



## Local Wisdom of Nggahi Rawi Pahu as a Pillar of Social Harmony in Dompu Regency

Enung Nurhasanah<sup>1</sup>, Wayan Suja<sup>2</sup>

<sup>1</sup>STKIP Yapis Dompu

<sup>2</sup>Universitas Pendidikan Ganesha, Bali

**Penulis Korespondensi:** Enung Nurhasanah : [enungnazwa@gmail.com](mailto:enungnazwa@gmail.com)

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### ABSTRACT

Local wisdom is a very important element in building and maintaining social harmony in various communities, including in Dompu Regency Nggahi Rawi Pahu is not just a philosophy, but a life guide that emphasizes honesty, justice, and responsibility. This study uses a qualitative approach with literature study methods and in-depth interviews. Data were obtained through local documents, participatory observations, and interviews with community leaders, traditional leaders, and academics in Dompu. The analysis was carried out thematically to explore the essence of Nggahi Rawi Pahu and how it is implemented. The results of the study revealed three main points. First, Nggahi Rawi Pahu is a culture of speech that emphasizes harmony between words and deeds. This culture has long been an important part of the lives of the Dompu community and continues to survive today. Second, Nggahi Rawi Pahu has a deep meaning for individuals, especially in forming a personality that reflects the values of wisdom, religiosity, and leadership, both in the family and society.

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## INTRODUCTION

Community life in West Nusa Tenggara (NTB) reflects the diversity and variation in socio-cultural aspects. According to Paksi (2014), socio-cultural interaction includes relationships between individuals in society that are related to the culture in the community. This relationship has an important role in shaping and influencing social values that characterize society.

According to Suriasumantri (2007), cultural values are the core of culture that are the main basis for various forms of cultural expression. One of the real manifestations of this culture is local wisdom, which is defined as ancestral heritage in the form of life values that are integrated with religion, culture, and customs. As stated by Suhartini (2009), customs are the manifestation of local wisdom that is passed down from generation to generation. One example of local wisdom that has developed in the Dompu ethnic community is *NGGAHI RAWI PAHU*, a value that reflects the harmony between words and actions to produce real work (Saleh, 1985).

Since the reign of the Dompu Sultanate in 1545, under Sultan Syamsuddin as the first sultan, *nggahi rawi pahu* had become one of the main social values for the Dompu tribe. This value is used as a guideline for life by the Dompu community in determining daily attitudes and in interacting with other humans (Saleh, 1985).

Local wisdom such as *nggahi rawi pahu* which contains social values, functions as a guide for the Dompu community in facing various situations in daily life. This value is also a moral basis that includes manners and politeness in interacting with others, as well as a guideline for social life, both in the present and the future. By upholding these principles, society can avoid violations or deviations from the noble values that are inherited (Saleh, 1985).

Local wisdom is one of the main components that shape the cultural identity of a community. In Dompu Regency, the local wisdom of *Nggahi Rawi Pahu* plays a central role in building social harmony. This philosophy contains deep meaning about the importance of honesty (*nggahi*), harmony between words and actions (*rawi*), and justice in carrying out responsibilities (*pahu*). In a social context, these values serve as guidelines for society to maintain harmonious and peaceful relationships (Saleh, 2020), harmony between words and actions (*rawi*) is one of the important elements in the local wisdom of *Nggahi Rawi Pahu*. In the Dompu cultural tradition, people are taught not only to talk about good things, but also to realize them in their daily lives. For example, in the mutual cooperation activities that are routinely carried out in villages, everyone is expected to contribute according to their abilities. This activity not only strengthens solidarity, but also emphasizes the individual's responsibility

towards their community. Therefore, harmony between words and actions is an important basis for creating harmonious social interactions and mutual support.

In its implementation, Nggahi Rawi Pahu is also reflected in various traditions and rituals carried out by the Dompu community. For example, in traditional ceremonies, the community always prioritizes the values of local wisdom as a guide. Traditional ceremonies are not just ceremonial, In addition, it functions as a medium to strengthen social relations and reaffirm commitment to principles that are considered noble. In this context, we can see that traditions and local wisdom interact and support each other, creating a healthy and sustainable social ecosystem.

