

THE INTEGRATION OF LOCAL CULTURAL WISDOM VALUES IN BUILDING THE CHARACTER EDUCATION OF STUDENTS

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Abstract

This research focuses on the development of character education model based on local wisdom in junior high schools with aims: 1). Dig the value of local wisdom in activities of sedekah bumi (earth alms) / sedekah laut (sea alms) and houl; 2) Integrate core value of local cultural wisdom activities in learning system. The qualitative approach and RnD method were employed. The data collection techniques were interview, observation, documentation, and FGD. It resulted: 1) the values found were the values of religion, social, tolerance, mutual cooperation and patriotism 2) planning, implementation, and evaluation of the syllabus and lesson plan through value integration of local cultural wisdom were done to develop the model. In conclusion, this model is beneficial to use as the standard for character education in junior high schools and more research focus on influential factors of the effectiveness of enculturation values of wisdom local culture are needed.

Keywords: *character education, core value, sedekah bumi/laut, houl.*

1. Introduction

School is considered as the cultural center whose function is as a place where inheritance process of cultural values to learners takes place. Therefore, the school should be a place to develop learners' potential whose activities are aimed at transfer of knowledge, transfer value, development of skill, so it can be used as a place to learn knowledge, behavior guidance, perform skills, as well as to actualize themselves in global society life so as to encourage the development of the nation's noble values.

The rising graph of the number of delinquency / crime done learners each year shows that the problems of learners are quite complex. These are not only caused by the misbehavior, but also due to various forms of violations of religious rules, norms of society and school rules. In addition, brawls between students, the practice of work manipulation, the level of honesty, bullying, indicate that school tends to give more emphasis and orientation towards knowledge and science so that the learners are less equipped with character education and away from the cultural values of society.

Apart from the above-mentioned problems, there is another obstacle faced by the education system, namely:

"... There is a symptom happens to our characters such as ideological crisis, crisis of confidence, as well as the identity crisis of character. Hence, as the influence of foreign culture; for example, imitating the westernized pattern, the advance of science and technology, there is a need for guidance so as to make learners not getting tricked. Besides, an adjustment is also needed on the internet usage in order to make it appropriate for the age of the learners and the fundamental noble basis of culture... "

Researches from the UK on primary and secondary schools show that students expect teachers to engage in character development and educational values as well as the implicit and explicit attention to any values in school. Learners of all ages believe that teachers can make a difference in providing contributions for their personal moral development. According to the learners in this study, the values of success depends on the teacher education program as a model and mentor, as well as educators. Teachers have a major role in the development of the character of young people aged 10-19 (Arthur, 2011: 1)

Character as behavioral advantages is a character which acts as the prime mover of someone when he is going to do something. It is a moral force that can serve as the power to determine the choice of forms of action. Acting with the character means to step on the basis of the values of good, noble, worthy, and empowered. Alternatively, character is not something sudden and grow in a person, but something that must be learned and developed to live a daily life (Koesoema: 2007).

Education in Junior High School has a strategic position because the students' age on that level of education is considered as the stage where children are deemed ready to enter the living conditions in the community. They are expected to be ready to mingle in society armed with experiences that have been passed or in short, it is named as integrity and adaptability (Furqan, 2010: 36)

"... Education has very important roles to preserve the ancestors' character values to young generation. Therefore, school's curriculum should bring the values of local wisdom and should be included in the curriculum of character education through integrated curriculum, correlated curriculum and does not entirely stand on its own, with hope that children will have a good character with heroic spirit and values as well as also the spirit of local wisdom values in Pati city. The local cultures such as *sedekah bumi* or *sedekah laut*, *meron* or the Prophet's birthday commemoration or *Houl* have hidden values especially the values of mutual cooperation, the value of concerning for others and other values which need to be implemented by students and society in daily. Accordingly, ancestor's heritage such as the traditions of *sedekah bumi* or *sedekah laut*, *meron* or the Prophet's birthday commemoration or *Houl* liven up the village life, give a sense of gratitude, contribute to the lush of plants every year, so local culture has values that need to be developed and explored continuously ... "

The aim of building learners' character through the local cultural wisdom values is not only to improve the internal processes of the school but also to create new educational goals and improve the relevance of education for the future. It is expected that by build the character of students based on local wisdom through character education can support every learner to become an intelligent and creative, competitive, innovative and open citizen while keeping their cultures and upholding the values of local wisdom that will contribute to build a culture society.

