



Integration of Islamic Values in Preserving Cakalele Culture as Character Education

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Abstract

This study aims to discover the forms of *Cakalele* cultural preservation, analyze the mechanisms of integrating Islamic educational values, and identify opportunities and challenges within the process. A qualitative case study approach was employed. Data were collected through participatory observation, in-depth interviews with teachers, students, and cultural figures, as well as documentation analysis. Data were analyzed interactively through reduction, display, and conclusion drawing, with source and method triangulation to ensure validity. Findings reveal that *Cakalele* preservation is implemented through extracurricular activities and school performances. The integration of Islamic values is achieved by reinterpretation of cultural symbols, such as the *parang* symbolizing intellectual sharpness and faith, and teamwork representing *ta'awun* (mutual cooperation). Opportunities include institutional commitment, community support, and students' enthusiasm for local culture. Challenges involve perceptions linking *Cakalele* to pre-Islamic traditions, limited facilities, and scheduling conflicts with academic activities. This study highlights that local cultural preservation can serve as an effective medium for character education in Islamic schools, provided it is accompanied by contextual and dialogical reinterpretation. The findings contribute to curriculum development based on local wisdom and strategies for cultural communication in Islamic education.

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INTRODUCTION

The tide of globalization and the onslaught of popular culture have the potential to erode the sustainability of local cultures, particularly among the younger generation. Schools, which serve as formal educational institutions, bear a strategic responsibility not only to transmit knowledge but also to preserve and instill local wisdom (Emda & Hanim, 2024; Putra, 2023; Rakhmah et al., 2025; Ramadan, 2017). In the North Maluku region, *Cakalele* a cultural heritage rich in philosophical meaning faces challenges regarding its regeneration. Integrating local culture into the education system is a crucial step to ensure that preservation is educational and relevant to the current context (Furqan, 2025; Syifa, 2024).

Cultural preservation refers to dynamic efforts to maintain, protect, and develop cultural heritage to prevent its extinction (Indrawati & Sari, 2024; Rann et al., 2023). In the field of education, preservation can be achieved through models

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of cultural transmission and value transformation (Koentjaraningrat, 2019). Schools function as agents of cultural conservation that transform cultural values into educational materials appropriate for the times.

Cakalele, which literally means “*tarian perang*,” is not merely an aesthetic performance. It embodies values of heroism, courage, solidarity, and order (Jamrud et al., 2025; Rahmatia et al., 2025). From the perspective of Islamic Education, these values can be reinterpreted and aligned with the concepts of *syaja'ah* (courage in defending the truth), *ta'awun* (cooperation in goodness), *istiqamah* (consistency), and the spirit of *jihad* in the broad sense of controlling one's desires. This integration process requires caution to avoid creating a dichotomy between cultural identity and religious identity.

Islamic education aims to shape individuals of noble character (*akhlak al-karimah*). The internalization of values is not sufficient through cognitive understanding alone but requires habit formation and exemplary conduct. Integrating local cultural values into Islamic education aligns with the principle of *al-muhafazhah 'ala al-qadim as-salih wa al-akhdzu bi al-jadid al-aslah* (preserving good old traditions and adopting better new ones) (Al-Abrasyi, 2020).

Socially, *Cakalele* serves as a unifying force for the community and a source of collective identity. Spiritually, the dynamic and structured movements of *Cakalele* reflect harmony and adherence to rules, which can be linked to the Islamic concept of the order of the universe (Rukmana, 2020). The values of leadership and physical and mental courage inherent in *Cakalele* are valuable assets in character development.

A number of previous studies from various sources including Google Scholar, Web of Science, EBSCO, and DOAJ have extensively examined issues related to this topic. However, previous researchers have tended to focus on *Cakalele* from historical, anthropological, and social functional perspectives (Latif, 2022; Tamam, 2021). The study conducted by Rukmana, (2020), which examined the integration of the local wisdom of “*sasi*” into Islamic Religious Education in Maluku, provides a relevant methodological framework for this research. Syam & Firdaus, (2024) investigated character development through traditional dance extracurricular activities in madrasahs, reinforcing the finding that cultural arts have the potential to serve as a medium for Islamic character education. However, studies specifically examining efforts to preserve *Cakalele* within formal educational institutions, particularly madrasahs or Islamic schools, remain relatively scarce. This gap lies primarily in the lack of in-depth analysis regarding the operational mechanisms for integrating Islamic educational values into local cultural preservation activities in schools, as well as the identification of obstacles encountered in the field. This study aims to fill this gap through a case study at a school in Indonesia.

