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Internalizing Maja Labo Dahu Values to Strengthen Students' Ethical Use of Mobile Phones at SMAN 1 Bima City

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Abstract

Objective: This study aims to analyze the internalization of *Maja Labo Dahu* values as an effort to strengthen students' ethics in using mobile phones at SMAN 1 Bima City. **Theoretical framework:** This study is grounded in character education theory, local wisdom theory, and digital ethics theory. **Literature review:** Previous studies highlight the importance of integrating local cultural values into character education to address moral challenges arising from technological advancement. **Method:** This study employed a descriptive quantitative approach involving 83 students from grades X and XI at SMAN 1 Bima City. Data were collected through a questionnaire consisting of 55 statements covering students' understanding of *Maja Labo Dahu* values, ethics in mobile phone use, the utilization of mobile phones for learning, discipline in mobile phone use, and behavior on social media. The collected data were analyzed using descriptive statistical techniques to determine the level of students' ethical behavior and the extent of value internalization. **Results:** The findings reveal that the overall average score was 3.76, categorized as good. Students demonstrated a high level of understanding of digital ethics (4.55), awareness of positive mobile phone use (4.55), utilization of mobile phones as learning resources (4.54), compliance with school regulations (4.41), and self-control in mobile phone use (4.08). In contrast, negative behaviors related to mobile phone use, including online gambling, cyberbullying, accessing inappropriate content, playing games during lessons, and cheating through mobile phones, were found to be in the low category (1.07–2.47). These findings indicate that the values of *Maja* and *Dahu* serve as effective moral controls that encourage students to use mobile phones responsibly, ethically, and in accordance with social and religious norms. **Implications:** The study emphasizes the importance of integrating local wisdom into character education programs as a strategy to foster ethical digital behavior among students. Schools can utilize *Maja Labo Dahu* values as a cultural and moral foundation for promoting responsible technology use and preventing digital misconduct. **Novelty:** The novelty of this study lies in demonstrating how the internalization of *Maja Labo Dahu* values strengthens students' digital ethics in mobile phone use, offering a local wisdom-based character education model for the digital era.

Keywords: *maja labo dahu*, digital ethics, cellphone use, character education, local wisdom.

INTRODUCTION

The development of information and communication technology in the digital era has brought about significant changes in various aspects of human life, including education. One form of technological development most closely related to students' lives is the use of smartphones [1]. The presence of smartphones offers numerous benefits for students, such as facilitating access to information, supporting the learning process, expanding communication, and improving digital literacy. However, on the other hand, uncontrolled cell phone use also raises various ethical and character issues among students. This phenomenon poses a serious challenge for educational institutions in developing a young generation that is not only intellectually intelligent but also possesses strong character and ethics [2].

Globally, internet and smartphone usage among teenagers continues to increase. Data Reportal 2025 shows that the number of global internet users has reached more than 5.5 billion people, or approximately 67.9% of the world's population. Teenagers are one of the largest internet users, with dominant activities on social media, online games, and digital communication platforms. In Indonesia, this phenomenon also shows a very significant trend. Based on a 2024 survey by the Indonesian Internet Service Providers Association (APJII), Indonesia's internet penetration rate reached 79.5%, or approximately 221 million users, with the 13–18 age group being one of the highest internet user groups. Most of this internet access is done via smartphones.

The high intensity of smartphone use among students has both positive and negative impacts. Various studies have shown that uncontrolled smartphone use can lead to decreased concentration in learning, reduced direct social interaction, increased consumer behavior, cyberbullying, the spread of hoaxes, access to negative content, and even the degradation of students' morals and ethics. Research by Anggraeni revealed that smartphone use among Indonesian adolescents without adequate moral reinforcement has the potential to influence their character formation and social behavior [3]. Meanwhile, research by Huda and Hashim emphasized that digital literacy without character education can lead to an ethical crisis in technology use among the younger generation [4].

