

ISLAMIC CHARACTER EDUCATION THROUGH "NGAJENI" CULTURE: LOCAL WISDOM TO PREVENT BULLYING IN YOGYAKARTA

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Abstract: *Bullying is a global problem that impacts students' psychological development and character. In Indonesian education, integrating local wisdom and Islamic values is a crucial strategy for preventing bullying. One prominent practice is the Ngajeni culture in Yogyakarta, which teaches manners, respect, and politeness in accordance with Islamic values of noble morals and rahmatan lil 'alamin (blessing for the universe). The study used a qualitative method with a case study design at Patalan Baru Elementary School, Bantul, Yogyakarta. Data were collected through observation, interviews, and documentation. The results showed that Ngajeni culture was implemented through three main strategies: polite verbal expressions (greetings, thanks, apologies), symbolic gestures (ngapurancang) as a sign of respect, and the inculcation of Islamic morals in school life. These practices foster empathy, brotherhood, and respect for differences. The findings confirm that the integration of Ngajeni culture and Islamic values not only preserves the culture but also serves as a framework for local wisdom for bullying prevention and strengthening character education in elementary schools.*

Keywords: *Ngajeni Culture, Islamic Values, Character Education, Bullying Prevention.*

INTRODUCTION

In recent years, the issue of bullying in schools has become a global problem, affecting the educational climate in various countries. Various studies have shown that verbal and physical violence in school environments can cause long-term trauma and



reduce students' sense of safety at school.¹ Sheikh said that one in three students in the world had experienced some form of violence at school, whether verbal, physical or psychological.² In the digital era, forms of bullying are increasingly complex as they extend to online spaces through cyberbullying.³

In Indonesia, bullying cases still occupy a high position in child violence data, including at the elementary school level.⁴ This condition not only disrupts the learning process but also has long-term impacts on students' social and emotional development. In the context of primary education, the impact is even more serious because childhood is a time when moral and empathetic character are being formed.⁵ Therefore, the issue of bullying is now seen not only as a disciplinary issue, but also as a crisis of values and the failure of the education system to foster a culture of mutual respect and compassion.

In the context of Indonesian education, which is based on spirituality and morality, character education based on Islamic values has great potential to tackle bullying from an early age.⁶ Islamic education not only emphasizes cognitive aspects, but also the formation of morals through the values of love (rahmah), respect (adab), and brotherhood (ukhuwah islamiyah).⁷ These values align with the principle of rahmatan lil 'alamin (blessing for all the worlds), Islam as a blessing for all nature, fostering empathy and peace in social life. Integrating these values into learning fosters moral awareness, empathy, and social responsibility, which are essential foundations for preventing aggressive and intolerant behavior.⁸ However, the application of Islamic values in education is often not contextualized with local culture that is close to the lives of students.

One relevant form of local wisdom is the "Ngajeni" culture, which thrives in Yogyakarta. Etymologically, "Ngajeni" means to respect, honor, and be polite to others. This culture is deeply rooted in the Javanese philosophy of life, which values politeness

¹ Nimota JK Abdullahi et al., "National Consciousness and Management of Secondary Education for Sustainable Development in Kwara State, Nigeria," *International Journal of Innovation in Teaching and Learning (Ijtitl)* 7, no. 2 (2021): 1–18, <https://doi.org/10.35993/ijtitl.v7i2.1853>.

² Rufadha Akhter Dr. Younis Ahmad Sheikh, "Peace Education: A Pathway to the Culture of Peace," *Pakistan Journal of International Affairs* 6, no. 3 (2023), <https://doi.org/10.52337/pjia.v6i3.895>.

³ Osias KT Kilag et al., "The Practice of Peace Education: Applied Research on Peace Education in the Twenty-First Century," *Ejheaa* 1, no. 2 (2023): 82–91, <https://doi.org/10.61796/ejheaa.v1i2.104>.

⁴ Anita Fitriya et al., "Bullying Prevention Intervention in Early Childhood Through Religious Activities at RA Yasynuhu, Jember Regency," *CHILDHOOD EDUCATION: Journal of Early Childhood Education* 6, no. 1 (2025): 29–40.