METHODS

This study employs a qualitative method using a case study approach. The case study was chosen to gain an in-depth and holistic understanding of the phenomenon of value integration in a specific location (Engkizar et al., 2026; 2026; Mustafa et al., 2026; Rahawarin et al., 2025; Salamah et al., 2026; Susiati et al., 2022). The research was conducted at Madrasah Tsanawiyah Al-Khairaat Bibinói, South Halmahera Regency, North Maluku, Indonesia, from September to November 2025. The research subjects included the principal, two Islamic Religious Education

teachers, a Cultural Arts teacher, five students active in *Cakalele* activities, and two local cultural figures/*Cakalele* trainers.

Data collection techniques included: i) Participatory observation of *Cakalele* practice sessions and performances; ii) Semi-structured in-depth interviews with all subjects; and iii) A documentary study of lesson plans, photos, videos, and school archives related to cultural activities.

Data analysis followed the interactive model proposed by Huberman, (2014) through three stages: data reduction, data display, and drawing conclusions and verification. Data validity is ensured through triangulation techniques, including source triangulation (comparing statements from teachers, students, and community leaders) and methodological triangulation (comparing results from interviews, observations, and documents) (Engkizar et al., 2025; Hamid et al., 2026; Harun et al., 2026; Kassymova et al., 2025; Murniyetti et al., 2016). To make it easier to understand, the author will present the research methodology stages in the following figure.

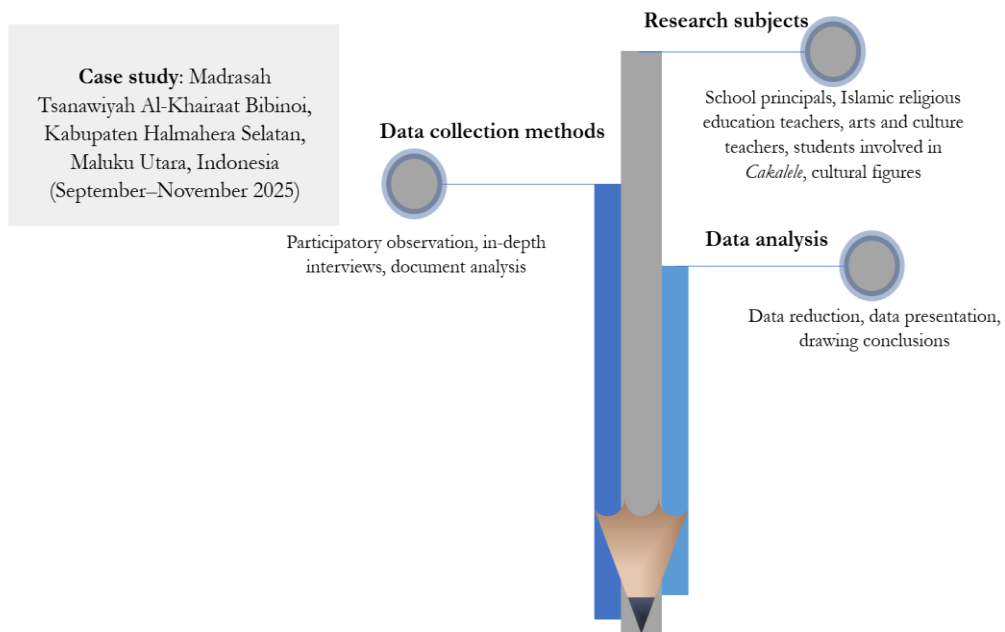


Fig 1. Steps of the research method

RESULT AND DISCUSSION

Preservation of *Cakalele* Culture through School Activities

Research findings indicate that preservation efforts in schools have moved beyond mere preservation of form (performance) toward the preservation of meaning that is contextually transformed. The findings show that the preservation of *Cakalele* culture is realized through extracurricular activities and school performances. In order to easily understand the ten findings in the study, the author describes them through the following figure.

