


The Existence of Huyula Local Wisdom Values in the Character Education of Students at State Vocational High School 1 Limboto

 <https://doi.org/10.31004/jele.v11i2.2183>

* Zulfikar Adjie, Rasid Yunus, Asmun W. Wantu, Nurul Mawahda^{abcd}

¹²³⁴Universitas Negeri Gorontalo, Indonesia

Corresponding Author: zulfikaradjie@ung.ac.id

A B S T R A C T

This study aims to analyze the existence of the value of *Huyula* in the character education of students at SMK Negeri 1 Limboto and to examine the factors influencing its actualization within school life. *Huyula* is a local wisdom value of the Gorontalo community, referring to cooperation, mutual assistance, and social solidarity grounded in a spirit of togetherness and collective responsibility in communal life. The study employs a qualitative approach with a case study design, utilizing interviews, observations, and student perception questionnaires as data collection techniques. The findings indicate that the value of *Huyula* continues to exist in students' social practices, manifested through collective work and mutual support; however, it has not yet been internalized as a reflective character consciousness. The actualization of this value is constrained by structural, pedagogical, and cultural factors. This study underscores the importance of systematically and reflectively strengthening character education based on local wisdom, so that the value of *Huyula* can transform into a sustainable and deeply rooted character disposition.

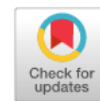
Keywords: *Character Education, Local Wisdom, Huyula, Vocational High School, School Culture*

Article History:

Received 11th February 2026

Accepted 16th March 2026

Published 17th March 2026



INTRODUCTION

The uniformity of understanding of character education has not yet found a well-established conceptual common ground. Character education is understood in a variety of ways, ranging from as an instrument of social norm enforcement to as a continuous process of personality formation with the primary goal of helping students become intellectually intelligent and helping them become morally sound (Firdaus & Suwendi, 2025). This difference of viewpoint confirms that character education cannot be locked into a single definition, as it is always influenced by the social, cultural, and dynamic contexts of the times (Aini et al., 2024).

When character education is imposed within a universal framework without considering the local context, the values taught risk losing their vitality and practical relevance in the lives of learners. The dominant approach to character education today tends to position schools as normative institutions that work through regulations, competency standards, and formal evaluation instruments (Efendi & Ningsih, 2019). This kind of approach is often assumed to be neutral and objective, even though in practice it simplifies the complexity of character formation.

Character education is controlled by macro policies that are uniform and less sensitive to local cultural diversity. Meanwhile, the social relations between school residents where they carry out a series of actions, it can occur through a daily habit including students' social experiences are often overlooked as a source of character learning (Rizky & Astuti, 2025).

The limitations of this structural approach are evident in the practice of secondary education, especially in vocational high schools. Vocational schools are more often positioned

The Existence of Huyula Local Wisdom Values in the Character Education of Students at State Vocational High School 1 Limboto

as a production space for skilled labor, so that educational orientation is focused on technical aspects and industrial readiness (Maysitoh & Agung, 2018). Consequently, character education runs peripherally and symbolically, without deep integration into school life. In fact, work characters such as solidarity, collective responsibility, and social concern are the main prerequisites for the success of vocational school graduates in the world of work and society (Septoyadi, 2022).

The inequality between the ideals of character education and the reality of its implementation has implications for the weakening of the quality of students' social relations. Students tend to understand character values as formal obligations, rather than as ethical consciousness that guides actions (Isnaini & Fanreza, 2024). Character education that is not rooted in students' social experiences fails to build meaning, so that values only stop at the cognitive level and do not manifest in real behavior.

Education is basically not only in charge of transferring knowledge, but also shaping human beings as social and moral subjects (Mahtumah, 2023; Kartini et al., 2025; Sabidullah et al., 2025; Sugiantoro et al., 2022). Therefore, character education requires a contextual and reflective approach, by making students' life experiences the main source of value learning (Jumriana, 2025; Vieri et al., 2025). The neglect of local culture in character education can cause the values taught in schools to be not in harmony with the social life of the community, so that students have difficulty applying these character values in daily life.

