMENTS

The author expresses his highest gratitude and appreciation to the women weavers, traditional leaders, educators, and the entire community of Lelamase Village, Bima City, especially the informants who have been willing to take the time and provide valuable information during this research process. The author also gives his deep appreciation to the academic supervisors who always take the time to provide guidance, direction, and constructive suggestions for the perfection of this article. Not to forget, thank you to colleagues and all parties who have provided moral support, encouragement, and technical assistance that is very meaningful in completing research on the preservation of the *Muna Pa'a* Tradition.

REFERENCES

[1] T. H. Tantan and A. Nursobah, "Internalization of character education values in schools in students of the tbsm department through examples and habituation of PAI teachers," *Khazanah of Islamic Education*, vol. 3, no. 2, 2021 doi: 10.15575/kp.v3i2.11814

[2] H. Puspitawati, et al., "The relationship between the dimensions of the provincial family quality index throughout Indonesia in 2021," *Journal of Family Sciences*, vol. 8, no. 2, 2021, doi: 10.29244/jfs.v8i2.50245

[3] L. Fitriyah, "Character education based on local wisdom in the Indonesian language and literature education study program," *GERAM (Active Writing Movement), 28, 2022*,

[4] Andi, Dede, et al. Implementasi pendidikan karakter melalui nilai-nilai kearifan lokal di mts darul huda kp. cimuncang kabupaten–Tasikmalaya. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, vol. 4, no. 3, pp 149-153, 2021.

[5] R. Yustikasari, et al., "Systematic literature review review: implementation of local culture-based character education in elementary schools," *Progress In Educational Journals*, vol. 2, no. 5, pp. 167–83, 2026.

[6] M. R. Fadli, "Understanding the design of qualitative research methods," *Humanities: The Scientific Study of General Courses*, vol. 21, no. 1, pp. 33–54, 2021, doi: 10.21831/hum.v21i1.38075

[7] I. Lenaini, "Purposive sampling and snowball sampling techniques," *Historical: Journal of Study, Research and Development of History Education*, vol. 6, no. 1, pp. 33–39, 2021, doi: 10.31764/historis.v6i1.40754075.

[8] Brown, Kevin J., and Frederick D. Weil. "Strangers in the neighborhood: Violence and neighborhood boundaries." *Journal of Contemporary Ethnography*, vol. 49, no. 1, pp: 86-117, 2020

[9] Interview with Mellyana, Ayu, and Suci, "*Since When Did You Start Learning to Weave,"* Lelamase Village, Bima City, , 2026.

[10] W. Nisa, et al., "The role of non-formal education as strengthening character education and literacy interest in the era of society 5.0," *Basicedu Journal*, vol. 9, no. 2, pp. 504-14, 2025, doi: 10.31004/basicedu.v9i2.9877

[11] N. Nurida, M. Masyhuri, and S. Sumitro, "The muna tradition of mbojo women in renda village, Belo District, Bima Regency," *Journal of Empiricism*, vol. 6, no. 3, 2025 doi: 10.36312/ej.v6i3.3509

[12] W. Nisa, et al., "The role of non-formal education as strengthening character education and literacy interest in the era of society 5.0," *Basicedu Journal*, vol. 9, no. 2, pp. 504–514, May 2025.

[13] H. Ainissyifa, "Character education in the perspective of islamic education," *Uniga Education Journal*, vol. 8, no. 1, pp. 1–26, 2014, doi:10.52434/jp.v8i1.68

[14] A. N. Annisa, et al., "Thomas lickona's perspective on character education (analysis of islamic values in the book of educating for character)," *El-Madib: Journal of Islamic Policy Education*, vol. 4, no. 1, pp. 102–15, 2024, doi: 10.51311/el-madib.v4i1.611.

[15] A. Faiz and B. Soleh, "Implementation of character education based on local wisdom," *JINoP (Journal of Learning Innovation)*, vol. 7, no. 1, pp. 68–77, 2021, doi: 10.22219/jinop.v7i1.14250

[16] Interview with Mellyana, Aulia, and Arni, "*What Character Values Are Most Important in This Weaving Tradition*," Lelamase Village, Bima City, May 22, 2026.

[17] Y. L. Ramadhan, "Thomas lickona's perspective on character education (analysis of religious values in the book of character education)," *Master Thesis, FITK UIN Syarif Hidayatullah Jakarta, Jakarta, 2022*,

[18] K. Kusnadi, "Exploring character education through local wisdom of pekalongan batik: an innovative approach to character learning," *Journal of Citizenship: Media of Civic Studies*, pp. 223–35, Oct. 31, 2023, doi: 1021831/jc.v20i2.57000

[19] Interview with Erni Yati and Anisa, "*According to Mom, What Values Do A Person Learn When They Have to Go Through Each Stage of Weaving Carefully*," Lelamase Village, Bima City, May 25, 2026.

[20] Interview with Anisa, Junari, and Arni, "*How is the Relationship between Weaving and Women's Independence Attitudes*," Lelamase Village, Bima City, May 22, 2026.

[21] Interview with Maemunah, Lelamase Village, Bima City, May 22, 2026.

[22] A. Faiz and B. Soleh, "Implementation of character education based on local wisdom," *JINoP (Journal of Learning Innovation)*, vol. 7, no. 1, pp. 68–77, 2021.

[23] M. Zulkarnaen, "Character education based on local wisdom in the millennial era," *AL MA'ARIEF: Journal of Social and Cultural Education*, vol. 4, no. 1, pp. 1–11, 2022, doi: 10.35905/almaarief.v4i1.2518

[24] Interview with Mugni and Erni Yati, "*Are the Young Generation of Women Still Interested in Learning to Weave*," Lelamase Village, Bima City, 2026.

[25] Z. Li, "Rethinking the relationship between learners, learning contexts, and technology: Critiques and explorations of archer's morphogenetic approach," *Learning, Media and Technology*, vol. 41, no. 3, pp. 501–20, 2016, doi: 10.1080/17439884.2014.978336.
[26] A. Kalionggam, et al., "Reintegration and contextualization of sintuwu maroso local wisdom: efforts to answer educational challenges in the era of industrial revolution 4.0 towards a society 5.0," *Scholaria: Journal of Education and Culture*, vol. 13, no. 2, 2023, 10.24246/j.js.2023.v13.i2.p117-127
[27] Interview with Maemunah, Suci, and Ayu, "*What Are Mother's Expectations for the Sustainability of the Muna Pa'a Tradition in the Future*," *Lelamase Village, Bima City*, May 22, 2026.
[28] N. Nurida, et al, "The tradition of muna perempuan mbojo in renda village, belo district, bima regency," *Journal of Empiricism*, vol. 6, no. 3, 2023, doi: 10.36312/ej.v6i3.3509