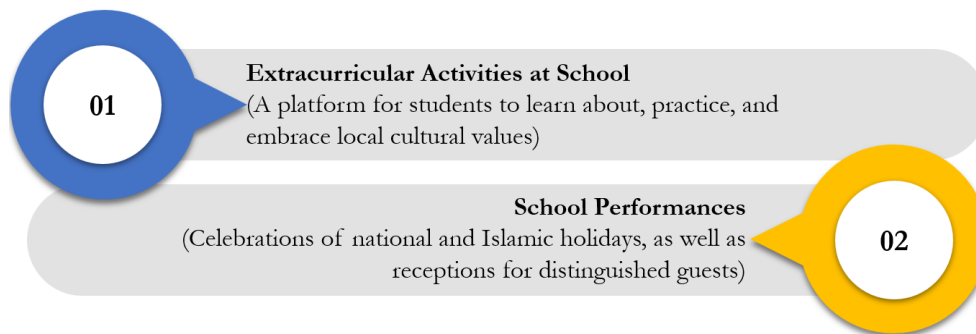


Fig 2. Forms of *Cakalele* Cultural Preservation through School Activities

First, there are mandatory extracurricular activities for seventh- and eighth-grade students, with a schedule of regular weekly practice sessions. This program serves as a platform for students to learn about, practice, and internalize local cultural values. The implementation of these activities is not solely focused on dance skills or physical performance but is also directed toward character development and an understanding of the cultural values embedded in every *Cakalele* movement. Through these activities, students are encouraged to recognize and internalize the symbolic meanings of each dance element, such as courage, solidarity, and respect for ancestors. Thus, this extracurricular activity serves as a platform for contextual learning that bridges local cultural values and Islamic character education. The cultural arts teacher acts as the primary facilitator, assisted by *Cakalele* instructors from the local community. The format of the *Cakalele* Culture extracurricular activity was also described by the informant during the interview, as illustrated by the following interview excerpt.

Practices are held every week. We emphasize discipline and teamwork, not just the dance moves (informant 1); We teach the meaning behind each movement for example, stomping the feet symbolizes courage, and hand movements reflect a readiness to defend the truth (informant 2); We enjoy participating in practice because we can learn about our own culture and are also taught to respect one another (informant 3); Cakalele makes us braver and more confident when performing in front of a crowd (informant 4).

According to holistic educational theory, extracurricular activities serve as a means of developing students' potential beyond academic aspects (Fauziah et al., 2026; Jariah et al., 2026; Masnawati et al., 2023). Activities such as *Cakalele* not only cultivate artistic skills but also foster character, discipline, and cooperation. This aligns with John Dewey's view, which emphasizes that education must be connected to students' real-life experiences (Erikson et al., 2023; Subairi, 2024). By making *Cakalele* a mandatory activity, the school integrates local culture into formal education, enabling students to learn through meaningful hands-on practice.

From the perspective of cultural functionalism, cultural activities serve to strengthen social solidarity and group identity (Hasan, 2025; Mubayanah & Amin, 2024). Regular *Cakalele* practice at school provides a platform for students to experience a sense of togetherness, appreciate traditions, and strengthen social bonds with the community. Each dance movement learned is not merely a performance but a symbol of the values of courage, respect, and togetherness. Thus, this extracurricular activity serves as a medium for cultural transmission that preserves the continuity of local values amidst the tide of modernization.

Second, performances at school events, such as celebrations of national holidays and Islamic holidays, as well as receptions for distinguished guests. Costumes and props (*parang and salawaku*) are used in simplified versions for safety

reasons. These performances serve as a means of cultural expression as well as a medium for teaching local values to students. Traditional costumes and props such as the *parang* and *salawaku* are still used, but in a simplified form to ensure safety. This demonstrates contextual cultural adaptation, where traditions are preserved without neglecting safety aspects within the school environment. The form of performance activities in school events that preserve *Cakalele* culture was also conveyed by the informant during the interview, as shown in the following interview excerpt.