Furthermore, the local wisdom of Nggahi Rawi Pahu also plays a role in maintaining cultural diversity in Dompu Regency. In a multicultural society, the values of local wisdom become a bridge to create intercultural dialogue. For example, in the celebration of big days, people from various cultural backgrounds gather to celebrate together. In this moment, the values of honesty, harmony, and justice become the foundation for mutual respect and understanding of differences. Thus, local wisdom not only functions to strengthen cultural identity, but also to build a harmonious intercultural bridge.

## **METHOD**

This research was conducted with a qualitative approach through literature review methods and in-depth interviews. The qualitative approach was chosen because it provides space for researchers to gain a deep and comprehensive understanding of social phenomena. (Creswell, 2014). Data were obtained from local documents, participant observation, and interviews with Dompu community leaders, traditional leaders, and academics. Data analysis was conducted thematically to understand the essence of Nggahi Rawi Pahu and its implementation.

## **RESULTS AND DISCUSSION**

### **a) The history of the existence of Nggahi Rawi Pahu**

Before entering the kingdom era, the Dompu community was led by the ncuhi. These ncuhi consisted of hundreds of people who managed the area covering the valleys and mountains, with their names taken from the areas they controlled. During that time, the Dompu community lived in small groups, each of which managed their own agricultural land. Leadership was in the hands of the ncuhi, which consisted of eight main groups, namely Ncuhi Tonda, Ncuhi Soro Bawa, Ncuhi Hu'u/Iro Aro, Ncuhi Daha, Ncuhi Puma, Ncuhi Teri, Ncuhi Rumu/Tahira, and Ncuhi Temba, along with a number of other ncuhi.

The ncuhi are traditional leaders who have great influence, control the valley and mountain areas, and are considered the founders of life in the area.

In addition to acting as regional leaders, they also function as traditional and religious figures because they are believed to be the descendants of the origin of life in the areas they lead. The people's obedience to the *ncuhi* is very high, even giving birth to expressions of loyalty that show deep respect for them (Alan Malingi, 2022:126). The expressions of loyalty are: *Ncuhi ederu dumu dou, di siri wea ta nggawo na, di batu wea ta lele na* (*Ncuhi* is a bud for humans, a place to take shelter under its shade, and its direction is followed wherever it leans). These groups then formed an alliance of kingdoms into one, namely the Dompou Kingdom, which was led by Sang Kula or the first Sangaji Dana Dompou (Alan Malingi, 2022).

The Dompou community system is reflected in the *Nggahi Dana* text, which contains deep cultural values in its narrative. The Dompou community has known civilization since around 3,500 BC, especially at the Nangasia site located in the south of Dompou, precisely in the Hu'u sub-district. This is also reflected in the mythology of the Hu'u people contained in the *Nggahi Dana-Nggahi Mbai Radisa* text. Since then, the Dompou community has begun to recognize various forms of culture. One aspect contained in the *Nggahi Dana* Text is the religious system and beliefs of the community, especially those related to supernatural things, such as *Sangaji sapaju dana Dompou* (Sang Jin throughout the Dompou region) (Ismail, 2009).

The Dompou community is known as a community that has a noble culture, which has been passed down from generation to generation since the Naka era, Makamba ra Makimbi, the era of *ncuhi* (tribal chief) leadership, to the sultanate era, and continues to this day. One of the most prominent elements of Dompou culture is the philosophy of *nggahi rawi pahu*. This philosophy functions as a moral fortress that guides a person in determining good or bad actions, making it a solid cultural value system in the lives of the Dompou community.

In the past, the process of appointing and inaugurating the king in Dompou was carried out in a unique way, where three Gelarang people represented the people to inaugurate the king in front of the community. The ceremony was held on a mound of earth called *Dana Ma Kabaju*, which became an important symbol in the inauguration tradition.