⁵ Hariyono Hariyono et al., *Student Development: Theory and Implementation of Student Development in the Digital Era* (PT. Sonpedia Publishing Indonesia, 2024).

⁶ Riski Ramadhan, Muhamad Ansori, and Asmad Hanisy, "THE SIGNIFICANCE OF IMPLEMENTING DHIKR MANAQIB EDUCATION BASED ON HIDDEN CURRICULUM IN ISLAMIC EDUCATION INSTITUTIONS," *Proceedings of the International Conference on Education and Sharia I* (August 2024): 411–20, <https://doi.org/10.62097/ices.v1i24.72>.

⁷ Lalu Muhammad Iqbal, "VALUES AND PRINCIPLES OF MULTICULTURAL ISLAMIC EDUCATION," *An-Nahdlah: Journal of Islamic Education* 4, no. 3 (February 2025): 599–608, <https://doi.org/10.51806/an-nahdlah.v4i3.666>.

⁸ Raudatul Jannah et al., "MADRASAH TEACHER PROFESSIONALISM DEVELOPMENT STRATEGY BASED ON SUPHISTIC HUMANISM IN THE AGE OF COMMUNITY 5.0," *EDURELIGIA: Jurnal Pendidikan Agama Islam* 7, no. 1 (2023): 37–46.



(unggah-ungguh) and social harmony.⁹ These values are manifested in daily behavior such as ngapurancang (an attitude of respect by bowing the body when passing in front of another person), nyuwun pangapunten (apologizing sincerely), and matur nuwun (expressing gratitude).¹⁰ In the educational context, Ngajeni reflects the harmony between Islamic ethics and Javanese philosophy which both emphasize balance, calm and respect for others.¹¹ Through this culture, schools can build a learning climate that fosters respect and empathy, thereby minimizing the opportunities for bullying behavior to emerge.

The integration of Ngajeni values in character education is also in line with the global agenda of Sustainable Development Goals (SDG) 4.7, which emphasizes the importance of education for peace, tolerance, and global citizenship.¹² This educational model based on local culture and Islamic values contributes to peace education, namely education that fosters awareness that differences are a source of strength, not division. In line with the paradigm of "From Local Wisdom to Global Harmony," the Ngajeni approach has the potential to enrich the global discourse on intercultural harmony, making inclusive Islamic values the moral foundation for multicultural societies.

One school that has consistently implemented the Ngajeni values is SDN Patalan Baru Bantul, Yogyakarta. This school is an interesting example because it has successfully integrated Ngajeni values into intracurricular and co-curricular activities, as well as students' daily habits. Practices such as greetings, expressions of gratitude, apologies, and the ngapurancang movement are routinely implemented in the school environment. Teachers act as role models in demonstrating ngajeni behavior through the cultivation of good manners in learning interactions. Furthermore, the school develops reflective activities based on Islamic values to strengthen students' character and empathy. Patalan Baru Elementary School's uniqueness lies in its ability to make Ngajeni a living, systematic, and contextual school culture.

Various studies have shown that character education is an effective strategy for reducing aggressive behavior in schools. Interventions that focus on strengthening moral values and social relationships can significantly reduce bullying rates.¹³ Studies also found that interventions involving the entire school community of teachers, students, and parents can significantly reduce bullying rates.¹⁴ In Indonesia, Anggraeni's research shows that when character education is synergized with cultural and religious values, the school

⁹ Oki Dwi Lestari, Lina Erviana, and Afid Burhanuddin, ANALYSIS OF POLITE CHARACTERS THROUGH THE USE OF JAVANESE LANGUAGE, STKIP PGRI PACITAN, 2024.

¹⁰ Dwi Santoso, "The Realization of Andhap Asor 'Modest' and Ngajeni 'Respect' in the Meeting of Yogyakarta's Provincial Parliament," International Journal on Studies in English Language and Literature (IJSELL) 4, no. 9 (2016): 58–64.

¹¹ Yovita Dyah Permatasari, "Local Wisdom in Javanese Term: Tentrem Lan Ngajeni as a Tolerance in Rural Communities," Alqalam 37, no. 2 (2020): 43–58.

¹² Andi Muh Dakhalan and Dedi Kuswandi, "Global Citizenship Education (GCE)," Madika: Journal of Politics and Governance 4, no. 2 (2024): 158–71.