In the context of Indonesian education, ethical issues surrounding mobile phone use are increasingly evident in secondary schools. Many schools face various violations related to smartphone use, such as mobile phone use during learning, the dissemination of inappropriate content, academic plagiarism, the use of social media for cyberbullying, and low levels of politeness in digital communication. These conditions indicate that issues with mobile phone use are not only related to the technical aspects of technology use, but also concern the moral, ethical, and character dimensions of students.

Character education is one strategic solution to address these challenges. According to Lickona's theory of character education, good character consists of three main components: moral knowing, moral feeling, and moral action. In the context of mobile phone use, students need not only understand the rules for using technology but also develop moral awareness and the ability to implement ethical values in their daily lives. Therefore, an educational approach that integrates local cultural values is needed as a source of character development for students [5].

One of the local cultural values that has a strong relevance in shaping the character of the Bima people is the *Maja Labo Dahu* philosophy. Etymologically, "Maja" means shame, while "Dahu" means fear. In the context of Bima culture, *Maja Labo Dahu* implies a sense of shame for committing acts that violate norms and a fear of God for all actions taken. This philosophy has long been a guideline for the lives of the Bima people in developing behavior based on morality, responsibility, honesty, politeness, and religiosity [6].

The values of *Maja Labo Dahu* are closely linked to the ethical use of digital technology. Shame (*maja*) can act as an internal control for students, preventing them from misusing their mobile phones for activities that violate social norms or school rules. Meanwhile, fear of Allah SWT (*dahu*) can serve as a spiritual foundation that encourages students to use technology responsibly and ethically. Thus, internalizing *Maja Labo Dahu* values has the potential to be an effective strategy for strengthening students' digital ethics in the modern era [7].

In Bima City, particularly in the high school environment, the development of digital technology has also become an inseparable part of student life. SMAN 1 Bima City as one of the leading schools in Bima City faces the same challenge in managing mobile phone use by students. Although mobile phone use can support learning, various potential ethical deviations such as excessive use of social media, access to inappropriate content, lack of discipline in mobile phone use during learning, and declining quality of social interaction between students require serious attention. This phenomenon demonstrates the importance of efforts to strengthen the ethics of mobile phone use through an approach that is not only regulatory, but also based on local cultural values that live and develop in Bima society.

Previous studies have generally focused on the relationship between smartphone use and academic achievement, gadget addiction, digital literacy, and character education in general. Sanura Jaya's research highlights the importance of moral education in smartphone use among Indonesian adolescents [8]. Hinduan et al. emphasize the need for moral education interventions to address the ethical crisis of Generation Z in the era of digital connectivity [9]. However, research specifically examining the internalization of local cultural values of *Maja Labo Dahu* as an effort to strengthen students' ethics in mobile phone use, particularly at the high school level in Bima City, is still relatively limited. Thus, there is a research gap that needs to be further explored.

If ethical issues surrounding cell phone use among students are not addressed immediately, the impacts could become increasingly complex. In addition to potentially reducing the quality of learning, this situation could lead to a weakening of student character, increased violations of social and religious norms, a lack of responsibility in technology use, and the erosion of local cultural values that have long been the identity of the Bima community. In the long term, this situation could hinder the realization of national education goals, which emphasize the development of Indonesians who are faithful, pious, have noble character, are intelligent, and responsible.

Based on the description, the internalization of *Maja Labo Dahu* values is important to study as an alternative solution in strengthening students' ethics in using mobile phones. This research has a high urgency because it not only contributes to strengthening local wisdom-based character education, but also provides an empirical basis for schools in formulating strategies for fostering students' digital ethics. Therefore, research on "Internalization of *Maja Labo Dahu* Values as an Effort to Strengthen Students' Ethics in Using Mobile Phones at SMAN 1 Bima City" is important to be conducted in order to understand the process of internalizing local cultural values and their contribution in shaping responsible, ethical, and technology-using behavior in accordance with the values of the Bima community.

LITERATURE REVIEW

Internalization of Values Theory

Internalization of values is the process of instilling and internalizing certain values so that they become part of an individual's personality, reflected in everyday attitudes and behavior. In the context of education, internalization of values is oriented not only toward the transfer of knowledge but also toward the transfer of values, which aims to shape students' character.