At the sacred coronation ceremony, *Jena Teke* sits on a pile of earth. An axe is placed on his head. While lifting the axe, one of the Gelarang utters the words: "*Nggou, na laisi nggahi labo rawi, akeku ponggo di haba bi'a wea tutamu*" (you, if your words do not match your actions, this axe will split your head). *Nggou* itself means you (Alan Malingi, 2022).

Then, the future King answered, "*Tahompra nahu sura dou labo dana*," which means, "Whether it is or not is important to me, what is most important to the people and the country." Hearing the pledge and commitment of the future King, the people represented by the *alatang* showed their loyalty through an attraction, which was accompanied by an expression of loyalty in the form of

the following poetry: "Ita Rumaku mandadi Angi, Mada Doho ma ndadi ro'o, Ita Rumaku mandadi Nawa, Mada Doho mandadi sarumbu" (You my lord become the wind, we become leaves, you my lord become the soul, we become the body).

The meaningful and dramatic sentence produces a very deep advice for the Mbojo-Dompu people and anyone who lives on this blessed land. The sacred phrase reads: "Cou-cou ma lai nggahi labo rawina, ro mancara itika na, di dana labo dou Mbojo na durahaka lupu wekimu, be ra rawi hawo labo ruma ederu, ndirawimu" (Anyone whose words and actions are not in accordance, and has bad intentions towards the land and people of Bima-Dompu, will be considered disobedient. Know yourself, because what the King does, that is what you must follow) (Alan Malingi, 2022: 230).

Researchers argue that this is the starting point, where *nggahi rawi pahu* truly becomes a guideline in community life and interacting with others. Every individual action is measured based on the principle of *nggahi rawi pahu*, and if anyone violates it, they will receive social sanctions. The Dompu community realizes that there are always values that must be used as a reference, and when they are used as a benchmark, they will give sanctions to those who violate them. In this way, these values will automatically be passed on to the next generation.

This philosophy did not develop spontaneously, but rather came from the life experiences of the Dompu people at that time. The character of the people who are known as hard workers became a source of inspiration for the birth of this philosophy. *Nggahi* means to speak or express, *rawi* means to work, and *pahu* which literally means face, but in the context of this philosophy it means to realize or carry out.

An information provider explained that *nggahi rawi pahu* is an ideal concept that has been passed down from generation to generation by the Dompu community. This philosophy has existed for centuries, maybe even thousands of years. along with the development of civilization in Dompu Regency which began in Hu'u District. This philosophy is basically a slogan formulated by community leaders or *ncuhi*, founders of the kingdom, with a very deep meaning. Its age is believed to be comparable to the history of Dompu Regency itself, which has lasted for centuries to thousands of years. (Alan Malingi, 2022).

Literally, *nggahi rawi pahu* refers to words, actions, and forms. However, denotatively, this phrase refers to the harmony between words and actions, or implementing what has been said. According to Anwar Hasnun, this phrase "contains a message for someone not only to be good at speaking, but also to be able to realize what he says according to reality. In addition, *nggahi rawi pahu* also reflects the determination to act, strive, and fight (Alan Malingi, 2022:158).

Nggahi rawi pahu is a real form of a firm attitude in living life. This is in line with the message of the elders in Dompus who conveyed the phrase: Renta ba lera, kapoda ba ade, karawi ba weki. Renta ba lera means spoken by the mouth, kapoda ba ade means strengthened by the heart, and karawi ba weki refers to actions taken by the body. This phrase illustrates the importance of harmony between what is said, believed, and done. This is the essence of uniting words with deeds. (Alan Malingi, 2022:159) However, in this life, we often see many people who promise and campaign on podiums, but what is said is not in line with their actions.

There is also an expression that contradicts nggahi rawi pahu, namely Na'e gamba tiwara pahu. Na'e means big, gamba means picture, tiwara means nothing, and pahu means appearance. Na'e gamba tiwara pahu means a big picture but without a real form. In social life, we often encounter people like this, who talk a lot with an arrogant and proud attitude, but do not act. A similar expression that I often hear is "Na'e gamba to'i layar," which means a big picture but a small screen. Another expression that is often heard in the Dompus community is ese ngemo awa ntu'u kai. Ese means high, ngemo means flying, awa means low, and ntu'u kai means a place to perch. Ese ngemo awa ntu'u kai describes people who have high hopes or words, but the reality is not proven.