¹³ Riza A. Latifah, "Psychological Factors Causing Bullying Behavior," Blantika Multidisciplinary Journal 2, no. 6 (2024): 657–66, <https://doi.org/10.57096/blantika.v2i6.166>.

¹⁴ Sri N. Selian and Winda PD Restya, "The Principal's Role in Addressing Bullying in Schools," Ideguru Journal of Teacher Scientific Works 9, no. 2 (2024): 531–39, <https://doi.org/10.51169/ideguru.v9i2.751>.



climate becomes friendlier, more open, and safer for children.¹⁵ Although several studies have addressed character education, studies specifically examining Ngajeni in the context of Islamic-based bullying prevention are still limited. This gap provides an important basis for in-depth research on how Ngajeni can be internalized as a conceptual model in Islamic character education to create a peaceful and respectful school culture.

Based on these gaps, this study aims to (1) describe the steps of implementing Ngajeni culture in learning at SDN Patalan Baru Bantul, Yogyakarta (2) identify Islamic values internalized through Ngajeni practices and their impacts. Thus, the integration of Ngajeni and Islamic values not only preserves local culture, but also becomes the conceptual foundation of character education that supports the vision of global harmony and rahmatan lil 'alamin.

RESEARCH METHODS

This research uses a qualitative approach with a case study design to deeply understand the Ngajeni culture integrated into Islamic character education at Patalan Baru Elementary School in Bantul, Yogyakarta. This case study focuses on one elementary school that consistently implements Ngajeni values in its teaching and school life, providing a rich context for exploring the relationship between local culture and Islamic values.

Data were collected through three main techniques: participant observation, in-depth interviews, and document analysis. Observations were conducted in classrooms and during school activities to observe teacher-student behavior and interactions in implementing Ngajeni values. Interviews were conducted with the principal, teachers, and students to understand their perceptions and strategies for instilling these values. Documents such as lesson plans, teacher journals, and school policies were analyzed to determine the extent to which Ngajeni values were integrated into the learning system. Data analysis was conducted thematically, following the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. Data validity was strengthened through triangulation of sources and methods, by comparing observational findings, interview results, and document data.

RESULTS AND DISCUSSION

Research result

1. Steps for Implementing Ngajeni Culture in Learning at Patalan Baru Elementary School, Bantul, Yogyakarta

The research results show that the Ngajeni culture at Patalan Baru Elementary School, Bantul, is implemented through three main strategies: polite verbal expressions, symbolic gestures as a sign of respect, and the instilling of Islamic morals in school life. These three strategies form the core of a local wisdom-based character education

¹⁵ Rani S. Anggraeni, Agus Halimi, and Dinar N. Inten, "Educational Implications of QS Al-Hujurat Verse 11 on Preventing Bullying Behavior," *Journal of Islamic Religious Education Research* 1, no. 1 (2021): 1–6, <https://doi.org/10.29313/jrpai.v1i1.34>.



program aimed at preventing bullying and fostering social ethics rooted in Islamic values and Javanese culture.

a. Polite verbal expressions

The first strategy is implemented through the habit of using polite language in everyday communication in the school environment. Students are guided to use typical Javanese cultural vocabulary such as greetings, *nyuwun pangapunten* (apologizing), *matur nuwun* (expressing thanks), *nuwun sewu* or *ndherek langkung* (asking for permission), *mangga* (inviting), and *injih* (polite expressions in conversation). Each of these words is not merely an expression of formality, but rather a means to shape a character full of respect and empathy.

Teachers play an active role in modeling the use of this language in learning and social interactions. For example, when students answer questions or ask questions in class, teachers remind them to always begin with a greeting and end with a thank you. In practice, these polite verbal expressions are also part of the school's efforts to instill the value of *qaulan kariman* (speaking in a noble manner) as taught in the Qur'an (QS. Al-Isra [17]: 53).

وَقُلْ لِّعِبَادِي يَقُولُوا الَّذِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

Meaning: "Tell My 'believing' servants to say only what is best. Satan certainly seeks to sow discord among them. Satan is indeed a sworn enemy to humankind."

