



Buchory Muh Sukemi
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Character education Based on Local Wisdom for the Prisoners



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UNIVERSITAS PARI PADJARAN

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CHAPTER I INTRODUCTION

A. Background

Since the reformation era, the national education has been reformed by regulating the enactment number 20 of 2003 regarding National Education System. The function of national education, according to National Education System, is to develop the abilities and to build character and national civilization on behalf on developing national education. The basic purposes are to develop all the younger's potential, both academically and spiritually, social abilities, characters, so that it will be recognized as a human as a whole.

Up to the present days, human as a whole, as it is stated in the enactment of National Education System, has not been realized. Even in the daily life, it is often found that social phenomena that is not suitable with soul, character and Pancasila's values as the life perspectives of Indonesia. It is proven by the high level of abuse, corruption, drugs in all of sectors. As a consequence, the habitants of prison increase significantly.

The idea to develop character education based on local wisdom for the prisoners has a faith that every community has a particular strategy and technique to run the life based on the contexts. The character education based on local wisdom is required to conduct to develop the quality of moral, character, the behavior of togetherness that seems to be scraped.

Realizing the complexity to integrate local wisdom as a basis of character education, this book discusses three things; the polemic whether the local wisdom can be taught and implemented in the prison; the relevance of local wisdom as the basis of character education which refers to the teaching of wisdom; and the actualization of teaching for wisdom as the basic of developmental of integration model of local wisdom.

The existence of coaching model for the prisoners aims at giving the skills for the prisoners to continue their lives after the sentence has been over. Raharjo, as the head of justice ministry, proposed the name of "Lembaga Pemasyarakatan", as a way to prepare the prisoners to be able to continue their live after the sentence period in the

society. "Pemasyarakatan" is a system for couching the prisoners, so that they can be integrated with the society lives.

In its developmental process, the system of the prisoners' circumstances was supported by the enactment number 12 of 1995 regarding society. The regulation strengthens the efforts to realize society system as an order for prisoners. By referring that idea, the ex-ministry of Justice and Human Rights Hamid Awaludin stated that correctional is a process of couching from the government to the prisoners so that they realize the mistake they have made. It is hoped that when they are back to the society, the society can accept them as a new human with a better character. The sentence court is no longer function as giving sentence, more than that; it functions as social rehabilitation and reintegration for the prisoners.

B. Problems

1. How is the character condition or the character based on local wisdom of the prisoners?
2. What is the most appropriate approach to be implemented based on local wisdom for the prisoners?
3. How is the effectiveness of character education based on local wisdom for the prisoners?

C. Purposes of Discussion

1. It is hoped that the development of character education will expand the horizon for the management and the prisoners in correctional facility.
2. If the character education is conducted with the proper method by considering the prisoners' expectation then the program will be much beneficial for all.
3. The program of character education based on local wisdom for the prisoners can reveal the local wisdom and traditional culture that can be imitated by the prisoners
4. The character building being transformed into positive behavior is the benefit that can be felt by the prisoners.

5. The development of character education based on local wisdom for the habitants of correctional facility will give new perspective for the management of correctional facility, both in Indonesia and international world.

CHAPTER II

THE STUDY OF CHARACTER EDUCATION

A. The Understanding on Character

The understanding of character, according to The Dictionary of Indonesian language, is the soul character and moral that differentiates one to another. It also can be mean heart, inner character, personality and temperamental. Having character means possess character. A person who possesses good character has the meaning that the person is struggling to do good things for the sake of God, himself, surroundings, nation and international by optimizing of self potentiality with full realization, emotion and feeling.

Abdullah Munir (2010:3) stated that character is a pattern, such as way of thinking, attitude and action that are attached to someone and difficult to be erased. The character is determined by genetic, foods, friends, parents and purposes. Based on the design of character education (Ministry of Education, 2010:9) it is explained that character configuration in the context of totality of psychological process and socio-cultural can be categorized into spiritual and emotional development, intellectual development, physical and kinesthetic development and affective and creativity development. Those four psychological processes relate to each other's holistically and coherently to build character that makes glorious values.

Thomas Lickona (2013 : 81) stated that character is consisted of operative values, acting values. In accordance with values that become goodness, the inner disposition can be counted on to give respond on a particular situation based on good morality. A good character consists of knowing good things, expecting good things, doing good things, habits on the way of thinking, habits on heart and habits on acts.