*Take the rawi pahu* is an expression that reflects a strong determination to realize what is declared through real attitudes and actions. If examined more deeply, the meaning of this expression demands high consistency, a big challenge for each individual to ensure that what is said can be realized. Uniting words with actions is not easy, because various obstacles often arise after a statement is declared and confirmed with intention. However, a person's nobility is reflected in his ability to maintain harmony between words and actions, so that both become an inseparable part of his life journey (Alan Malingi, 2022).

Nggahi Rawi Pahu is part of the oral tradition in Dompus culture which is a source of very valuable values and has a significant impact on the lives of the Dompus people. These values are reflected in the concept of nggusu Waru, which includes eight visions and dimensions of leadership for the Bima-Dompus community. These values are the result of the crystallization of wisdom that has grown and developed among the community for centuries. The equivalent term of Nggahi Rawi Pahu in the context of the life of the millennial era society is integrity. The word "integrity" comes from the Latin integer, which includes aspects of external, moral, ethical, and noble character. In English, Nggahi Rawi Pahu is translated as integrity, which means whole, wholeness, or completeness. The Oxford Dictionary associates integrity with a person's honest and whole personality. Meanwhile, the Phoenix Dictionary of the Indonesian Language defines integrity as wholeness, integration, unity; sincerity, and honesty.

The philosophy of Nggahi Rawi Pahu, which is the main source of ethical teachings in the lives of the Dompus people, is manifested through various mottos that function as motivators of spirit and strengthen the determination to do good.

This philosophy instills a chivalrous attitude, strengthens social solidarity, and emphasizes the importance of prioritizing common interests over personal interests, along with many other noble values. The mottos rooted in the philosophy of Nggahi Rawi Pahu also serve as ethical guidelines in the traditional government of Dompou.

### **b) The Meaning and Values of Nggahi Rawi Pahu**

Dompou has a motto known as Nggahi Rawi Pahu. All rules, whether derived from tradition or the result of human thought, are always based on God's decree. This includes state laws to culture, including the values adopted by the Dompou community. Literally, *nggahi* means to speak, *rawi* refers to actions, and *pahu* describes form or appearance. Nggahi Rawi Pahu (harmony between words and actions) has a deep meaning in the lives of the Dompou community. Philosophically, this concept encompasses all aspects of human activity holistically. The principle of Nggahi Rawi Pahu is not only related to one area of life, but also includes dignity, self-esteem, and honor that must be maintained, realized, and preserved in everyday life. Every individual is responsible for upholding honesty, so that their good name is maintained in the eyes of others and society in general.

*The Journey to Rawi Pahu* is a rule or norm rooted in religious values, especially Islamic teachings, which are adhered to by the Dompou community. As a rule, *nggahi rawi pahu* is abstract, but its real form can be seen in behavior that reflects this principle, such as consistency between words and deeds, discipline, and actions that are in accordance with the rules and laws without deviating. The meaning of *nggahi rawi pahu* can vary for each individual, depending on their perception and understanding of this culture.

*The Journey to Rawi Pahu* is a norm or guideline based on religious values, especially Islamic teachings, which is an important part of the life of the Dompou community. Although abstract as a concept, its application can be seen through behavior that reflects principles such as harmony between speech and action, discipline, and compliance with rules and laws without deviating. The meaning of *nggahi rawi pahu* can vary between individuals, depending on their perspective and understanding of the culture.