Cakalele performances during Islamic holidays are not just entertainment, but also a reminder that culture and religion can go hand in hand (informant 5); props like machetes and salawaku are still used, but we've created safer versions so students can perform without risk (informant 6); we're proud to perform in front of important guests; it feels like we're representing our own local culture (informant 7); Schools have become a new stage for Cakalele, ensuring that the younger generation does not lose touch with their cultural roots (informant 8)

According to contextual education theory, learning is more meaningful when linked to students' real-life experiences and social environment (Suhermi et al., 2025). The *Cakalele* performance at school events serves as a form of contextual learning, as students not only study culture in the classroom but also practice it in front of the community. This strengthens the connection between formal education and socio-cultural life.

According to Hall's 1997 theory of cultural representation, culture is expressed through symbols and practices that can be reinterpreted according to context (Wilantari, 2025). The *Cakalele* performance at school is a form of cultural representation that affirms local identity while demonstrating the flexibility of tradition. By presenting *Cakalele* in official events, the school acts as an agent of both cultural preservation and transformation, ensuring that traditional values remain relevant to the younger generation. Thus, this second finding demonstrates that *Cakalele* performances at school are not merely entertainment but a means of values education, cultural identity reinforcement, and a medium for integrating local traditions with school life.

Integration of Islamic Values in the Preservation of *Cakalele* Culture

The integration of Islamic values into the preservation of *Cakalele* culture at a junior high school in Indonesia is carried out through two main mechanisms. First, a contextual approach to learning, in which Islamic Religious Education teachers and Cultural Arts teachers link the curriculum to the philosophy of the *Cakalele* dance. For example, when discussing the history of the Battle of the Trench, the spirit of struggle and war strategies are linked to the symbolic meaning of the *Cakalele* movements, which emphasize courage and solidarity. Second, the reinterpretation of symbols and direct guidance, where trainers and teachers provide new interpretations of the props and expressions in *Cakalele*. The *parang* (*siwab*) is interpreted as the sharpness of intellect and faith in distinguishing between what is halal and haram; the battle cry is understood as a form of dhikr and mental fortification; while teamwork is likened to *ukhuwah Islamiyah* and ta'awun. To make this easier to understand, the author will illustrate the integration of Islamic values into *Cakalele* in the following figure.

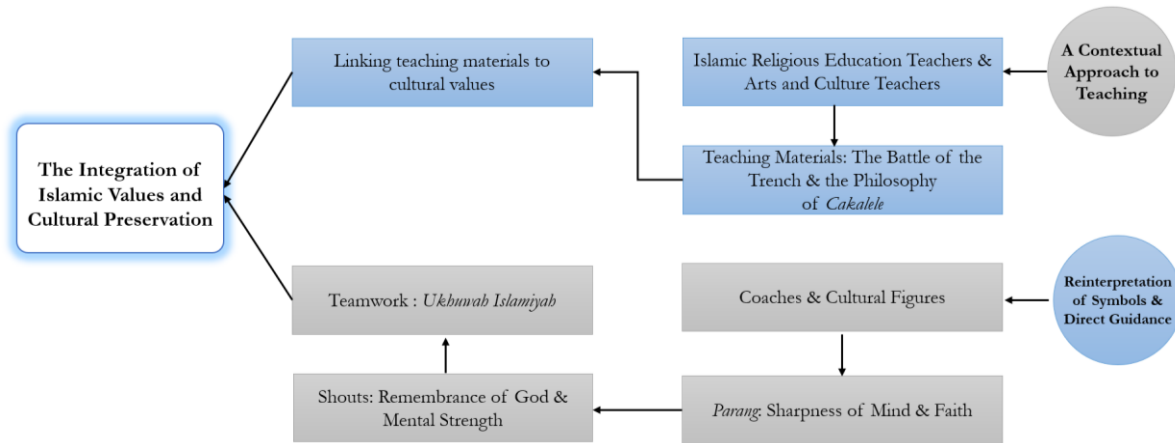


Fig 3. Integration of Islamic Values in the Preservation of *Cakalele* Culture

The informants described how Islamic values are integrated into the preservation of *Cakalele* culture during the interviews, as illustrated by the following interview excerpts.