2. Literature Review

2.1 Education

The Phenomenology theory by M.J. Longeveld is very influential on education in Indonesia. This theory departs from the analysis of the educational situation which states that in order to achieve the goal of education, educators need to have individual maturity in the following aspects: individualistic, sociality, morality and personality, the whole situation of education including educational purposes which lead to socio-cultural context.

Ki Hajar Devantoro viewed education as an education of the nation by means of human maintenance efforts which are aimed at developing the seed of a nation to healthily thrive both physically and spiritually. Further, human body and soul must be developed by using all the means of education by referring to the customs of the people.

The definition of education according Elchanan (1999: 2) is: "... the process of training and developing the knowledge, skill, mind, and character, etc, especially in formal schooling"

2.2 Character and Character Education

Character comes from French's word *character*, and Latin's word namely *character*, which means "mark, distinctive quality" of the Greek is "*charassein*" which definition is "given meaning to scratch or to Engrave" (Bohlin, 2001: 4).

Licona (1991: 51-52) states:

"... A reliable inner disposition to respond to situations, in a morally good way ... character so conceived has three interrelated parts: moral knowing, moral feeling and moral behavior ..." (Lickona, 1991: 51-52),

Good character in Lickona's view covers the knowledge of good (moral knowing), and then raises the commitment (intentions) to be good (moral feeling and), and then actually do good (moral behavior). In other words, a character refers to a series of knowledge (cognitive), attitudes and motivation, and behavior and also skills.

Pritchard (in Kusuma: 2012: 36) states:

"... Indoctrination implies that the subject is not responsible for his or her own belief, since he or she was denied the opinion of Choosing to accept or reject them. because the notion of responsibility is usually taken to be the central attribute of character, the change of indoctrination is a serious one ... "

2.3 Culture, Values and Local Wisdom

Tylor in Jazuli (2001: 15) gives the whole complex definition of culture, including knowledge of art trust law. ethics, customs and all skills acquired by human as a member of society.

Parsudi Suparlan (2008: 330-333) explains that the culture or cultures are theories, concepts, and methods which are loaded with unchanged confidence because they are believed to be the major and fundamental guidelines for and in the life of society. The major and fundamental guidelines in culture are those which contain faith in the truth or usually called as world view, core view, basic values, regarding the nature of human and of humanity as well as the relationship with the cultural environment which has three forms, namely: (1) the ideal form (2) behavior form; (3) physical form. Again, custom is an ideal form a part of culture. It may be divided more specifically into four levels, namely; (1) the level of cultural value (2) the level of norms (3) the level of law: (4) the level of specific rules.

Cultural value system is put forward as the most abstract layer and broader in scope. It consists of living conceptions in people mind, about things valuable in life. Therefore, the cultural value system usually serves as the supreme guideline for human behavior. Apart from that, mental

attitude often disrupts the cultural value system, but actually the cultural value system is only used in the realm of social science, while mental attitude is used in the realm of psychology which focuses on the individual and only secondarily to the culture and environment of individuals. Hence, an attitude is a disposition or mental state of a person within the spirit and the body of the individual to react with the environment (Koentjaningrat, 1997: 25-26).

There are various definitions of value, so there is a need to put forward some understanding of the value. Fraenkle (1997: 7). "A value is an idea - a concept about what someone thinks about what is important for life."

Elmubarok (2008: 7) divides values in two groups: (1) the values of being, which is defined as a value that exists within oneself and then appear to behave and to treat someone. For example: honesty, courage, love peace, etc. (2) the value of giving, a value that needs to be practiced or given, and hereinafter the amount of giving will be the same as the amount of taking. For example: loyal, trustworthy, respect, love affection, etc.

Maftuh (2009: 6) sums up the opinion of some experts regarding the terms of value:

"... value is the human capacity that can be realized in the form of an idea or concept, a valuable psychological condition or action (the value of the subject), as well as the value of an idea or concept, the psychological condition or action (object value) is based on the standard of religion, philosophy (ethics and aesthetics) as well as the norms of society (reference value), which is believed by the individual that becomes the basis for consideration, attitude and behavior for individuals in their personal lives and society (value system) .. "

Posner (2004) explains in an article; *The Power of Personal Values*: "... a Value is belief, a mission, or a philosophy that is meaningful"