According to Alavi, internalization of values is the process of integrating moral values into an individual's consciousness so that these values become the basis for thinking, behaving, and acting [10]. Successful internalization is characterized by the emergence of behavior consistent with the instilled values without any external coercion. From a character education perspective, Lickona emphasizes that character formation occurs through three main stages: moral knowing, moral feeling, and moral action. These three aspects are interrelated in shaping students' moral behavior [11][5].

Operationally, internalization of values in the school environment can be done through: modeling; habituation; reinforcement; integration in learning; school culture; and continuous monitoring and evaluation. In this study, internalization of values is understood as the process of instilling *Maja Labo Dahu* values in students through various educational activities so that these values become guidelines for the ethical use of mobile phones.

Character Education Theory

Character education is a systematic process to help students understand, internalize, and practice moral values in everyday life. According to Dartini, local wisdom-based character education is an effective approach to building students' morals because the values taught are closely related to their social and cultural environment [12]. Character education not only functions to shape individual behavior but also to maintain the sustainability of a community's cultural identity.

Lickona views character as a combination of moral values, social responsibility, and good habits manifested in concrete actions. Effective character education must simultaneously encompass the cognitive, affective, and behavioral dimensions [5]. In the context of this research, character education becomes a conceptual basis for understanding how *Maja Labo Dahu* values can be internalized as a means of strengthening students' ethics in using cell phones.

The Concept of *Maja Labo Dahu*

Maja Labo Dahu is a philosophy of life of the Bima people that has been passed down from generation to generation as a moral guideline in social life. Etymologically: *Maja* means shame, and *Dahu* means fear. Its philosophical meaning is the feeling of shame in committing acts that are contrary to norms and the fear of Allah SWT for all actions taken. According to Amrin, *Maja Labo Dahu* is a social ethical system of the Bima people that functions as a controller of individual behavior in social life. This value contains elements of religiosity, responsibility, honesty, politeness, integrity, and self-control [13][14].

Amrin explain that *Maja Labo Dahu* plays a strategic role as a moral bulwark in facing the challenges of the digital era and the negative influence of social media. Internalizing these values can help the younger generation develop self-control in the face of various forms of deviant behavior. The core values of *Maja Labo Dahu* include: religiosity; honesty; responsibility; politeness; discipline; self-control; and social awareness [7]. These values are strongly relevant to the development of ethical cell phone use among students.

The Concept of Ethics in Using Cell Phones

Ethics is a set of norms or moral principles that govern human behavior in social life. In the digital context, cellphone ethics refers to an individual's ability to use technology responsibly, wisely, and in accordance with social and legal norms. According to Odebode digital ethics includes users' abilities to respect others in digital communication; avoid spreading false information; maintain their own and others' privacy; use social media responsibly; and control the intensity of digital device use [15]. Meanwhile, Kaya emphasized that smartphone use without strengthening moral values has the potential to

cause various ethical problems in adolescents, such as cyberbullying, gadget addiction, the spread of negative content, and a decline in the quality of social interactions [16].

Local Wisdom Theory in Education

Local wisdom is the noble values that develop within society and serve as guidelines for social life. According to Shobron, local wisdom has great potential as an instrument for character education because it contains moral values closely related to the realities of students' lives [17]. Integrating local wisdom into education can strengthen cultural identity while increasing the effectiveness of character education. Rusli also explained that local values such as *Maja Labo Dahu* can strengthen students' social ethics and moral responsibility when systematically integrated into the educational process [6]. Therefore, internalizing *Maja Labo Dahu* values can be seen as a form of implementing local wisdom-based character education to face the challenges of the digital era.

METHODOLOGY

This study uses a quantitative approach with a descriptive research type that aims to describe the level of internalization of *Maja Labo Dahu* values as an effort to strengthen student ethics in using mobile phones at SMAN 1 Bima City [18]. The quantitative approach was chosen because it is able to provide an objective picture of the conditions studied through numerical measurements of research variables. The location of the study was carried out at SMAN 1 Bima City with research subjects being students of grades X and XI who actively use mobile phones in their daily lives and in learning activities. The research population consisted of all students of grades X and XI, while the research sample amounted to 83 students selected using proportionate random sampling techniques so that each member of the population has an equal opportunity to become a respondent. This study focuses on measuring students' understanding of *Maja Labo Dahu* values, ethics in using mobile phones, social media usage behavior, discipline in using digital technology, and the use of mobile phones as a learning tool [19][20].