The meaning of *nggahi rawi pahu* (harmony between words and deeds) emphasizes Islamic values that emphasize the importance of honesty, discipline, and responsibility in life. This principle teaches thinking beings to keep their words in line with reality, so that they can be trusted by others. According to Muhammad Iradat, one of the speakers, there are various views regarding the meaning of *nggahi rawi pahu* in the Dompou community. He said that there is still a misunderstanding in the implementation of this term in everyday life. Some interpret *nggahi rawi pahu* as honesty, but according to him, the more appropriate meaning is faith that is manifested through real action. In Islam,

simply believing is not enough; faith must be applied through the implementation of worship, sharia, or other forms of practice. He added that the Dompou community, especially those who understand this philosophy, will practice *nggahi rawi pahu* in their daily lives so that it becomes a part of themselves. Basically, the philosophy of *nggahi rawi pahu* is a promise that must be kept.

*Take the rawi pahuis* a guideline for life that contains noble values and becomes a moral foundation for the Dompou community. This principle was inherited by the ancestors as a valuable trust for the present and future generations. In the philosophy of *nggahi rawi pahu*, there is an ideal that each generation upholds moral and ethical values in living life, both individually and in society.

The following are ancestral values that are the main motto in the lives of the Dompou community and government:

1. Take the rawi pahu: Emphasizes that what is said or planned must be realized in real action.
2. Renta ba rera kapoda ade ro karawi ba weki: Teaches harmony between speech, conscience, and actions.
3. You see, you see, you see: Emphasizes the importance of patience and perseverance in facing responsibilities, without avoiding obligations.
4. Mbolo ra dampa or mafaka ro dampa: Upholding the values of deliberation and the principle of family.
5. Karawi Kabuju: Encourage the spirit of mutual cooperation. The results of the deliberation must be implemented together by the community.
6. Tahompa ra nahu surapu duo labo dana: Conveying that the results of development obtained through joint struggle must be enjoyed fairly, according to each person's respective responsibilities.
7. Tahompa ra nahu sura dou marimpa: This value is aimed at groups who have advantages, both in terms of wealth and power, so that they always care about and pay attention to the interests of others.

This philosophy not only reflects high moral values, but also serves as an ethical guide in social and national life.

The noble philosophy of *nggahi rawi pahu* is essentially a complete unity that cannot be separated, because the Dompou community in the past practiced it comprehensively and consistently. The application of this philosophy produces solid moral values in the lives of individuals, families, and society. By internalizing these moral values, a strong moral foundation is created as a basis for building a better life, in accordance with the teachings of Islamic law.

When the function and role *The Journey to Rawi Pahu* implemented well, human ideals, feelings, wills, and works will provide great benefits to society and

the nation. This can only be achieved if individuals have the characteristics of piety to Allah (takwallah), honesty (siddiq), trustworthiness (amanah), intelligence (tabliq), and fairness. If these six values have been embedded and practiced, a person will be able to carry out his duties well, become a protector and guardian of society, and uphold the noble values of Nggahi Rawi Pahu, including:

- a) Speech must be in accordance with the voice of conscience and manifested through real actions. This value creates a sense of responsibility in carrying out duties, both as a leader and a member of society.
- b) Prioritize the principle of family and prioritize deliberation in every decision making.
- c) The results of the deliberation must be implemented through programs that involve the entire community together through mutual cooperation.
- d) All decisions that have been planned must be realized in real action to produce concrete results.
- e) Every task that is carried out must be carried out with full patience and perseverance, without neglecting responsibility.
- f) The results of development that have been achieved through joint struggle must be enjoyed fairly according to the level of responsibility borne by each individual.
- g) The noble values are aimed at those who have advantages, both in terms of wealth and power, to always think about the interests of others. They are expected to have a high sense of concern for others.

And the meaning of nggahi rawi pahu which forms the character of the people of Dompu District is;

#### 1. Nggahi Rawi Pahu's Character Values About Himself

The culture of nggahi rawi pahu, which emphasizes harmony between words and deeds, encourages every individual to become a leader, at least in leading themselves. This aims for a person to continue to develop into a superior individual and provide a positive impact on others and the surrounding environment. In particular, this culture also highlights the importance of attitudes towards the natural environment. As an ethical view of culture, nggahi rawi pahu provides a moral picture of the need to maintain politeness and respect each other for the sake of sustainable life for future generations.