Local wisdom is the result of a social construction that contains a system of values, norms, and ethics formed through the historical experience of the community (Wulandari & Sarjan, 2025). Local values function not only as cultural identity, but also as a social mechanism in maintaining harmony and solidarity (Parawangsa et al., 2025). However, in the practice of formal education, local wisdom is often reduced to a cultural ornament, rather than a substantive pedagogical resource.

In the Gorontalo community, Huyula's local wisdom represents the principles of collective work, social solidarity, and shared responsibility in solving life's problems. Huyula is not just a practice of mutual cooperation, but a value system that regulates social relations based on equality and care (Yunus, 2014). However, in the context of school education, Huyula's values have not been fully transformed into a systematic and sustainable character learning framework.

A number of previous studies on character education based on local wisdom have highlighted more public primary and secondary schools, and placed local values as an additional approach (Dalle et al., 2024). Studies that specifically examine the existence of local values in the context of vocational high schools are still relatively limited. In addition, research on Huyula tends to focus on the socio-cultural aspects of society, not yet directed at empirical analysis in formal education practices. This condition shows that there is a research gap between the discourse of local wisdom and the implementation of character education in vocational schools.

SMK Negeri 1 Limboto has distinctive social characteristics, with the dynamics of student interaction that require cooperation, discipline, and readiness to face the world of work. The environment provides a strategic space to internalize Huyula's values contextually. However, until now there has been no empirical study that reveals the extent to which Huyula's values are still alive, understood, and practiced in school life. The absence of this study has the potential to weaken efforts to develop character education based on local culture in vocational schools.

Based on this description, this research makes scientific contributions in three domains. First, enriching the study of character education through the integration of Gorontalo local wisdom in the context of vocational education. Second, to fill the void of empirical research on the existence of Huyula values in the vocational school environment. Third, it provides a conceptual basis for the development of a character education model that is contextual, culturally rooted, and relevant. Thus, this study is focused on analyzing (1) the existence of Huyula values in the character education of SMK Negeri 1 Limboto students and (2) the factors that affect the actualization of these values in school life.

METHOD

This research uses a qualitative approach with a case study design to understand in depth the existence of Huyula values in students' character education and the factors that affect its actualization in school life. The qualitative approach was chosen because this research focuses on exploring meaning, processes, and social dynamics that occur naturally in the context of education, thus allowing researchers to capture the reality of Huyula values as experienced and practiced by the research subjects (Creswell in Nurrisaa et al., 2025; Moelong, 2006). The research subjects include students, teachers, and the management of SMK Negeri 1 Limboto who were selected purposively based on their direct involvement and relevance to the practice of character education (Sugiyono, 2016 in Dotutinggi et al., 2024). Data collection was carried out through in-depth interviews, observations, and student perception questionnaires to obtain comprehensive and complementary data (Miles & Huberman, 1992). The research procedure began with observation of the school context, followed by the distribution of questionnaires and interviews to explore the subject's experiences and views related to Huyula's scores. Data analysis was carried out using an interactive analysis model that included data reduction, data presentation, and conclusion drawn, by applying triangulation of sources and techniques to guarantee the credibility of the findings.

FINDINGS AND DISCUSSION**The Existence of Huyula Values in Character Education of Students of SMK Negeri 1 Limboto**

The results of the study show that the existence of Huyula values in the character education of SMK Negeri 1 Limboto students takes place through daily social practices that are collective and situational, not through a character learning process that is formally designed and structured based on local wisdom. Huyula values are present and carried out by students in vocational practical learning activities, group work, and informal social interactions between students, which require cooperation, mutual help, and responsibility sharing. The school becomes a social space that allows students to experience Huyula directly as a living practice in social relations, not just as a concept of values that are learned normatively. Through active involvement in collective work, students practice togetherness and solidarity without having to explicitly refer to Huyula as the identity of the local wisdom values of Gorontalo.

The findings of the study indicate that the most prominent dimensions of Huyula values in school life are togetherness, help-help, and collective responsibility in completing tasks together. The learning process of vocational practice requires students to share roles, help friends who are having difficulties, and get work done collaboratively. In this case, group work not only serves as a pedagogical strategy, but also becomes a social arena in which Huyula's values operate in real terms. Each student is positioned as part of an interdependent work unit, so that individual success is determined by collective contribution (Miranda et al., 2025).