Data collection was conducted using a closed-ended questionnaire instrument developed based on established research indicators. The questionnaire consisted of 55 statements using a five-level Likert scale, ranging from strongly disagree to strongly agree. The research instrument covered several key aspects, namely understanding the values of *Maja Labo Dahu*, awareness of positive mobile phone use, compliance with school rules, self-control in mobile phone use, social media usage behavior, and the use of mobile phones to support the learning process. Before being used as a data collection tool, the instrument first underwent a content validation process (content validity) by experts to ensure the suitability of the indicators with the research objectives. Next, data were collected directly by distributing the questionnaire to predetermined respondents. This technique was chosen because it was able to reach all respondents effectively and produce structured data according to the research needs [21].

The collected data were analyzed using descriptive statistical techniques by calculating the average score, frequency, percentage, and assessment category for each research indicator. The analysis was conducted to describe the level of internalization of *Maja Labo Dahu* values and the ethics of mobile phone use among students of SMAN 1 Bima City. The calculation results were then classified into very good, good, sufficient, less, and very less categories based on a predetermined score range. Furthermore, the results of the analysis were presented in the form of tables and descriptive descriptions to provide a comprehensive picture of the relationship between local cultural values of *Maja Labo Dahu* and mobile phone use behavior by students. Through this analysis, this study seeks to explain the extent to which the values of shame (*maja*) and fear of Allah SWT (*dahu*) play a role as moral

controls in shaping digital ethics, discipline, and responsibility of students in utilizing technology in the digital era [22].

Table 1. Research Method Used in This Study

Aspect	Description
Type of Research	Descriptive quantitative research.
Approach	Quantitative approach using numerical measurement and statistical analysis.
Research Objective	To describe the level of internalization of <i>Maja Labo Dahu</i> values as an effort to strengthen students' ethics in using mobile phones at SMAN 1 Kota Bima.
Rationale for Approach	The quantitative approach was selected because it provides an objective and measurable description of the research variables through numerical data.
Research Location	SMAN 1 Kota Bima, Indonesia.
Research Subjects	Grade X and XI students who actively use mobile phones in daily and learning activities.
Population and Sample	The population consisted of all Grade X and XI students. The sample comprised 83 students selected through proportionate random sampling.
Key Variables Analyzed	Internalization of <i>Maja Labo Dahu</i> values, mobile phone usage ethics, social media behavior, digital discipline, self-control, compliance with school regulations, and the use of mobile phones as learning tools.
Main Data Sources	Primary data obtained directly from student respondents through questionnaires.
Data Collection Instrument	Closed-ended questionnaire consisting of 55 statements measured using a five-point Likert scale (Strongly Disagree to Strongly Agree).
Instrument Validation	Content validity conducted by experts to ensure the relevance of indicators to the research objectives.
Method of Data Collection	Direct distribution of questionnaires to selected respondents.
Method of Analysis	Descriptive statistical analysis, including calculation of mean scores, frequencies, percentages, and category classifications.
Theoretical Framework	Internalization of <i>Maja Labo Dahu</i> values (shame and fear of Allah SWT) as moral control mechanisms in shaping students' digital ethics and responsible technology use.
Focus of Analysis	Students' understanding and application of <i>Maja Labo Dahu</i> values in relation to ethical mobile phone use, social media behavior, discipline, and responsibility in the digital environment.
Expected Outcome	A comprehensive description of how <i>Maja Labo Dahu</i> values contribute to strengthening students' digital ethics, discipline, and responsible use of mobile technology in the digital era.