In this aspect, the culture of nggahi rawi pahu represents several main values that every individual needs to have:

**a. Prohibition on Being Arrogant**The phrase *Aina ca'u ntanda ca ese* (don't like to look up) contains a philosophical message to always introspect. In life, humans should not discriminate against each other, be arrogant, or have dreams that are too high. This phrase also emphasizes the importance of being polite to parents, and remembering the obligation to help and protect those who are less fortunate. An arrogant or discriminatory attitude will only create distance in social interactions. By avoiding this trait, harmonious communication and interaction patterns can be realized, as well as creating a harmonious and peaceful life.

**b. Prohibition of Hurting Others** The phrase *Liki waupu loko ndamu ampo mu liki loko ndou* (pinch your own stomach first before pinching someone else's) teaches us to feel the suffering of others before acting so as not to hurt them. The connotation of this phrase is a prohibition against criticizing, insulting, or hurting others. Allah also forbids actions that cause conflict, such as provoking conflict. This value emphasizes the importance of protecting the feelings of others and living without hurting others.

**c. Do Good and Avoid Evil** The phrase *Maja labo dahu* (shame and fear) encourages individuals to do good and avoid bad deeds. This message instills a sense of shame and fear of Allah, oneself, family, nation, and country, especially when making mistakes or bad things. This phrase teaches that having a sense of shame towards sin and mistakes can motivate someone to continue to improve themselves and become a person who is useful to others. By upholding this value, a person will live a better and more blessed life.

**d. Aligning Words and Deeds**The value of *Nggahi rawi pahu* (words, deeds and appearance) emphasizes that a person should only talk about or recommend something that he has done himself. If you haven't already, it's better not to order other people first. Instead, he needs to start from himself, showing sincerity through concrete actions. Setting an example through actions is often more effective than simply conveying words.

**e. Introspection in Everything**The phrase *Dodo pu ta tando ro tambari kontu* (look ahead and look back) contains a message to always evaluate oneself, both in terms of words, actions, and attitudes. This phrase teaches the importance of adjusting to reality, avoiding arrogance, and improving oneself because every action will be accounted for. In speaking, avoid useless words or those that can hurt others. With good introspection, humans can maintain harmonious relationships and mutual respect in everyday life.

#### *Character Values of Nggahi Rawi Pahu in Family*

**Family** is the first environment that plays the most effective role in carrying out various functions, such as education, health, and welfare. As an early educational institution, parents play an important role in providing basic education to children, especially in terms of introducing regional languages, customs, and traditions that exist in society. This is very significant because the family is the first place where children learn about social life. (Subianto, 2013). Moral and

cultural education taught in the family environment will become an internalized part of the child's personality from an early age to adolescence and adulthood. If the family fails to instill values such as honesty, enthusiasm, motivation to achieve, and basic skills, other institutions will have great difficulty in correcting these deficiencies. The failure of families to educate children has the potential to produce individuals with bad character or even no character at all, which can ultimately have a negative impact on the lives of society at large.

According to Syamsu Yusuf, one of the signs of an unhealthy personality is having a habit of lying.(Yusuf. S, 2009; 131) This is caused by poor environmental factors, especially the family environment and the attitude of parents who pay little attention to the moral and religious values of their children, parents who are strict and do not give enough affection to their children.

Children learn moral values, including honesty, from their surroundings, especially from their parents. The role of parents is very important in shaping children's morals. Honest words and actions shown by parents become role models and the main capital for children to apply honesty in their lives.(Muhasim, 2017).

Some parental attitudes that need to be considered in instilling honesty values in children include consistency in educating, parental attitudes in the family, religious understanding and practice, and consistent application of norms Yusuf. S. (2009:133).

Consistency in educating children This means that all family members at home must have uniform treatment towards children, especially in terms of giving prohibitions or permissions.

Parents' attitudes in the family also has a big influence. Authoritarian attitudes from parents can create false discipline and make children feel stressed, while indifferent attitudes can cause children to care less about norms. On the other hand, a wise attitude based on affection, openness, and consistency can help instill honesty in children.