Apart from being a cooperative practice, the existence of Huyula values also forms a pattern of social relations between students that are relatively egalitarian and mutually supportive. Social interaction in the school environment shows students' tendency to help selflessly, avoid open conflicts, and maintain group harmony. These social experiences indirectly shape a disposition of character that is oriented towards togetherness and solidarity (Reki & Raharja, 2026). However, the formation of these characters is more latent and is not accompanied by a process of critical reflection on the meaning of the values carried out. Students practice Huyula as a social habit that is considered natural, not as a moral principle that is realized and positioned as part of their own identity and cultural identity.

However, the results of the study also show that the existence of Huyula values at SMK Negeri 1 Limboto is still stronger at the level of social practice than at the level of reflective awareness. Most students practice the principles of mutual help and collective work because of the demands of learning and group norms, without understanding Huyula as a local wisdom that has philosophical, historical, and ethical foundations. Huyula is practiced as a

mechanism of joint work, but it has not been fully understood as a character value that guides attitudes and behaviors consciously and sustainably. This condition shows that there is a gap between value charged actions and students' ability to interpret these values conceptually.

The findings confirm that character education based on local wisdom at SMK Negeri 1 Limboto has taken place at the level of practical experience, but has not been fully integrated with the pedagogical reflection process. Without reflective reinforcement, Huyula's value practice has the potential to stop at the instrumental and situational levels, and lose its transformative power in shaping a long-term character. Therefore, a pedagogical bridge is needed that connects students' social experiences with a conceptual understanding of Huyula so that the internalization of values takes place in a more in-depth and sustainable manner.

The findings of this study are in line with various previous studies that show that character values based on local wisdom in schools are more often internalized through social practices than through normative learning in the classroom (Yunus et al., 2025; Mundzir, 2024; Bintaro, 2022). Previous studies have also confirmed that students' involvement in collective activities and social cooperation contributes significantly to the formation of an attitude of togetherness, solidarity, and social responsibility (Asri et al., 2025). However, in contrast to some previous studies that emphasized the success of value internalization through collective practice, this study found that these practices have not been accompanied by adequate reflective understanding, so value internalization tends to be superficial and contextual (Yunus, Adjie, et al., 2025).

Analytically, these findings strengthen the sociocultural view that interprets character education as a process of internalizing values that takes place through daily social interactions. Huyula values are not transmitted linearly from teacher to student, but are constructed through collective experiences, social habits, and situational demands in school life. In this perspective, schools serve as a space for the socialization of values that allow local wisdom to live in practice, although it has not yet been fully institutionalized in the formal learning system.

These findings also show that schools have a strategic role not only as an academic institution, but also as a space for character-building based on local culture. The integration of Huyula values through students' social practices shows that character education can take place implicitly through school culture. However, in order for the integration to have a stronger impact, systematic efforts are needed to link students' collective experiences with reflection on values through teacher mentoring, strengthening school culture, and explicit integration in PPKn learning.

The existence of Huyula values in the character education of SMK Negeri 1 Limboto students can be analyzed through three main dimensions. First, the dimension of value practice, which is the manifestation of Huyula in collective work, mutual help, and shared responsibility. Second, the dimension of value awareness, namely students' understanding of the meaning of Huyula as local wisdom and character values. Third, the dimension of character internalization, namely the extent to which Huyula values shape the orientation of students' attitudes and behaviors consistently in various life contexts. These three dimensions have not been fully integrated, so Huyula's values are still dominant at the level of social practice.

Thus, this study confirms that Huyula values are still alive and functioning in students' social lives, but have not been fully internalized as a reflective and sustainable character awareness. These findings affirm the importance of repositioning character education based on local wisdom from mere implicit social practices to a pedagogical process that is conscious, structured, and oriented towards the formation of students' moral and cultural identities.

Factors Affecting the Actualization of Huyula Values in School Life

The results of the study show that the actualization of Huyula values in school life at SMK Negeri 1 Limboto is determined by the real interaction between structural, pedagogical, and cultural factors, which simultaneously form the boundaries as well as opportunities for the sustainability of these values. Structural factors are clearly identified through the explicit integration of Huyula values in school policies, learning planning, and the development of

school culture oriented towards character education based on local wisdom. The absence of this institutional framework causes Huyula values not to function as binding normative references, but rather to be latently present through social habits and collective work practices of students. Thus, this study confirms that the existence of Huyula in schools is not the result of planned educational design, but rests on informal social dynamics.

