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Analysis of Local Wisdom Values in Shaping Student Violent Behavior at UPTD Elementary School, Simpang Mamplam District

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A B S T R A C T

Local wisdom has significant potential to minimize violent behavior in elementary schools. By instilling cultural values such as mutual cooperation, respect, and empathy, schools can create a safer and more supportive environment for students. Character education in elementary schools plays a crucial role in shaping students' social behavior, particularly in preventing acts of violence. This study aims to analyze the role of local wisdom values in fostering anti-violence behavior among students at UPTD SD, Simpang Mamplam District. A qualitative approach with a case study method was employed. Data sources included teachers, students, and community leaders, while data were collected through observation, in-depth interviews, and documentation. Data analysis followed Miles and Huberman's model, encompassing data reduction, data display, and conclusion drawing. The findings indicate that the application of local wisdom values such as religiosity, mutual cooperation (meuseuraya), morality (jaga tuto), and tolerance (ta meu jeut-jeut) can cultivate respect, emotional regulation, and the prevention of violent behavior in school settings. Integrating local wisdom values into learning activities and school culture contributes to the development of students' peaceful and anti-violence character.

1. Introduction

Local wisdom is a combination of wisdom *(Wisdom)* and local *(local)* that reflect the values, norms, and thoughts of the local community as social, cultural, and ethical guidelines (Wahidin, 2020). Encompassing customs, traditions, behaviors, ways of life, and cultural products, local wisdom functions to conserve natural resources, develop people, advance culture and science, convey traditional advice and prohibitions, and contain social, moral, ethical, and political values (Fadli, 2020; Gugliandolo, M. C et al, 2020; Sartini, 2018). Its main characteristics are to

preserve the original culture, accommodate elements of external culture, direct cultural development, and regulate social interaction (Ayat Rohaedi) (Hermanto Suaib, 2017). Its values include cooperation, responsibility, empathy, respect for diversity, and the application of religious teachings, becoming a guideline for individual and collective behavior and community identity (Sugiyarto & Amaruli, 2018; Sulpi, 2017). Local wisdom passed down from generation to generation remains relevant for social development, cultural preservation, and character building (Hermanto Suaib, 2017; Sartini, 2018). The indicators include maintaining and managing culture, directing cultural development, social meaning, respecting diversity, working together, and showing responsibility.

Education is a fundamental aspect that must be obtained by every citizen, not only to develop knowledge and skills, but also to shape the character of students. Ki Hajar Dewantara emphasized that education is an effort to advance children's ethics, minds, and bodies in a balanced manner, so that character education is the main foundation in forming a generation with noble character (Dewantara, 2020; Saputra & Hafidz, 2025). At the elementary school level, character education has a strategic role because it is the initial phase of forming children's attitudes, values, and social behavior. Interaction with peers from various backgrounds requires students to learn to respect differences, control emotions, and build tolerance from an early age (Antika, 2023; Yohana et al., 2025).

The problem of violence in elementary schools is still a serious issue in the world of Indonesian education. The government through Permendikbud Number 46 of 2023 concerning the Prevention and Handling of Violence in Education Units emphasizes the importance of creating a safe, comfortable, and violence-free school environment. This regulation encourages educational units to develop prevention strategies based on the values, culture, and character of students (Permendikbud, 2023). In Aceh, various programs based on local culture and wisdom have also been developed as an effort to strengthen the social character of children, in line with the values of the local community that uphold togetherness and mutual respect.

Local wisdom is a collection of values, norms, and habits that grow and are inherited from generation to generation in people's lives (Kusum et al., 2023). Values such as empathy, mutual cooperation, tolerance, and deliberation are guidelines in building harmonious social relationships. The integration of local wisdom values in basic education allows students to understand social norms, respect others, and internalize how to resolve conflicts peacefully (Jumriani et al., 2021). Thus, local wisdom plays an important role in shaping anti-violent behavior in students.

Strengthening local wisdom values is a relevant preventive strategy in suppressing violent behavior in schools. The loss of internalization of local ethical values and culture in the younger generation has the potential to increase aggressive behavior, such as mocking, hitting, or ostracizing peers. This phenomenon was also found in the UPTD SD Simpang Mamplam District, where verbal and physical violence behavior between students is still found (Pradita et al., 2024; Dewi et al., 2025).

This condition shows the need for a character education approach rooted in local values as an effort to form peaceful and respectful student behavior.