B. Character Education

According to Elkind and Sweet as cited by Heri Gunawan (2012: 23), character education can be defined as follows: *Character education is the delebrate effort to help people understand, care about, and act upon core ethical values. When we think about the kind of character we want for our children it is clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to the right, even in the face of pressure from without and temptation from within.*

Character education is a process to develop relational dynamism between a human with various dimensions, both from inside and outside so that the self-freedom can be felt so that he can be a responsible man for his own life based on morality values that respects the human dignity (Koesoema, 2012:57)

Damayanti (2014:12) stated her understanding regarding character education, it means national movement to create school which couching ethics, responsible and care the younger as a model and teach good character by focusing the universal values as all of us believe it so. Character education is education regarding morality that includes cognitive, feeling, action. Without these three, the character education runs ineffectively.

Character education is the education of values, education of morality, the education of character of all citizens of school that aims at developing the ability to decide good and bad things, models, care the good things and realize it into the daily life (Ministry of Education, 2011:5). In relation to the nationality, Buchory (2012:32) stated that national character education refers to education that develops cultural values and national character of a student so that they possess character and values as himself, implementing the values as a member of society, and national citizenship which religious, national, productive and creative.

Zainal Aqib (2011:39) stated that character education in a school is based on vision and the mission possessed by the institution because they are the pre-requisite of the character education. School character education tries to mapping

particular moments as a place and way in which the character education can be conducted. Those places are the idea that school is a place to actualize the values, meaning that every moment is a *wiyatamandala* perspective in the school orientation, class management, rules of the school, students guidance, religion education, physical education, esthetic education, curriculum development integrally and the education of intention through experiences.

The basic principles of character education according to Heri Gunawan (2012:35) are: (1) promoting basic values of ethic as the basis of character, (2) identifying character comprehensively so that it includes thought, feeling and behavior, (3) using the sharp, proactive, and effective approach to build character, (4) creating school community which increases caring, (5) giving chance to students to build character and help them to be successful, (6) having scope of the curriculum which is meaningful and challenging to appreciate all students, (7) struggling to develop students motivation, (8) functioning all school staff as the moral community which share responsibility of character education and loyal to the same basic values, (9) the existing distribution of moral leader and support on developing initiative of character education, (10) functioning family and society members as partner in the process of character development, and (11) evaluating school character, function of school staff as the teacher of character education and positive manifestation in the life of the students.

Martin (2005:10) stated that character value is a tendency of behavior that starts from psychological indication such as desire, motivation, behavior, needs and believe of an individual that last on unique behavior. Frans Magnis Suseno, (1987:14) stated that value is a believe that pushes someone to act based on his choice, value happens on individual psychology.

Mahmud Shubhi Ahmad (2001:15) conceptualized character value as an expected conception which influences choices on ways, purposes and final aims of an action. Character philosophy was stated by Ki Tyasno Sudarto (2007:43) into: (1) *mahayu hayuning saliro* (how to live to increase the self quality); (2) *mahayu hayuning bongso* (how to struggle on behalf of the nation), (3) *mahayu hayuning*

bawana (how to build the world's prosperity). To achieve that order, human needs to understand, inspire and do the duties as human as stated in the Tri Satya Brata: (1) *rahayuning bawono kapurbo waksitaning manungso* (the world's prosperity depends on human who possesses feeling); (2) *dharmaning manungso mahanani rahayuning Negara* (the main duty to keep nation's security); (3) *rahayuning manungso dumadi karana kemanungsane* (human security is fully based on his behavior). Character values based on academics include religion, good moral character, being scholar, discipline, democratic, justice, being responsible, oriented to majority, creative, respectful and skillful.

Correctional facility is a system of sentence to the condemned man that functions as couching. Inside, the condemned are couched to give skills so that they will be skillful when the sentence has over. They are expected to be a good man when they are back to the society. Considering that the condemned are different psychologically and physically with the society, the form of the couching is also different.

C. Character Education and Social Behavior

If the national education is observed further, the purposes of the education are classified into three dimension, those are vertical, personal and horizontal dimensions. In vertical dimension, every young generation is expected to develop the potential as human that obeys the religion. As the creation of God, every human is expected to keep the relation with others and obey the God. Every religious man will always do what the God expects us to do and leave every activity that the God expects us to leave.