This condition confirms that Huyula values are indeed still alive in students' social practices, but they have not been institutionalized as character values that are systematically managed by school institutions.

In addition to structural factors, this study consistently found that pedagogical factors also limit the actualization of Huyula values. The role of teachers in transforming Huyula values into a learning process is sporadic and individual, depends on personal initiative, and has not yet been part of a coordinated pedagogical strategy. Huyula grades are not packaged as reflective material that is consciously associated with students' learning experiences, both in vocational practical learning and in subjects oriented towards character formation. As a result, although students experience cooperation and help each other in a real way, the experience is not followed by the process of conceptually and critically interpreting values. These findings unequivocally suggest that Huyula practice has taken place, but the internalization of values stalls at the level of action, without developing into a reflective consciousness that deeply shapes character (Yunus, Adjie, et al., 2025).

Students' cultural factors have also been shown to have a significant influence in shaping the pattern of actualization of Huyula values. As a vocational education student, the learning orientation is more predominantly directed at pragmatic, technical, and instrumental values, which emphasize mastery of work skills and the achievement of practical results. In the context of this kind of learning culture, reflection on social values, local culture, and the ethical dimension of learning tends to be marginalized. Huyula values are carried out as far as supporting the smooth flow of group work and task completion, but they are rarely interpreted as character values that have long-term relevance in students' social and civic lives. This finding confirms that Huyula's existence is not lost, but its actualization space is narrowed to a purely situational and functional context.

This study concludes that the combination of weak structural support, limited reflective pedagogical approach, and strong pragmatic cultural orientation causes the actualization of Huyula values at SMK Negeri 1 Limboto to take place inconsistently and unsustainably. Huyula values emerge when learning situations demand collective work, but do not develop into character principles that stably guide students' attitudes and behaviors in various contexts of school life. The sustainability of local wisdom values cannot be left solely to spontaneous social practices, but requires a conscious and systematic educational design (Lestari et al., 2024).

The findings of this study confirm the perspective of the institutionalization theory of value which states that social values will only function sustainably if they are institutionalized through structured educational rules, policies, and practices (Makarova et al., 2025). At SMK Negeri 1 Limboto, Huyula's grades have not reached the normative institutionalization stage, but are still at the level of functional integration that depends on the situation and practical needs of learning. In line with the theory of internalization of values, the imbalance between practical experience and the reflection process also causes Huyula's values to not be fully internalized as part of the student's character awareness.

In the context of PPKn education and character education, this study empirically affirms that the success of the actualization of Huyula values does not sufficiently depend on the existence of social practices that have been running, but demands deliberate and sustainable structural and pedagogical support. Schools need to position Huyula values not just as social habits that are inherited informally, but as character values that are designed, taught, and consciously reflected through school policies, learning, and school culture. Without such a move, Huyula's values would remain alive in action, but not develop into a transformative character consciousness.

Thus, this study emphatically emphasizes that structural, pedagogical, and cultural factors are not just background, but the main determining factors that reinforce each other in forming patterns of actualization of Huyula values in school life. These findings make it clear that the sustainability of Huyula values is not only determined by their presence in social practices, but especially by the extent to which they are institutionalized, pedagogically mediated, and reflected in the school's character education system.

CONCLUSIONS

This study confirms that Huyula's values still exist in the school life of SMK Negeri 1 Limboto, but its existence operates more as a functional social practice than as a character value that is internalized reflectively. Huyula is embodied in collective work, mutual help, and shared responsibility, but it has not yet functioned as a normative reference that consciously guides students' attitudes and behaviors. These findings show that the main problem lies in the weak process of institutionalization and internalization of values, not in the absence of the practice of mutual cooperation itself. The absence of structural integration in school policies, the limited reflective pedagogical approach, and the dominance of a pragmatic orientation of vocational education limit Huyula's actualization in a situational context. As a result, Huyula values are understood as a mechanism of joint work, not as an ethical awareness and character identity. This study emphasizes that strengthening character education based on local wisdom requires a conscious, structured, and sustainable educational design so that Huyula transforms into a deep-rooted character.