Schools have an important role in instilling and implementing local wisdom values through school culture, learning, and daily social interaction. Teachers play the role of role models in instilling empathy, tolerance, and non-violent conflict resolution. A school environment that consistently integrates local wisdom is able to create an inclusive, safe, and supportive learning environment for students (Encyclopedia, 2023; Putri et al., 2023). Therefore, this research is important to analyze how local wisdom values play a role in shaping student anti-violent behavior in UPTD SD Simpang Mamplam District.

This study aims to analyze the values of local wisdom implemented in UPTD SD Simpang Mamplam District and to identify the forms of violent behavior that occur within the school environment. Furthermore, the study seeks to examine the role of local wisdom values in shaping students' behavior, particularly in preventing and reducing acts of violence through the internalization of empathy, tolerance, mutual cooperation, and respect for others. In addition, this research aims to describe the implementation of local wisdom values in learning activities and school culture as an effort to build students' character so that they develop peaceful attitudes and noble moral values.

2. Methodology

This study uses a qualitative approach with the aim of understanding in depth the role of local wisdom values in shaping student violent behavior in UPTD SD Simpang Mamplam District. The qualitative approach was chosen because it allows researchers to explore the meaning, perceptions, and experiences of research subjects holistically in the local social and cultural context (Creswell, 2018; Merriam & Tisdell, 2020). The method used is a qualitative case study, which focuses on the question of "how" and "why" local wisdom values are applied and affect student behavior in the school environment (Yin, 2021; Permadi & Achadi, 2025).

The research was carried out at the UPTD SD Simpang Mamplam District in the odd semester of the 2025/2026 school year. The research subjects include teachers and community leaders who understand the application of local wisdom values in education and social life in the school environment. The selection of subjects was carried out purposively taking into account their involvement and knowledge of the local culture and the dynamics of students' behaviour. The data source was obtained from 12 teachers and 1 community leader who played a role in fostering student character.

Data collection techniques were carried out through observation, in-depth interviews, and documentation studies. Observations are focused on students' social interactions, the application of local wisdom values in learning activities, and forms of violent behavior that arise in the school environment. In-depth interviews were

conducted to explore teachers' and community leaders' understanding of the value of local wisdom, its implementation in schools, and its influence on student behavior. The documentation study was used to examine school documents, disciplines, character education programs, and records related to violence cases as supporting data (Nasution, 2016; Sugiyono, 2019).

The research instrument includes observation guidelines and interview guidelines which are compiled based on indicators of local wisdom values and violent behavior of students, both physical and non-physical. The validity of the data is ensured through triangulation techniques of sources and methods, observation diligence, and sufficiency of references (Braun & Clarke, 2021; Rohyadi et al., 2025). Data analysis was carried out using the Miles and Huberman model which included data reduction, data presentation, and conclusion withdrawal and verification (Miles & Huberman, 2014). This analysis process aims to obtain a comprehensive picture of the role of local wisdom values in shaping student behavior in UPTD SD Simpang Mamplam District.

3. Results and Discussion

Description of Research Results (Based on Research Questions)

This research was conducted at UPTD SDN 7 and UPTD SDN 15 Simpang Mamplam, Bireuen Regency. Data were obtained through in-depth interviews, direct observation, and documentation involving teachers and community leaders. Data analysis followed the Miles & Huberman interactive model consisting of data reduction, data display, and conclusion drawing. The findings indicate that local wisdom values play a central role in shaping students' behavior, particularly in reducing violent tendencies.

a. Local Wisdom on Violent Behavior

1) Positive Impact

Based on NVivo analysis, three dominant values emerged: caring, ta meujeut-jeut (mutual respect), and meuseuraya (cooperation). However, beyond the node diagram, empirical field data show how these values operate in daily school interactions. During recess observation, the researcher documented an incident where a Grade IV student fell while running. Two classmates immediately approached and helped him stand without being instructed by the teacher. One student was heard saying, "It's okay, just take it slow, I'll accompany you to the UKS later." A homeroom teacher explained:

"Since we've been regularly instilling the value of caring through folk tales and morning advice, the children have become more sensitive. Previously, when someone fell, they were often laughed at, but now more people help." (Interview, May 12, 2025)

This indicates a behavioral shift from ridicule to empathy, showing internalization of caring values. In classroom discussions, the researcher observed that students began raising their hands before speaking and no longer interrupted peers aggressively. A teacher stated:

"Previously, if they had a difference of opinion, they would immediately argue. Now they can say, 'I disagree, but...' without getting angry." (Interview, May 14, 2025)

The observational notes recorded a reduction in verbal conflicts compared to initial observations conducted at the beginning of the semester, where mocking phrases were frequently heard. In a group cleaning activity, students voluntarily divided tasks. No visible arguments occurred regarding workload distribution. A community leader involved in school cultural activities explained:

"We emphasize the value of meuseuraya so that children don't feel they are always right or the strongest. When working together, they learn patience and selflessness." (Interview, May 18, 2025)

Previously documented cases showed students refusing to participate in group assignments and pushing peers during disagreements. The findings demonstrate that the integration of local wisdom values into learning activities and school culture plays an important role in shaping students' social behavior. The reduction in incidents of verbal and physical violence after the implementation of these values is illustrated in Figure 1.

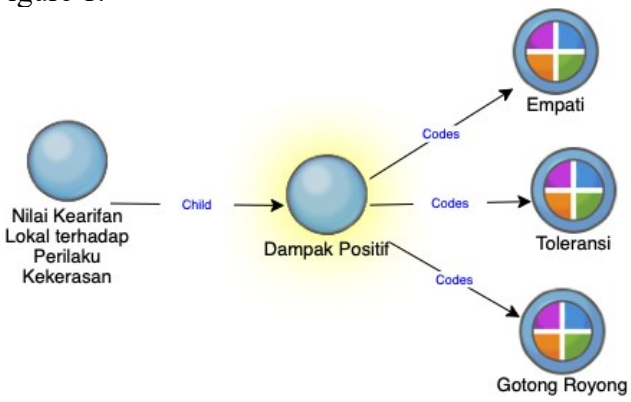

Figure 1. Positive Impact

Caring in this context refers to the child's ability to understand and feel the feelings of others, which plays an important role in reducing the tendency to commit violence. Children who develop caring will be better able to interact positively with others, create harmonious social relationships and reduce conflicts. Ta meu jeut-jeut leads to an attitude of acceptance and appreciation of differences between individuals, which helps to prevent children from discriminatory behavior and reduce the potential for tension or violence. Meuseuraya, as a value of local wisdom, emphasizes the importance of cooperation in solving problems together, which teaches children to help and collaborate with each other, as well as suppress the tendency to act aggressively or selfishly. Overall, the results of this study show

that the application of local wisdom values such as peduli, ta meujeut-jeut and meuseuraya contributes to the reduction of violence among students. This suggests that parenting that integrates positive local values can shape better social behaviors, with children who are more caring, tolerant, and cooperative-oriented.

2) Negative Impact

Based on the results of NVivo's analysis, this node diagram illustrates the relationship between the value of local wisdom to violent behavior and the negative impact that can arise if these values are not applied properly. This study found that the negative impacts primarily appear in two aspects, namely the emergence of selfish attitudes and the decline of respect for others among children, as shown in Figure 2.

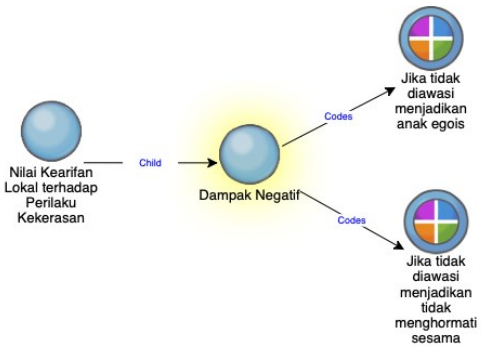

Figure 2. Negative Impcat

Conversely, when local wisdom values were not consistently reinforced, violent tendencies emerged. Early semester observations documented verbal teasing during sports activities. One student shouted at a peer who lost a game, saying, "You always lose!" which triggered pushing behavior. A teacher reflected:

"If they are not often reminded about respecting each other, they are very quick to make fun of each other. From that teasing they usually start pushing and shoving." (Interview, April 3, 2025)

In another case, a Grade V student refused to share stationery and forcefully grabbed it back from a classmate. The researcher noted that this incident occurred during a period when cultural value reinforcement activities had not yet been routinely implemented. These findings show that lack of empathy and mutual respect contributes to selfish attitudes, which may escalate into physical or verbal violence.