Local wisdom can also be interpreted as an idea about life. Such thinking is based on a clear reasoning, pure mind, and contains positive things. The local wisdom can be translated as a work of the mind, deep feelings, character, temperament shape, and suggestions for human glory. By having the local wisdom, ones will more virtuous souls. Naritoom (Wagiran 2010) formulates local wisdom by definition, "Local wisdom is the knowledge that discovered or acquired by local people through the accumulation of experiences in trials and integrated with the understanding of surrounding nature and culture. Local wisdom is dynamic by function of created local wisdom and connected to the global situation. " This definition least implies some concepts, namely: (1) local knowledge is a long experience which is deposited as a guide for one's behavior; (2) local knowledge cannot be separated from their owners' environment; and (3) local wisdom is dynamic, flexible, open, and constantly adapts to the era. The previous concept also simultaneously suggests that local wisdom is always associated with human life and environment. Moreover, local knowledge appears as a guard or filter for global climate which affects human's life. Meanwhile, wisdom is the process and product of human culture which is utilized to sustain life.

The above-mentioned definition somehow resembles the idea Geertz (1973):

"... Local wisdom is part of culture. Local wisdom is that element of traditional culture deeply rooted in human life and community that related with human resources, source of culture, economic, security and laws. Local wisdom can be Viewed as a tradition that related with farming activities, livestock, build house etc ... "

Local knowledge is a part of the culture. For example, local knowledge of Java is certainly a part of Javanese culture which has certain life perspectives. It covers various things about human life, and will emit hundreds and even thousands of local wisdom. Further stated some of the characteristics of local wisdom, among others:

"... (1) local wisdom Appears to be simple, but Often is elaborate, comprehensive, diverse; (2) It is adapted to local, cultural, and environmental conditions; (3) It is dynamic and flexible; (4) It is tuned to needs of local people; (5) It corresponds with quality and quantity of available resources; and (6) It copes well with changes ... "

Based on the above understanding, it can be affirmed that local knowledge is a cultural context. Wisdom always comes from human life. When life is changed, local wisdom will change as well. Local wisdom is the wisdom of a community or indigenous knowledge derived from the noble values of cultural tradition to set the order of a society.

The local community's wisdom is the wisdom or deriving from the local genius Lofty value of cultural tradition in order to manage the community's social order or social life. The local wisdom is the value of local culture, having been applied to wisely manage the community's social order and social life. (. Sibarani, 2103)

Local wisdom-based education is education that teaches learners to always be close to concrete situations they encounter. Paulo Freire (Wagiran 2010) states that by facing problems and concrete situations, learners will be increasingly challenged to respond critically. This is consistent with the opinion of Suwito (2008) which suggests local wisdom's education pillars, including: (1) educated human are built based on the recognition of human existence since in the womb; (2) education should be based on truth and virtue, away from the way of incorrect thinking and careless action; (3) education should develop the moral aspects, spiritual (affective domain) and not just cognitive and psychomotor domains; and (4) the synergy of culture, education and tourism need to be developed in synergy with character education. In short, local knowledge is capital formation of noble character. Noble character is the national character that always acts with full of awareness, primordial self, and self-control.

Local wisdom-based character education by developing all the existing potential will contribute to fundamental change by employing decentralized approach as the implications of educational autonomy. The local wisdom-based character education more emphasizes on self-reliance, creativity of learners and process of improvement which will be practiced to be more animated by local wisdom to produce qualified output, educated, good qualification and maintain the character and identity of the community and Indonesia.

There are a number of practices of traditional education (*etnodidaktik*) that are proven effective, and done mostly by many of societies such as the implementation of the *sedekah bumi*, *sedekah laut* and *houl*, although there are found several terms to describe these three cultural activities, the essence remains the same. However, in reality, moral values, or the values of the character have not been explored in depth although there have already been several educational traditions which includes moral education as one of the subject matter.

Based on the earlier discussion, there are two things that need attention. First, the values of local wisdom areas which have not been explored and applied in the implementation in education. Second, the emergence of symptoms of the decline of noble character among learners. Third, character education in schools is only touched on the level of reinforcement in making lesson plan in *moral knowing* which has small and percentage and unclearly done on the system of policy and academic systems which not yet achieve the level of moral feeling and moral behavior. Fourth, the characters are taught minimally according to the educators' desire who certainly has not been in line with expectations in the development of the values of local wisdom to build the character of students. Therefore, it is necessary to find and formulate effective character education model to be implemented in schools by using the values of local wisdom approach but still uphold universal norms.