RESULTS AND DISCUSSION

This study aims to analyze the internalization of *Maja Labo Dahu* values as an effort to strengthen students' ethics in using mobile phones at SMAN 1 Bima City. The research data were obtained through distributing questionnaires to 83 respondents consisting of grades 10 and 11 of SMAN 1 Bima City. The research instrument contained 55 statements covering aspects of understanding *Maja Labo Dahu* values, ethics in using mobile phones, utilization of mobile phones in learning, discipline in using mobile phones, and behavior in using social media.

Overview of Research Results

Based on the data processing results, an overall average score of 3.76 was obtained (scale 1–5). This score is in the good category, indicating that the internalization of *Maja Labo*

Dahu values and ethical cellphone use among students at SMAN 1 Bima City is relatively strong.

Table 2. Summary of Key Research Findings

No	Key Indicators	Average
1	Utilizing cell phones as learning resources	4.54
2	Understanding digital ethics	4.55
3	Compliance with school rules	4.41
4	Controlling cell phone usage	4.08
5	Awareness of positive use of cell phones	4.55
6	Negative behavior in using cell phones	1.07–2.47

Source: *Processed Research Data Results (2026)*

The data shows that the majority of students use cell phones positively and have a fairly good ethical awareness in using digital technology.

Internalization of *Maja Labo Dahu* Values in Cell Phone Use

The results of the study show that students have a high level of understanding of the values of *Maja Labo Dahu*. Some indicators that received high scores include:

Table 3. Internalization of *Maja Labo Dahu* Values in Mobile Phone Use Among Students

Statement	Mean
I understand the importance of digital ethics	4.55
I maintain the good name of myself and the school through the use of my cell phone.	4.48
I feel embarrassed if I use my cellphone when the teacher is teaching.	4.36
The <i>Maja Labo Dahu</i> values taught me to maintain ethics when using a cellphone	4.39

These findings indicate that the values of *maja* (shame) and *dahu* (fear of God) have become mechanisms of social control and self-control that influence students' behavior in using mobile phones. This aligns with research by Amrin et al, which explains that *Maja Labo Dahu* is an ethical system of the Bima community that functions as a regulator of individual behavior in social life [23].

Utilization of Cell Phones for Learning Activities

Data shows that students use their cell phones more for academic purposes than negative activities. Some of the indicators with the highest scores are:

Table 4. Students' Perceptions of the Educational Benefits of Mobile Phone Use

Statement	Mean
HP makes it easier to find additional learning resources	4.77
HP makes it easier to access educational information	4.66
HP helps me find study materials	4.54
HP helps me communicate with friends and teachers	4.58
HP supports learning in the digital era	4.47

These results indicate that mobile phones have become a vital part of students' learning processes. These findings support research by Larson, which states that smartphones have significant potential to support learning if their use is balanced with the strengthening of moral and ethical values.

Ethics and Discipline in Using Cell Phones

The results of the study show that most students have a good level of discipline in using cell phones. Indicators with high values include:

Table 5. Students' Ethics and Discipline in Mobile Phone Use

Statement	Mean
I remain disciplined in following the lessons	4.61
I still pay attention to the teacher even though I bring my cell phone	4.61
I obey the rules regarding cell phone use at school.	4.41
I don't play on my cellphone when important school activities are taking place.	4.32

These findings indicate that internalizing *Maja Labo Dahu* values contributes to building students' awareness of responsible cell phone use [24]. According to Lickona's character education theory, this behavior reflects the success of the internalization process, which encompasses moral knowing, moral feeling, and moral action [5].

Negative Behavior of Cell Phone Use

Even though cellphone usage is quite high, research results show that negative cellphone usage behavior is at a low level.

Table 6 Indicators of Negative Behavior in Cell Phone Use

Statement	Mean
Playing online gambling	1.07
Bullying friends through social media	1.17
Opening negative content	1.23
Playing games during class hours	1.58
Cheating during exams using a cell phone	1.65

The data shows that the majority of students reject the use of cell phones for activities that violate school norms and social norms. This finding shows the influence of *Maja Labo Dahu* values as a moral bulwark in facing various deviations in digital behavior [24].