The practice of religion by parents is also an example for children. When parents create a religious atmosphere at home, children will become accustomed to positive values, including honesty.

Consistency in implementing norms means if parents want their children to be honest, they must be the first role model by distancing themselves from dishonest behavior in all things. Thus, children can emulate positive behavior from their parents.

Parents instill the values of local wisdom *nggahi rawi pahu*, such as respecting others and valuing their opinions, through simple actions, such as keeping promises that have been made. If a promise cannot be kept, parents can

give sanctions according to previous agreements. This kind of approach helps form the habit of speaking honestly and being disciplined, which ultimately fosters a sense of responsibility for tasks and obligations.

Good attitudes and behavior from parents are characterized by several characteristics, such as providing good examples, showing sincere affection, respecting the child's personality, accepting the child as he or she is, being willing to listen to the child's complaints and opinions, forgiving the child's mistakes, and not hesitating to apologize if the parent makes a mistake.

## 2. The Character Values of Nggahi Rawi Pahu in Society

The Nggahi Rawi Pahu culture encourages every individual in Dompu to become a social human wherever they are. A social human is defined as an individual who has a participatory nature, is able to interact well, prioritizes friendship, and makes a positive contribution to the development of human resources in their surrounding environment.

The local wisdom value of Nggahi Rawi Pahu (harmony between words and deeds) is passed down from generation to generation. This value forms a pattern of relationships and social systems that reflect behavior in community life, which is regulated through rules, norms, and customs as a manifestation of the value of togetherness. This local wisdom also plays a role in maintaining values, creating social harmony, and resolving conflicts that occur in society.

The meaning of Nggahi Rawi Pahu in the noble culture of the Dompu community, which upholds religious values (Islam), is not only limited to keeping promises. This value also includes an understanding of the importance of responsibility in every aspect of life. Nggahi Rawi Pahu teaches people to be social humans wherever they are. Social humans are individuals who have a participatory nature, are able to mingle, establish relationships, and contribute positively to the development of human resources around them.(Endang Saifuddin Anshary, 2004).

In the context of the nggahi rawi pahu culture, the values that are identical to human character are:

### 1) Deliberation

*mbolo ro dampapu ma katantu dirawi*“deliberation determines what must be done“ This means that every job that concerns the common interest, before being decided or implemented, should be discussed first to facilitate difficult work and lighten heavy work. Deliberation in various activities that refer to joint activities with the community or celebrations aims to avoid bad things for both the family that is celebrating and other events. In addition, with deliberation we can decide a matter together in order to avoid unwanted things.

### 2) Mutual cooperation

In the process of implementing activities aimed at society or activities that refer to community traditions, good cooperation is needed so that in the process of completing the stages of implementation in each activity, a good cooperative relationship is built between humans as individuals to other communities. Mutual cooperation can be applied well, of course it can be implemented because this tradition is carried out in rural areas where kinship ties are much better compared to urban areas.

3) Have a sense of caring, and work hard

Aina kamaru mada ro kamidi ade (don't close your eyes and keep your heart quiet), The meaning of the expression is advice not to be silent and lazy, but to try and work hard. There must be sincerity when facing challenges, no matter how difficult the challenges are. In addition, another recommendation contained in the connotative meaning of the expression above is the command to foster a sense of concern for the common good. In another meaning, this traditional expression means that life cannot just wait and hope. The philosophy of the Dompu people is "live to work." Advice to care by paying attention to two parents, relatives, orphans, the poor, close and distant neighbors, colleagues, and slaves. Caring is not limited to blood relations, kinship or other relationships. But it applies to all people. Allah does not like people who are arrogant and boastful.(Nurmukminah, 2011).

c) The Role of Nggahi Rawi Pahu in Social Harmony

The values of Nggahi Rawi Pahu, as a cultural heritage of the Dompu community, have a crucial role in resolving conflicts. With a deliberation approach, the Dompu community affirms their commitment to handling problems through peaceful and constructive means. These values are not only ethical guidelines, but also function as a link between individuals and groups who have differences. In the context of the diversity of the Dompu community, honesty and responsibility integrated into the deliberation process increasingly show their relevance.