This study takes place in Junior High School level. Accordingly, to make the model able to develop and survive, the school should be able to produce output with better quality, lower cost, effective promotion, effective and efficient education process, having the particularity (output), and service better. Again, the education must be carried out correctly and have branding in society. Character education institutions must be improved through quality control principles, including: (1) learning system

For the success of the above matters, it is necessary to have supporting elements such as: leadership, education and training, supporting structures, effective communication, rewards and recognition, as well as clear measurements and consequently follow the basic principles of integrated quality, and equipped with the characteristics of the Indonesia such as its local cultural wisdom.

Based on the above reasoning, the study is aimed at positioning the nature of education which naturally cannot be separated from the culture of the people or the nation of Indonesia's diverse. That is the Indonesia's Unity which has its own culture, noble values of culture, and has local knowledge and local wisdom. Meanwhile, local knowledge is a process of how knowledge is generated, stored, applied, and inherited (Ruyadi, 2010: 1).

Regarding the above explanation, the problems in this research are: (1) How to identify a viable local culture as the basis for character education? (2) How local cultural wisdom-based learning system can be implemented?

3. Research Method

This study used research and development of procedural models since it is aimed at describing the steps that need to be taken in producing product of local cultural wisdom-based character education model.

The stages or procedures of the research and development in this study were: (1) **Introduction**, it was done through descriptive approach qualitative to describe the situation: the potentials and problems holistically in the educational environment and its relation to character education, especially in the learning system, and also the researcher conducted literary studies and need analysis of the character education at six state junior high schools. Moreover, the literary studies were done by analyzing: (1) learning system, including: (a) syllabus (b) lesson plan (c) learning process (d) evaluation of learning.

(2) **Needs analysis** which was done through survey that included collecting and analyzing (1) information on the implementation of character education by exploring the local wisdom values on *sedekah bumi/laut*, *haul* which are commonly implemented and also the constraints encountered. This information was collected using questionnaire and interview as the research instruments.

(3) **Development Phase**, this stage was the stage of designing the character education and its factual form. Those were done through the collected information from the description of the questionnaire and interview results. Besides, to test the feasibility of the model, there were several steps conducted such as experts' judgement, limited FGD on experts' judgement and through mass FGD to produce the final model. Meanwhile, the validation of the model was judged according to: (1) expert appraisal, (2) limited FGD (Focus Discussion Group) (3) mass FGD (Focus discussion Group).

4. Findings and Discussion

4.1 Learning System

To examine the need of learning system, the researcher used questionnaire, including: (1) syllabus: formulating the syllabus, accuracy and constancy of the standard formula and basic competencies, the accuracy of the subject matter of learning, learning activities, assessment, allocation of time, learning resources, clarity the attainment of character as well as the lesson plan which includes: pre-learning, the assignment of the subject matter, approach / learning strategies, utilization of resources and learning media, learning triggering / maintaining order, process of assessment and learning outcomes, use of language and cover. Therefore, the results are showed in the following table:

Table 1
Lesson Plans

	Categories	Frequency	Percent	Valid Percent
Valid	Very Good	0	0	0
	Good	29	48.3	48.3
	Fair	30	50.0	50.0
	Fair Enough	1	1.7	1.7
	Total	60	100.0	100.0

Source: Putut Sulasmono, 2015

The results of the Likert analysis on the respondents' answers was then converted to six Likert scales (very good, good, fair, fair enough, poor, very poor). After those data were analyzed by using frequency distribution, it is known that the fair enough category reaches 1.7%, fair category amounted to 50% and good category achieves 48%. They show that the academic system still needs improvement of the academic regulations. Thus the lesson plan preparation needs to be improved.

4.2 Local Culture Wisdom-Based Character Education Model

When it is viewed from the perspective of system, education does not merely function as a dispenser of knowledge, but also as a driver of growth of noble values that become the basis of ones' good character. It includes honesty, fair, democratic, disciplined and tolerant actions. Moreover, character performs as moral excellence which acts as the prime mover of someone when he will take action.

Character is a moral force that can function as a power that determines the choice of forms of action. Acting with the character means to step on the basis of the values of good, noble, worthy, and empowered. Again, character is not something that just exists and grows in a person, but something that can be learned and developed a person in life.

From the preliminary research and the results of the literary studies, the researchers give three main topics, including: (1) Learning System; discussing the syllabus and Lesson Plan (RPP).