Discussion

The research results show that internalization of *Maja Labo Dahu* values plays a significant role in shaping students' digital ethics in smartphone use. These cultural values, long established in Bima society, not only serve as guidelines for social behavior but are also capable of adapting to developments in digital technology. In an educational context, these values serve as moral instruments that help students control their behavior when interacting in digital spaces, ensuring that smartphone use is inseparable from ethical considerations, social norms, and religious values.

The value of *maja*, meaning shame, is an important foundation for building students' self-control when using mobile phones. This sense of shame is not merely social embarrassment, but rather a moral awareness that encourages avoiding behavior that could harm themselves or others. Students who have a strong understanding of this value tend to be more cautious when accessing content, communicating on social media, and disseminating information through the digital devices they use. Meanwhile, the value of *dahu*, meaning fear, has a very strong religious dimension. Fear in this context is related to the awareness that every human action is under God's supervision and will be held accountable [25]. This spiritual awareness encourages students to avoid digital behavior that conflicts with religious teachings, such as

spreading hoaxes, accessing negative content, engaging in cyberbullying, or using technology for harmful purposes .

Research findings indicate that the combination of *Maja* and *Dahu* values creates an effective self-control mechanism for students in facing various digital challenges [26][27]. Amidst easy access to information and the rapid development of social media, students who internalize these cultural values are able to consider the moral impact of each digital activity. This demonstrates that local wisdom remains relevant as a source of character education in the modern era.

The results of this study align with the findings of Kurniansyah, who explained that the values of *Maja Labo Dahu* play a significant role in shaping the religious character of the younger generation [24]. They emphasized that internalizing local cultural values can serve as a moral bulwark in facing various global challenges, including those arising from the development of information technology. These similar findings indicate that local cultural values have strong resilience in shaping the behavior of the younger generation.

This research also supports the findings of Amrin, who found that integrating *Maja Labo Dahu* values into character education can strengthen students' moral identity. The study explained that students who understand and apply local cultural values demonstrate a higher level of ethical awareness than those who lack a grasp of these values [7]. This finding strengthens the argument that local culture can be an effective source of moral learning. In addition to digital ethics, the study found that most students use mobile phones as a learning tool. Mobile phones are used to search for learning materials, access online learning resources, participate in digital-based learning, and communicate with teachers and friends regarding schoolwork [28]–[30]. This condition shows that digital technology can provide significant benefits when used wisely and responsibly.

The use of mobile phones as a learning medium reflects a shift in the educational paradigm, which is increasingly integrating technology into the learning process. Students no longer rely solely on printed textbooks as a source of information, but also utilize various digital platforms to broaden their horizons and knowledge [31][32]. In situations like this, the existence of *Maja Labo Dahu* values is crucial to ensure that technology use remains within positive and productive boundaries.

These findings support König's view that smartphones can be a highly effective educational tool if their use is supported by strong character education [33]. Technology is inherently neutral; its positive or negative impacts depend largely on how users utilize it. Therefore, strengthening moral values is a crucial factor in optimizing technology's function as an educational tool. However, this study also identified several challenges in student smartphone use. Some students admitted to still using social media during the learning process [34][35]. This habit has the potential to reduce learning focus and disrupt student concentration in receiving course material. This phenomenon demonstrates that the use of digital technology still requires ongoing supervision and guidance.

Disruption of concentration due to social media use is a common problem among adolescents. The various notifications, messages, and entertainment content available on mobile phones can distract students from learning [36][37]. Therefore, internalization of the *Maja Labo Dahu* values needs to be continuously reinforced so that students can control themselves when faced with the various digital temptations available through their devices.

The results of this study demonstrate that character education based on local culture is highly relevant in addressing the challenges of the digital era. While formal disciplinary approaches often emphasize rules and sanctions, local cultural values offer a more in-depth approach by addressing individual moral awareness. Thus, the resulting behavioral changes tend to be more permanent and stem from students' own self-awareness. Compared with previous research, this study shares several important similarities. One is the similarity in

emphasizing that character education is an essential factor in addressing the negative impacts of digital technology development. Furthermore, this study also demonstrates that local wisdom can be an effective tool in shaping students' morals and character.