We associate the Cakalele dance with the spirit of jihad in Islam; it is not merely a dance, but a means of instilling the values of courage and faith (informant 9); We reinterpret props such as the machete so that children understand their spiritual meaning, not just their physical symbolism (informant 10); We direct the battle cries as a form of dhikr, so that children feel inner strength, not just physical strength (informant 11); We learn that cooperation in dance is akin to Islamic brotherhood, helping and supporting one another (informant 12)

According to the theory of values education, the learning process is not only oriented toward cognitive knowledge but also toward the internalization of moral and spiritual values (Biantoro & Rahmatullah, 2025; Fadli, 2025). The integration of Islamic values into *Cakalele* demonstrates that local culture can serve as an effective medium for instilling religious values. By linking cultural movements and symbols to Islamic teachings, students gain a more meaningful and contextual learning experience.

From the perspective of social constructivism (Vygotsky), knowledge is constructed through social interaction and cultural context (Hidayat, 2025; Zaidan & Dewantoro, 2025). The integration of Islamic values into *Cakalele* demonstrates how students construct new understandings through cultural practices that are reinterpreted in accordance with religious teachings. This process strengthens the connection between local traditions and religious identity, so that students not only learn about culture but also internalize Islamic values in their daily lives.

According to cultural acculturation theory, local traditions can adapt to new values without losing their original identity (Aisyah et al., 2025; Putri et al., 2025). The reinterpretation of the *Cakalele* symbol serves as a means of acculturation between local culture and Islam. By transforming the machete into a symbol of intellectual sharpness and the war cry into a form of dhikr, the school successfully preserves the essence of the culture while instilling Islamic values. This demonstrates that cultural preservation need not conflict with religion but can, in fact, reinforce one another.

The success of integrating Islamic values into the preservation of *Cakalele* culture at one of Indonesia’s Islamic secondary schools is closely tied to several strong supporting factors. First, the vision and policies of the school principal, who consistently promotes the preservation of local culture based on Islamic values, serve as the primary foundation for the program’s sustainability. The principal

provided space for teachers and trainers to develop activities that combine cultural and spiritual aspects. Second, the availability of competent human resources including Islamic Religious Education teachers, Cultural Arts teachers, and *Cakalele* trainers who understand cultural philosophy and religious values ensured the integration process proceeded effectively. Third, positive support from the school committee and the majority of parents further strengthens the implementation of the activities, as they recognize that this cultural preservation not only maintains traditions but also instills moral and religious values in the students. Fourth, students' interest and pride in their local culture serve as a significant internal factor, as their enthusiasm in participating in practices and performances demonstrates a strong sense of cultural identity.

However, the integration of Islamic values into the preservation of *Cakalele* culture also faces several obstacles. First, there is a minority view held by a small number of parents and community members who still regard *Cakalele* as a legacy of the past that is insufficiently Islamic, leading to resistance against this activity. Second, limited facilities and budget constraints such as inadequate practice spaces and the relatively high cost of maintaining costumes constitute technical challenges frequently faced by the school. Third, scheduling conflicts with academic and other extracurricular activities sometimes reduce the intensity of student practice, especially ahead of exams or other major school events. Nevertheless, the school continues to seek solutions through rescheduling and the use of available open spaces.

CONCLUSION

The preservation of *Cakalele* culture at a junior high school in Indonesia has been implemented in a structured manner through extracurricular activities and school performances. The integration of Islamic educational values is achieved through the reinterpretation and contextualization of cultural symbols with Islamic values, such as courage, cooperation, and discipline. The school's commitment and community support serve as the primary enabling factors, while negative perceptions from a minority and limited resources pose challenges. This process demonstrates that local culture can serve as a powerful and contextually relevant vehicle for internalizing Islamic educational values and shaping students' character.

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DECLARATIONS

Author contribution

Nurul Fathinah F. Hamid: data curation, writing-original draft preparation, **Amanan Soleman:** conceptualization, methodology, **Musa Marengke:** visualization, editing, analysis.

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The authors declare that this research was conducted without any conflict of interest in the research.

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The research company has agreed to carry out the research and is willing if the results of this research are published.

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