Following Miles & Huberman's model, data reduction identified recurring patterns of empathy, cooperation, and respect as dominant categories. Data display through narrative descriptions and verbatim excerpts demonstrates how local wisdom operates concretely in social interactions. Conclusion drawing confirms that consistent internalization of local wisdom values contributes to measurable behavioral change among students. Thus, the study does not merely present

conceptual interpretation but provides empirical evidence grounded in field interactions, lived experiences, and documented behavioral transformation.

Discussion

The findings of this study indicate that local wisdom values function not merely as cultural attributes, but as active moral regulation mechanisms within the school's social structure. Thematic analysis using NVivo was conducted through an inductive process. Initial open coding identified recurring expressions from interviews and observations such as helping peers, refraining from mocking, discussing before reacting, cooperating in group tasks, and feeling ashamed after hurting others. These codes were then grouped through axial coding into broader categories including empathy, mutual respect, cooperation, selfishness, and verbal aggression. Through selective coding, these categories were synthesized into two central themes: local wisdom as a preventive moral framework and weak internalization as a trigger of aggressive behavior. This analytical progression demonstrates that the themes emerged from patterned field data rather than being imposed conceptually, thereby strengthening the interpretative depth of the findings.

In the socio-cultural context of Simpang Mamplam, local wisdom values operate effectively because they are embedded within students' lived environments. The values of caring, ta meujeut-jeut, and meuseuraya are reinforced not only in classroom instruction but also through daily interaction patterns, religious practices, and community narratives. This multi-layered reinforcement creates normative consistency between school and community, which enhances internalization. From a character education perspective, moral development becomes stable when values are repeatedly modeled and socially validated. Caring supports emotional regulation and empathy development, reducing impulsive reactions that often precede violence. Ta meujeut-jeut structures respectful dialogue and conflict negotiation, offering students culturally legitimate alternatives to confrontation. Meuseuraya strengthens collective identity and shared responsibility, minimizing dominance-based behavior and social exclusion. In this sense, local wisdom functions as a protective factor in violence prevention by simultaneously shaping emotional, cognitive, and relational dimensions of student behavior.

The effectiveness of these values, however, is influenced by contextual dynamics. Consistent teacher reinforcement and active community involvement were found to be key supporting factors, as they create continuity between institutional expectations and cultural norms. Students perceive these values not as externally imposed rules but as part of their social identity, which increases compliance and internal motivation. Conversely, inconsistencies in implementation, limited parental supervision, and exposure to aggressive behavioral models through digital media may weaken the internalization process. When reinforcement declines, selfish attitudes and verbal conflicts tend to reappear, indicating that local wisdom operates as a dynamic system requiring sustained social support rather than a one-time intervention.

The relational dynamic between school and community further explains how these values work structurally. The school acts as a formal transmitter of moral principles, while the community provides cultural legitimacy and social monitoring. This reciprocal ecosystem generates collective accountability, where behavioral norms are reinforced across environments. Consequently, local wisdom does not function solely at the level of moral cognition but also at the level of social regulation and identity formation. The findings therefore contribute theoretically by demonstrating that culturally grounded character education can serve as an adaptive, community-based violence prevention strategy. Rather than relying primarily on disciplinary sanctions, embedding preventive efforts within culturally resonant moral systems offers a more sustainable and context-sensitive approach to reducing violent behavior in elementary schools.

4. Conclusion

Based on the results of research on the values of local wisdom in shaping violent behavior of students at UPTD SD Simpang Mamplam District, it can be concluded that local wisdom values such as ta meu jeut-jeut, meuseuraya, caring, and mutual respect have an important role in shaping students' character and suppressing the tendency of violent behavior. Children who receive the internalization of local wisdom values from an early age tend to show more positive social behavior, are able to appreciate differences, and resolve conflicts in a peaceful way without physical, verbal, or social violence. These values of local wisdom function as a moral foundation that fosters empathy, social concern, tolerance, and cooperation, thus contributing significantly to the prevention of violence in the school environment. Thus, the integration of local wisdom values in primary school education is an effective strategy to create a harmonious, safe learning environment and support the overall development of students' character.

Based on the findings of the research, it is recommended that schools be more active in integrating local wisdom values, such as empathy, tolerance, and mutual cooperation, in the curriculum and extracurricular activities. Schools can include materials that teach students how to manage conflict without violence, as well as introduce local traditions and cultural values that support harmonious social relationships. In addition, schools should conduct training for teachers on how to teach and internalize these values in students' daily lives.

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