Through the practice of polite language, children learn to respect others' feelings, exercise restraint in their speech, and build positive social relationships. Teachers reported that the most noticeable changes resulting from implementing this strategy were increased warm and respectful communication between students and teachers, as well as a reduction in the use of profanity in the school environment.

b. Body Movement Symbol (Ngapurancang) as a Sign of Respect

The second strategy appears in symbolic form through the typical body movements of the Ngajeni culture, namely *ngapurancang* and the use of thumbs in interactions. The *ngapurancang* movement is performed by standing upright, the right hand holding the left wrist and placed in front of the navel. This movement is done when students pass teachers, school guests, or older people as a symbol of respect. In addition, in learning, students use their thumbs to point or raise their hands when they want to ask questions, replacing the habit of pointing with the index finger which is considered impolite in Javanese culture. The philosophical meaning of this movement is not only rooted in cultural norms, but also in the Islamic value of *tawadhu'* (humility) as per the following documentation:





Figure 1. Habituation of the Ngajeni Program

The teacher explained that through this movement, children are encouraged to control their body posture and emotions, while also understanding that respect for others is part of worship. In the context of character education, this symbolic movement teaches students discipline in nonverbal ethics, recognizing that the body also has a moral language. The teacher assessed that this habituation was effective in creating a more orderly, calm, and respectful classroom atmosphere. In fact, during roll call activities or ceremonies, students automatically perform ngapurancang as a natural expression of respect for teachers and the flag, without explicit instructions.

c. Inculcating Islamic Morals in School Life

The third strategy is the inculcation of Islamic morals, which is the core of the Ngajeni culture. The school integrates Ngajeni values into all students' daily activities. Each morning, character assembly begins with a communal prayer, greetings, and moral reflection linked to Islamic values. Teachers use this moment to emphasize the importance of respecting friends, maintaining cleanliness, and being honest. In the classroom, teachers instill the value of ukhuwah (brotherhood) through group work and mutual cooperation activities; while the value of rahmah (compassion) is emphasized through activities such as sharing food or helping friends in need.

The instilling of Islamic morals is also strengthened through parenting activities involving teachers, parents, and the school committee. During these activities, all school elements sign a joint commitment to creating a learning environment free from violence and bullying. This also follows up on Minister of Education, Culture, Research, and Technology Regulation No. 46 of 2023 concerning the Prevention and Handling of Violence in Educational Units (PPKSP). Teachers believe that this habituation makes schools a "moral space" where every small action, such as greeting, apologizing, and helping a friend, is seen as an exercise in developing civilized character.

These three strategies work together and reinforce each other, forming a vibrant moral ecosystem within the school environment. Verbal expression instills politeness,



body language fosters a symbolic awareness of respect, and the practice of Islamic morals strengthens the spiritual foundation of students' daily lives.

The implementation of Ngajeni at Patalan Baru Elementary School in Bantul follows up on the mandate of Minister of Education, Culture, Research, and Technology Regulation No. 46 of 2023 concerning the Prevention and Handling of Violence in Educational Units (PPKSP). As a commitment, the school has established a Violence Prevention and Handling Team (TPPK) and implemented parenting activities involving teachers, committees, and parents. All stakeholders signed a joint commitment to making the school free from bullying as per the following documentation:

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Figure 2. Launching the Habits of Great Bantul Children with the Ngajeni Program starting from TK, SD/MI, SMP/MTS to SMA/MA

The Ngajeni program is an adaptation of the Yogyakarta Special Education (PKJ), which teaches the values of sangkan paraning dumadi, hamemayu hayuning bawana, and manunggaling kawula Gusti noble values aligned with Islamic teachings on human creation, maintaining peace, and building harmony with God and others. Through these verbal, symbolic, and spiritual strategies, Ngajeni serves as the foundation for developing a distinctive Yogyakarta character rooted in Islamic morality and local culture.