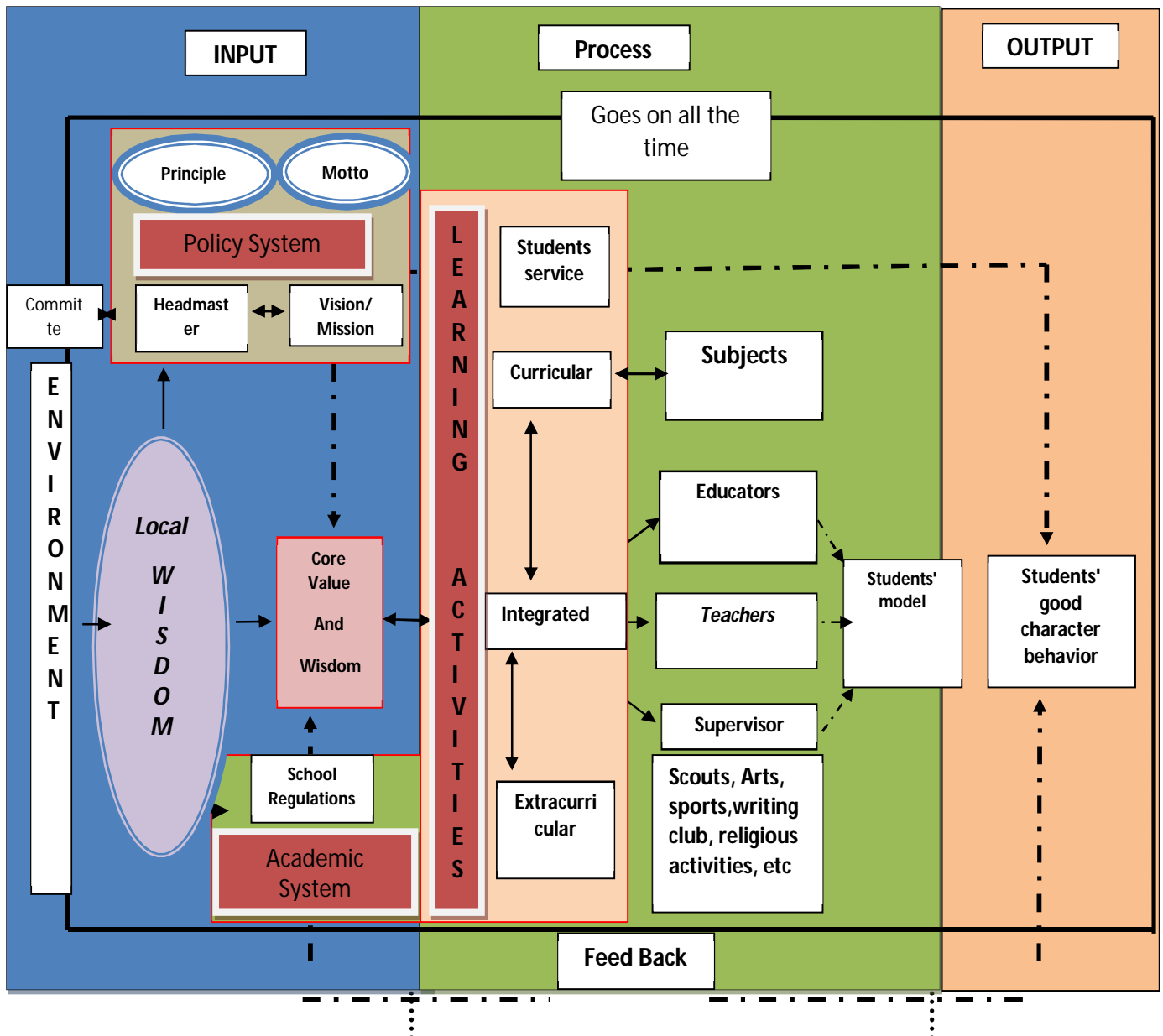


Figure 1
 The Design of Local Culture Wisdom-Based Character Education Model for State Junior High School

4.2.1 The Value System on *Sedekah Bumi*, *Sedekah Laut*, and *Haul* Activities

Indonesia is a country that has a region and culture diversity which means that almost every region in Indonesia has its own cultural wisdom. Therefore, upholding and preserving local culture is part of the national cultural development.

Similarly, Pati regency also does such cultural preservation such as *sedekah bumi*, *sedekah laut* and *haul*. These rituals are part of culture that should be preserved by making it more attractive without compromising the universal values upheld by the public.