REFERENCES

- Aini, S., Havita, V. N., & Sa'diyah, H. (2024). Penguatan Pendidikan Karakter Berbasis Nilai Budaya Di Sekolah Melalui Cerita Narasi Pada Pembelajaran Bahasa Indonesia: Literature Review. *Eunoia (Jurnal Pendidikan Bahasa Indonesia)*, 4(2), 1–11.
- Asri, D., Ramadani, T. G., & Lailiyah, S. (2025). Hubungan Antara Sikap Santun Dan Gotong Royong Terhadap Hasil Belajar Siswa Pada Pelajaran Ppkn. *Madrasah Ibtidaiyah Education Journal*, 3(1), 1–10.
- Bintaro, T. Y. (2022). Penerapan Pendidikan Karakter Berbasis Kearifan Lokal Di Sekolah Dasar. *Amerta: Jurnal Ilmu Sosial Dan Humaniora*, 2(1), 49–53.
- Dalle, A., Amir, J., Mahande, R. D., Burhamzah, M., & Alamsyah. (2024). Pendidikan Karakter Berbasis Nilai Kearifan Lokal Untuk Siswa Sekolah Dasar Di Desa Batunoni. *Iptek: Jurnal Hasil Pengabdian Masyarakat*, 4(2), 54–60.
- Dotutinggi, S. J., Kamuli, S., & Rahmatiah. (2024). Penataan Masyarakat Multikultural Melalui Nilai Kearifan Lokal Mopalus Di Desa Busak I Kabupaten Buol. *Jurnal Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial*, 8(2), 379–390. <https://doi.org/https://doi.org/10.22219/Satwika.V8i2.36402>
- Efendi, R., & Ningsih, A. R. (2019). Pendidikan Karakter Di Sekolah. In *Cv. Penerbit Qiara Media. Cv. Penerbit Qiara Media*. <https://qiaramedia.com/media/publications/410348-Pendidikan-Karakter-Di-Sekolah-653e8abd.pdf>
- Firdaus, S. A., & Suwendi. (2025). Fostering Social Harmony : The Impact Of Islamic Character Education In Multicultural Societies. *Al-Ishlah: Jurnal Pendidikan*, 17(1), 942–955. <https://doi.org/10.35445/Alishlah.V17i1.6579> Fostering
- Isnaini, H., & Fanreza, R. (2024). Pentingnya Pendidikan Karakter Di Sekolah. *Semantik : Jurnal Riset Ilmu Pendidikan, Bahasa Dan Budaya*, 2(4).
- Jumriana. (2025). Penguatan Karakter Siswa Melalui Pendekatan Kontekstual Dalam Studi Islam. *Jurnal Ilmu Pendidikan & Sosial*, 03(02), 147–156.
- Kartini, Muljono, & Yuspiani. (2025). Hakikat Manusia (Peserta Didik) Sebagai Makhluk Pedagogik. *Indo-Mathedu Intellectuals Journal*, 6(2), 2239–2247.
- Lestari, N., Paidi, & Suyanto, S. (2024). A Systematic Literature Review About Local Wisdom And Sustainability : Contribution And Recommendation To Science Education. *Eurasia*