2. Islamic Values Internalized Through Ngajeni Practices and Their Impacts

Research findings indicate that Ngajeni culture not only instills formal politeness but also internalizes four core Islamic values: adab (respect), tawadhu' (humility), ukhuwah (brotherhood), and rahmah (compassion). These four values are naturally embedded in daily practices at school and significantly impact student behavior, social relationships, and the school's moral climate.

a. Value of Manners (Respect)

The value of manners is at the core of Ngajeni practice. Researchers observed that students demonstrated respect for teachers and their peers by greeting them, bowing when passing (ngapurancang), and using polite language. Teachers explained that every small act of politeness is an exercise in developing manners, as taught in Islam, which emphasizes respecting others as part of obedience to Allah SWT. This

value teaches children to understand their own position and appreciate differences in social hierarchy without creating emotional distance.

The impact is evident in changes in student behavior, who are more respectful of their teachers, more willing to greet them first, and less likely to argue in a loud voice. Children become accustomed to using polite expressions such as "mangga," "nyuwun pangapunten," and "matur nuwun," which reinforces their identity as civilized individuals typical of Yogyakarta and possessing Islamic morals.

b. The Value of Tawadhu' (Humility)

The practice of ngapurancang and the use of thumbs in interactions reflects the value of tawadhu', namely humility and a willingness to position oneself wisely before others. In an interview, Uswatun Hasanah stated that this small gesture "trains children to restrain themselves and control their emotions before acting." The value of tawadhu' guides students to understand that politeness is not merely a cultural habit, but a reflection of a calm heart and respect for God's creation.

The impact is evident in changes in students' attitudes, who are less prone to boasting, more patient in waiting their turn, and less likely to impose their opinions during discussions. This value also creates a more peaceful and egalitarian classroom environment, free from verbal dominance or belittling of peers. Thus, tawadhu' (respect for oneself) in Ngajeni serves as a character-building tool, teaching a balance between respect, composure, and self-control.

c. The Value of Ukhuwah (Brotherhood and Solidarity)

The value of brotherhood is internalized through collaborative learning and social activities at school. In gotong royong (mutual cooperation), group work, and character assemblies, students are encouraged to help one another regardless of background.

As principal, Supartinah instilled the message that "friends are brothers and sisters at school" who must be protected and cherished. Observations revealed how students helped each other when a friend struggled to understand a lesson, and shared food during breaks. This behavior reflects the spirit of Islamic brotherhood, as exemplified by the Prophet Muhammad (peace be upon him), who emphasized the importance of solidarity and love among fellow Muslims.

As a result, relationships between students become closer and more open; minor conflicts such as teasing or social exclusion are significantly reduced. The Ngajeni culture makes schools a social space that fosters the values of brotherhood and togetherness within an Islamic spiritual framework.

d. Rahmah Value (Compassion and Empathy)

The value of mercy is the pinnacle of all values brought to life through Ngajeni. Teachers and students alike instill the principle of "ngajeni kabeh" (respect for all), without exception. This value teaches compassion not only for fellow students but also for the school environment. In observations, students are accustomed to picking up trash without being asked, helping friends who have fallen, and comforting friends who are crying. Teachers interpret these simple actions as a form of rahmatan lil 'alamin on a small scale: love manifested in concrete actions. This empathetic attitude



fosters a peaceful school climate, where conflicts are resolved through dialogue and apology, not anger. As a result, cases of verbal and physical bullying are almost nonexistent, and relationships between students become more harmonious and supportive.

These four values are interconnected and form a strong moral framework. Adab instills the foundation of respect, tawadhu' fosters humility, ukhuwah strengthens social solidarity, and rahmah becomes the spiritual energy that animates everything. These values develop simultaneously, as students learn not only how to behave but also why they should behave well. Internalizing Islamic values through Ngajeni goes beyond simply changing behavior but also building moral and spiritual awareness. Students become more confident, empathetic, and tolerant—characteristics that serve as moral bulwarks in the face of the modern era and digital media, which often normalize verbal violence. Thus, Ngajeni is not only a local tradition, but also a model of Islamic character education that is contextual, down-to-earth, and peace-oriented.