In general, the values of character education based on local wisdom include:

The values of local wisdom in the rituals of *sedekah bumi*/ *sedekah laut*, *haul* such as in the following:

1. Religious

The indicators of the religious dimension are: a) helpful b) love to work together c) donation willingness d) Have a sense of empathy and solidarity to others e) act fairly f) always be honest g) easy to forgive h) preserve environment i) Keep any mandate j) no gamble, cheat, and corruption k) Obey the religious norms in daily life.

2. Social Behavior

- (a). Tolerance: attitudes and behaviors which respect differences of religion, race, ethnicity, opinions, attitudes and behaviors that are different.
- (b). Cooperation: working together with others to achieve common goals by sharing their tasks in accordance with their capabilities and helping sincerely.
- (c). Love of country: attitudes and behavior to preserve the environment with awareness and responsibility.

Generally, *sedekah bumi* or *sedekah laut* is held at the same time with *haul* event. The *haul* event is held with purpose of protecting and preserving nature as well as for the welfare of surrounding communities.

The ideas of the importance of value systems come from Ibrahim (2010: 210) and Koesoema's (2007) findings, while the importance of the local cultural wisdom for learners is inspired by Furqan (2010: 36) and Woltz's (2011) findings.

4.2.2 Learning System

There are several importance aspects of learning system, including: (1) syllabus; formulating syllabus, accuracy and constancy of standard and basic competencies, the accuracy of the subject matter of learning, learning activities, assessment, allocation of time, learning resources, clarity attainment of character as well as the RPP include: pre-learning, assignments subject matter, approach / learning strategies, utilization of resources and learning media, learning triggering / maintaining order, process of assessment and learning outcomes, use of language, cover.

The above explanation is in line with Arthur, James (2011) that students expect their teachers to involve in the development of character and educational values and the implicit and explicit attention to any values in school. Hence, learners of all ages believe that teachers can make a difference in contributing to the development of their personal moral. According to students in this research, the values of success depends on the teachers' education program as a model and mentor, as well as educators. They have fundamental roles on the character development of young people aged 10-19 years.

Berkowitz W, Marvin (2011) emphasizes the importance of interactive strategy, cooperative learning, moral discussion, learning materials regarding how to give service to others, build discipline, role modeling and mentoring, trust, care, high expectations to focus on the character of the family / involvement community about the character education, teaching social-emotional competence, induction of professional development.

Lickona (1998) states that the learning system describes the three parts of teaching formal character education which is aimed at understanding rights, respect the rights, and make

the right choice. Informal character education is a form of character education that takes advantage of the environment, and people in their environment while educating.

Tettegah in Arthur (2003) argues that teaching multi-cultural competences is increasingly needed as the understanding of ethnic and racial schools become more diverse. Besides, the multi-cultural competencies also teach positive moral values, respect, citizenship, social skills, sense of justice, etc. (Bohlin et al., 2001).

5. Conclusion and Suggestion

After all the steps were done, the researchers come with several conclusions. First, to make the schools implement local cultural wisdom-based character education, there is a need to do some inquiries on the background of the school and its motto, by which the motto is the principles that should also be implemented by the school's headmaster and then be formulated into visions which are supposed to be implemented by all school's educators to earn new form of visions which are suitable to the demands of the times, and then be socialized to all stakeholders. The new visions which are based on the core values (the values of local wisdom) will be formulated positively, easily understood, communicated in socialization activities. At the end, it would be the most superior visions containing the local cultural wisdom values that will be followed by school's citizen. Second, the implementation strategy values of local wisdom into all components and school's stakeholders, including: intra-curricular activities and extracurricular activities. Third, in the aspect of learning system, there are several matters found, namely the ability of learners and educators in supporting the implementation of school activities, implementation of local wisdom values in curriculum based on the level of the class, planning, implementation and evaluation of character values based on local wisdom and Lesson Plan (RPP) as well as the assessment of attitudes religious and social behaviors based on the level of the class. Fourth, the indicators of the local cultural wisdom-based character education are: Indicator INPUT: (1) planning the formulation of the values of local wisdom which will be references in learning process based on the level of the class. PROCESS indicators: (1) Planning the character values in the syllabus and the process of planning, implementation and evaluation of the Lesson Plan (RPP) based on the values of local wisdom either based on appropriate level or the level of learners personality.

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