Another similarity is the finding regarding the role of cultural values in enhancing students' self-control. Both previous research and this study show that students with a good understanding of cultural values tend to be better able to control their behavior in various situations, including when using digital technology [38][39]. This suggests that local culture has a very important educational function. However, this study differs from previous research. While most previous studies have focused more on character education in general, this study specifically examines the relationship between the internalization of *Maja Labo Dahu* values and ethical use of mobile phones. This focus provides a new perspective on the application of local cultural values in the context of digital technology.

Another difference lies in the research subjects used. This study was conducted on high school students in late adolescence, a developmental period characterized by an increased need for freedom and the use of digital technology. This contrasts with several previous studies, which focused primarily on elementary school students, providing a different context for analyzing the results.

Internal factors are one aspect that influenced the results of this study. Students' level of understanding of *Maja Labo Dahu* values, religious awareness, self-control, and learning motivation have been shown to contribute to more positive mobile phone usage behavior. The better students' understanding of cultural and religious values, the greater their tendency to use technology responsibly. In addition to internal factors, external factors also have a significant influence. The role of teachers in providing character development, the existence of school rules regarding mobile phone use, and parental supervision at home are important factors supporting the successful internalization of cultural values. The social environment of the Bima community, which still upholds *Maja Labo Dahu* values, also contributes to the process of character formation in students [39].

From a methodological perspective, this study has several limitations that require consideration. The use of a questionnaire instrument could potentially introduce social bias, which is the tendency for respondents to provide answers that are considered favorable or in line with the researcher's expectations. Furthermore, the study was conducted in only one school, making the results difficult to generalize broadly to all students in other areas [40].

This research provides important contributions both theoretically and practically. Theoretically, this study strengthens the concept of local wisdom-based character education by demonstrating that *Maja Labo Dahu* values can function as an instrument to strengthen students' digital ethics. Practically, the research results can serve as a basis for schools in developing character education programs, formulating more educational policies on mobile phone use, and preserving local cultural values as the identity of the Bima community. These findings confirm that local wisdom is not only relevant for maintaining cultural traditions but also can provide solutions to address the challenges of digital ethics for the younger generation in the modern technological era.

CONCLUSION

This shows that the internalization of *Maja Labo Dahu* values plays a very important role in strengthening students' ethics in using mobile phones at SMAN 1 Bima City. The values of *maja* (shame) and *dahu* (fear of Allah SWT) have become moral guidelines that help students use technology more responsibly, disciplined, and in accordance with religious norms, culture, and school rules. The results of the study revealed that the ethics of mobile phone use by students are in the good category, which is seen from the use of mobile phones as a means of learning, information seeking, and communication that supports academic activities. The process of internalization of these values takes place through the role of

schools, teachers, families, and the community environment which together shape students' moral awareness through role models, habits, supervision, and strengthening local culture. The success of this internalization is also supported by the strong culture of the Bima community who still maintain the values of *Maja Labo Dahu* as part of their social and cultural identity that is passed down from generation to generation. This study also found challenges that could hinder the internalization of these cultural values, such as the influence of social media, the increasingly rapid development of digital technology, and the lack of supervision of cell phone use outside the school environment. Nevertheless, the *Maja Labo Dahu* values were proven to have a positive impact on increasing moral awareness, self-control, compliance with rules, and students' ability to distinguish between beneficial and potentially negative cell phone use. Theoretically, this study enriches the study of local wisdom-based character education by demonstrating the relevance of local cultural values in facing the challenges of digital ethics in the modern era. Practically, the research results can serve as a basis for schools, teachers, parents, and policymakers in developing character education and digital ethics programs based on local culture. Thus, this study confirms that the internalization of *Maja Labo Dahu* values is an effective and relevant strategy in shaping a generation with character, ethics, responsibility, and wisdom in utilizing digital technology amidst increasingly complex developments.

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Author Contribution

All authors contribute equally to the publication of this paper, all authors read and agree to this paper, and all authors declare no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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