Discussion

Research findings indicate that the implementation of Ngajeni culture in elementary education is a practical form of Islamic character education based on local culture. The values of adab (good manners), tawadhu' (religious tolerance), ukhuwah (brotherhood), and rahmah (mercy) brought to life through Ngajeni demonstrate that effective moral education is not the result of normative lectures, but rather the internalization of values through social experience, role models, and habituation. This process aligns with the theory of experiential moral education, which asserts that character cannot be taught conceptually but must be brought to life through concrete habits and interactions between students.¹⁶

From an Islamic educational perspective, this approach illustrates the essence of the concept of ta'dib (religious guidance) as explained by Syed Muhammad Naquib al-Attas. According to him, true Islamic education is not merely the transfer of knowledge (ta'lim), but the formation of moral and spiritual awareness through adab (adab), the ability to place oneself and others proportionally within a life order based on divine values.¹⁷ The verbal, symbolic, and moral habituation strategies implemented at SDN Patalan Baru show a concrete form of this ta'dib: children not only know “what is right,” but also “why they must do what is right.”

The practice of polite verbal expressions such as greetings, nyuwun pangapuntun (excuse me), and matur nuwun (thank you) is a form of implementing the values of qaulan kariman (noble speech) as commanded in the Quran. These habits are not merely linguistic politeness, but also moral mechanisms that guide children to control their emotions and respect the feelings of others. Furthermore, the ngapurancang gesture and the thumbs-up symbol illustrate how the body serves as a vehicle for developing nonverbal morality. Bowing, greeting with the hand on the chest, and expressing thanks

¹⁶ Saeful Anam et al., "The Moral Education and Internalization of Humanitarian Values in Islamic Boarding Schools: A Case Study From Indonesia," *Journal for the Education of Gifted Young Scientists* 7, no. 4 (2019): 815–34, <https://doi.org/10.17478/jegys.629726>.

¹⁷ Then Muhammad Iqbal, "VALUES AND PRINCIPLES OF MULTICULTURAL ISLAMIC EDUCATION."



quietly reinforce the values of *tawadhu'* (humility) and *adab* (good manners) that are at the heart of Islamic spirituality.

These values also demonstrate the harmonious connection between universal Islamic teachings and Javanese cultural philosophy. Ngajeni culture expresses the principle of "*hamemayu hayuning bawana*" (maintaining harmony in life), which aligns with the Islamic spirit of *rahmatan lil 'alamin* (blessing for all nature). This means that Islamic education brought to life through local culture is not merely a strategy for preserving tradition but also a means of building social harmony in modern society. This aligns with Santoso's view that local wisdom has a strategic function in peace education because it instills the values of tolerance, mutual respect, and empathy contextually in everyday life.¹⁸

Furthermore, the practice of Ngajeni also demonstrates how Islamic values can be creatively integrated into national education policy. Its implementation at Patalan Baru Elementary School aligns with the mandate of Minister of Education, Culture, Research, and Technology Regulation Number 46 of 2023 concerning the Prevention and Handling of Violence in Educational Units (PPKSP). The Ngajeni culture is a concrete manifestation of the preventive approach in this policy, suppressing the potential for violence by building a positive moral ecosystem. Rather than using a punitive approach, the school chooses a restorative approach, building moral awareness through role models and social experiences. Teachers act as "value tutors," not merely subject instructors, as in Ki Hajar Dewantara's concept of tutor education, which emphasizes the teacher's role as "guiding the growth of noble character in students."¹⁹

In this context, Ngajeni serves as a model for contextual Islamic character education, bridging the gap between universal moral teachings and Yogyakarta's local culture. The values of *ukhuwah* (brotherhood) taught through collaborative activities, mutual cooperation, and sharing at school demonstrate that social solidarity can be built from an early age through shared experiences. Students are taught not only to cooperate but also to understand the feelings of others—a form of empathetic education that is at the heart of moral awareness. This aligns with social emotional learning (SEL) theory, which demonstrates that empathy and positive communication have been shown to contribute to a reduction in bullying cases in elementary schools.²⁰

The positive impact of Ngajeni implementation also shows that character education based on local culture can create a peaceful and inclusive school climate. Teachers reported that students became more patient, dared to apologize, and accustomed to using positive language. This indicates that the internalization of Islamic values through Ngajeni has succeeded in fostering an auto-regulated moral awareness, that is, an awareness that grows from within the students, not due to external pressure. Thus,

¹⁸ Santoso, "The Realization of Andhap Asor 'Modest' and Ngajeni 'Respect' in the Meeting of Yogyakarta's Provincial Parliament."