- The Existence of Huyula Local Wisdom Values in the Character Education of Students at State Vocational High School 1 Limboto*
Journal Of Mathematics, Science And Technology Education, 20(2).
- Mahtumah. (2023). Peran Guru Sebagai Teladan (Modeling The Way) Dalam Pembentukan Karakter Siswa Madrasah Ibtidaiyah. *Jurnal Budi Pekerti Agama Islam*, 1(5).
- Makarova, E., Döring, A. K., Daniel, E., & Benish-Weisman, M. (2025). Editorial: Research On Value Development In The School Context: New Directions And Approaches From An International Perspective. *European Journal Of Psychology Of Education*.
- Maysitoh, & Agung, D. F. (2018). Pendidikan Kejuruan Di Era Industri 4.0: Tantangan Dan Peluang Karier. *Schoulid: Indonesian Journal Of School Counseling*, 3(3), 89–96.
- Miles, M. B., & Huberman, A. M. (1992). *Analisis Data Kualitatif: Buku Sumber Tentang Metode Metode Baru*.
- Miranda, M., Ambarwati, A., & Badrih, M. (2025). Children’s Character Education Through Local Wisdom-Based Stories In Indonesia. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 9(1), 207–217. <https://doi.org/10.31004/obsesi.v9i1.6447>
- Moelong, L. J. (2006). *Metode Penelitian Kualitatif*. Pt. Remaja Rosdakarya.
- Mundzir, M. (2024). Implementasi Pendidikan Karakter Berbasis Kearifan Lokal Dalam Membentuk Generasi Berintegritas. *Aktivisme : Jurnal Ilmu Pendidikan, Politik Dan Sosial Indonesia*, 7(1).
- Nurrisaa, F., Hermina, D., & Norlaila. (2025). Pendekatan Kualitatif Dalam Penelitian: Strategi, Tahapan, Dan Analisis Data. *Jurnal Teknologi Pendidikan Dan Pembelajaran (Jtpp)*, 02(03), 793–800.
- Parawangsa, W., Alawiya, K., Hayezi, D., Agim, F., Enambere, A., Zm, H., & Utomo, J. (2025). Tradisi Lokal Dalam Memperkuat Solidaritas Sosial Di Masyarakat Pesisir. *Soced Sasambo Journal*, 03, 54–59.
- Reki, & Raharja, R. M. (2026). Eksplorasi Penanaman Karakter Gotong Royong Dan Peduli Lingkungan Melalui Kegiatan Selasih (Selasa Bersih) Di Sekolah. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 4(1), 1046–1054.
- Rizky, S. S., & Astuti, T. (2025). Relasi Sosial Antar Siswa Dalam Keragaman Budaya Di Sd Negeri 01 Kajen Kabupaten Pekalongan. *Jurnal Simki Pedagogia*, 8(1), 165–175.
- Sabidullah, N., Yunus, R., & Wantu, S. M. (2025). Penguatan Nilai Kearifan Lokal (Huyula) Dalam Pengembangan Kemampuan Berpikir Kritis Pada Pembelajaran Pendidikan Pancasila Dan Kewarganegaraan. *Publisher Jurnal Manajemen Pendidikan Dan Ilmu Sosial (Jmpis)*, 6(2), 1562–1578.
- Septoyadi, Z. (2022). *Internalisasi Nilai-Nilai Pancasila Dalam Pendidikan Karakter Di Smk Hamong Putera Pakem, Sleman, Yogyakarta*. Universitas Islam Indonesia.
- Sugiantoro, Widodo, J., Masrukhi, Priyanto, A. S., Oktarina, N., & Suryanto. (2022). *Uryanto, S.Pd Model Dan Panduan Konstruksi Kognisi Sosial Berbasis Nilai-Nilai Kearifan Lokal Editor: (Kukis Berakal)*. Unnes Press.
- Vieri, D. A., Azmi, F. U., & Gusmaneli. (2025). Implementasi Strategi Pembelajaran Kontekstual Dalam Pendidikan Agama Islam Untuk Membentuk Karakter Siswa. *Hikmah: Jurnal Studi Pendidikan Agama Islam*, 2(2).
- Wulandari, F. T., & Sarjan, M. (2025). Kebijakan Kearifan Lokal (Perspektif Ontologi) Dalam Pengelolaan Hasil Hutan Bukan Kayu. *Empiricism Journal*, 6(1), 146–157.
- Yunus, R. (2014). Nilai-Nilai Kearifan Lokal (Local Genius) Sebagai Penguat Karakter Bangsa (Studi Empiris Tentang Huyula). In *Deepublish Publisher*.
- Yunus, R., Adjie, Z., Dotutinggi, S. J., & Dawanggi, N. (2025). Implementasi Pendidikan Karakter Melalui Penguatan Nilai Huyula Di Smk Negeri 1 Limboto. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 4(2), 9434–9446. <https://doi.org/https://doi.org/10.31004/jerkin.v4i2.3171>
- Yunus, R., Kamuli, S., & Midu, F. A. (2025). Pendidikan Karakter Bagi Siswa Berbasis Kearifan Lokal Di Sma Negeri 1 Gorontalo. *Jurnal Pengabdian Masyarakat: Pemberdayaan, Inovasi Dan Perubahan*, 5(3). <https://doi.org/10.59818/jpm.v5i3.1640>