Honesty, which is one of the core principles of Nggahi Rawi Pahu, is the basis of every dialogue that is conducted. Through honesty, each party can convey their views and feelings openly without fear of stigma or negative consequences. For example, in a conflict between two groups of youth who have different opinions, openness to convey the facts and feelings of each is an important step in reaching an understanding. This honesty not only helps reduce tensions, but also encourages a deeper understanding of each party's perspective.

On the other hand, responsibility requires each individual to play an active role in resolving conflicts. This responsibility is not only limited to expressing opinions in deliberations, but also involves a willingness to listen and consider the perspectives of others. For example, when a community leader

facilitates a discussion to address an existing problem, his or her responsibility lies in ensuring that every voice is respected and valued. With this approach, each individual feels that they have a role in the process, thus fostering a sense of togetherness.

Through the implementation of Nggahi Rawi Pahu values, the Dompu community has shown that deliberation is more than just a discussion forum, but also a medium for building harmonious social relationships. An effective deliberation process results in closer relationships between individuals and groups, while reducing the risk of future conflict. For example, after resolving a conflict through deliberation, two previously conflicting groups can work together again in social activities, such as cleaning the environment or organizing cultural events. This shows that effective deliberation can increase social solidarity.

Furthermore, the values of Nggahi Rawi Pahu play an important role in ensuring the sustainability of social relations. In the long term, the principles of honesty and responsibility applied in deliberations are able to build trust between individuals. This trust is a key element in creating a cohesive society. When individuals have mutual trust, they are more motivated to work together and support each other in various aspects of life, thus creating an environment that prioritizes collaboration and cooperation.

## CONCLUSION

*The Journey to Rawi Pahu* is the foundation of social harmony in Dompu Regency which functions as a moral and ethical guideline in community life. This philosophy emphasizes the values of togetherness, mutual respect, and mutual cooperation between individuals. In the context of Dompu, Nggahi Rawi Pahu is not just an abstract idea, but becomes a link between various elements of society, from individuals to the wider community. For example, in the harvest celebration tradition, people gather to give thanks for the results of their work together, holding a thanksgiving event that involves all members of the community. This activity strengthens solidarity and a sense of togetherness, which are the core of the values of Nggahi Rawi Pahu. Moreover, Nggahi Rawi Pahu has the potential to become a model of social harmony at the national level. In an Indonesian society full of cultural and ethnic diversity, the principles contained in this philosophy can be adopted to promote harmony between groups. For example, in situations of conflict between tribes or religions, the values of Nggahi Rawi Pahu which prioritize dialogue and mutual understanding can help ease tensions. By seeking common ground and strengthening relationships between individuals, this philosophy can be applied to build a more harmonious life in Indonesia.

However, amidst the currents of globalization and modernization, the preservation of Nggahi Rawi Pahu values faces major challenges. The influence

of foreign cultures has the potential to erode traditional values that have long been the identity of the Dompu community. Therefore, systematic efforts are needed to ensure that these values remain alive, especially among the younger generation. One effective way is to integrate Nggahi Rawi Pahu values into the school curriculum or through cultural activities that involve the active participation of young people. In addition, local communities can organize discussion forums to discuss the application of this philosophy in everyday life, so that these values remain relevant in the modern era.

*The Journey to Rawi Pahunot* not only a local cultural heritage, but also an important foundation for building social harmony, both in Dompu and in Indonesia as a whole. By instilling the values of togetherness, mutual respect, and mutual cooperation, this philosophy can be a relevant guide to facing increasingly complex social challenges. Efforts to preserve Nggahi Rawi Pahu must be carried out actively, especially through education and involvement of the younger generation, so that these values do not only become part of history, but remain alive and contribute to modern society. Thus, Nggahi Rawi Pahu can continue to be a pillar of social harmony that provides broad benefits to local and national communities.

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