¹⁹ Permatasari, "Local Wisdom in Javanese Term: *Tentrem Lan Ngajeni* as a Tolerance in Rural Communities."

²⁰ Rikuya Hosokawa et al., "Enhancing Social-Emotional Skills in Early Childhood: Intervention Study on the Effectiveness of Social and Emotional Learning," *BMC Psychology* 12, no. 1 (2024): 761.



Ngajeni plays a role not only as an educational method, but as a "moral space" where Islamic values are brought to life through warm and respectful social relations.

Conceptually, the practice of Ngajeni also supports the global agenda of Sustainable Development Goals (SDG) 4.7, which emphasizes the importance of education for peace, tolerance, and respect for diversity. The values of *adab* (civility), *tawadhu'* (religious tolerance), *ukhuwah* (brotherhood), and *rahmah* (mercy) that emerged from the local context of Yogyakarta demonstrate that Islamic education has great potential as a framework for developing global citizens with global character, yet rooted in strong spiritual values. In other words, Ngajeni is a form of "glocal education"—education that connects local values with the global ideal of harmony.²¹

This research confirms that the character crisis and increasing cases of bullying in the digital age are not only the result of weak social control, but also the fading cultural and spiritual identity of the younger generation. Through Ngajeni, schools in Yogyakarta demonstrate that local culture is not a static heritage, but a dynamic moral resource that can be revitalized to meet the challenges of the times. Ngajeni-based education serves as a form of moral resistance to modernization that is devoid of values, teaching that being "modern" does not mean abandoning good manners, but rather enriching humanity with ethics and empathy.

Thus, it can be concluded that the implementation of Ngajeni at Patalan Baru Elementary School, Bantul, represents a creative integration of Islamic teachings, Javanese culture, and the national educational vision. This model offers a new paradigm for Islamic character education that emphasizes the internalization of values through social and symbolic practices, rather than merely cognitive instruction. In a global context, Ngajeni represents Indonesia's concrete contribution to the global discourse on peace education: education that fosters compassion, respects differences, and builds a more civilized civilization in line with Islam's universal message as *rahmatan lil 'alamin*.

CONCLUSION

The implementation of Ngajeni at Patalan Baru Elementary School, Bantul, and Dukuh Panjatan Elementary School, Kulonprogo, is carried out through three main strategies: (1) polite verbal expressions, (2) symbolic body movements (*ngapurancang*) as a sign of respect, and (3) the habituation of Islamic morals in school life. These three strategies form a vibrant moral ecosystem, where teachers, students, and the entire school community actively participate in instilling the values of respect, humility, compassion, and togetherness.

The Islamic values internalized through Ngajeni, namely *adab* (good manners), *tawadhu'* (religious tolerance), *ukhuwah* (brotherhood), and *rahmah* (mercy), are not merely interpreted as religious norms, but serve as the foundation of social ethics that govern interpersonal relationships. Within the context of character education, Ngajeni teaches students that respecting others is not a form of passive obedience, but rather an

²¹ A Amin et al., "Servation of Bengkulu Local Wisdom: The Application of Syarafal Anam in Preventing Student Radicalism," *International Journal of Instruction* (State Islamic Institute of Bengkulu, Bengkulu, Indonesia) 15, no. 3 (2022): 931–48, <https://doi.org/10.29333/iji.2022.15350a>.



active manifestation of faith that fosters moral awareness and social empathy. These values foster an awareness that religiosity is inseparable from humanity; that being a true Muslim means being a person who respects, forgives, and brings peace to those around them.

The integration of Ngajeni into the school curriculum and culture also demonstrates that local wisdom can serve as a medium for contextualizing Islamic teachings and simultaneously as a strategy for strengthening national policy, as mandated by Minister of Education, Culture, Research, and Technology Regulation Number 46 of 2023 concerning the Prevention and Handling of Violence in Educational Units (PPKSP). By making Ngajeni the foundation of an anti-violence movement, schools not only implement administrative programs but also bring spiritual and cultural values to life in real life. This reinforces the notion that preventing violence requires more than formal rules; it requires a cultural and moral approach that touches the inner consciousness of students.

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