In personal dimension, national education expects that every student possesses good character, healthy physically and mentally, has a good perspective on knowledge, skillful, creative and responsible with himself. In horizontal or social dimension, the national education has a purpose that every child of this nation should be developed the felling of togetherness and expected to be a member of society that democratic and being responsible.

The concepts of those three dimensions are the same with what Notonagoro has stated that Indonesian people are mono-plural. As human that is categorized as mono-plural and observed as its natural, human consists of physic and mental. If it is observed from its character, it is individually and socially. If it is observed from element of nature, it is individual and the creation of the God.

Human as a whole entity, as it is conceptualize in the enactment of national education, is still unrealized. In daily life, we often see the existing phenomena that society possesses act and behavior that are far from the ideal concept of Indonesian people which is based on Pancasila as the basic of this country's ideology.

1. The Social Act of Indonesian Human

Various social acts which happened since the reformation era indicate that the behavior is far from the original Indonesian Character. First, it exists in society's behavior that is ready to win but not ready to be lost. The mental of being sportive becomes something rare and expensive nowadays. Every competition activity in sport, social and politics locally and nationally, the loyalists who experience the lost will assault the winner and the loyalists and do the anarchy. Second, society awareness on traffic is very low. If the culture of a nation is measured based on the condition of the traffic, it must be a shame that everyone competes with others to be the one who is the most front line, ignoring the others. The users of the traffic have the principle of *homo homini lupus bellum omnium contra omnes*. They ignore the mental of caring others, being tolerate to others, and this is the cause of traffic accidents; Third, there is a form of democracy that forces the will. Since the reformation era, democracy is conducted by forcing the will with anarchy. Tire burning in the middle of traffic causes traffic jam and the act of fence collapsing is often conducted as the way to deliver aspiration, sometimes it lasts when the participants of demonstration clash with the officers.

Fourth, the act of violence happens when this country enters the reformation era, even the list is longer than before. The problems of Timor Timur, Papua and Aceh are

the the conflicts against nation that generates a lot of violence after the New Orde. Besides that, the violence happened in Poso and Central Kalimantan is related to the control of districts which is conceptualized in the enactment of the autonomy of the new area. The violence in Ambon was related to the perception regarding threat to the religion activities. It also was related to the general election. The violence in Nort Maluku and West Borneo is related to the forming of new districts. The act of violence that resulted on the victim of government official that is the death of the head of district of North Sumatera, comes from the people aspiration to form the new district of South Tapanuli.

Fifth, the behavior of corruption happens in all aspects. Together with the regulation of district autonomy since the early of reformation, there is nationally and internationally surprising phenomenon that exists in this country, that is corruption. Corruption becomes something that is acceptable act by the executive, legislative and judicative, which also happens in private sector. Corruption has entered all aspects of the national aspects, both in the center and district governments. It is like disease in human, corruption is like cancer that spreads in all part of body. It can be imagined that to kill the habit of corruption is not an easy task since it has spread in all part of Indonesian body.

2. Character Education that Suits to the National Character

Listening and observing various social phenomena that are discussed above, it raises a question to answer. The question is 'isn't that all the social phenomena are the result of our national education in the past?' or, is there something wrong with the system of our national education to build our national character? Such kind of question is deserved to rise since there is positive relationship between education systems with the pattern of society behavior. If the national education runs well, it can be guaranteed that the life society will be better. On the other hand, the life of society will be poor if the education system does not run well.

Conceptually, the character education that suits to the character of Indonesia should be based on Pancasila since in the enactment of National Education System it is stated education should be based on Pancasila and the enactment of 1945. However, in the area of fracas, character education system mirroring in national education has not been realized based on the values of Pancasila. Below is stated some perspective to the character which suits to the character of Indonesia, such as:

- a. All the processes of education and learning in all levels should be making the students able to develop potential aspects and intelligence. Education should be oriented on multi intelligence such as spiritual intellectual, emotional, social technology intelligences. The process of learning should include feeling management, sport, and thinking management simultaneously and comprehensively.
- b. Education and learning process should be conducted on three education environment simultaneously, as Ki Hadjar Dewantara has stated as three education centers. The education should be conducted on three different environments, such as family, school and society. The synergy between formal and informal should be in harmony. Among parents, teachers and society should always increase the role proportionally to achieve the education goals. The religious acts, honesty and moral should be built since a man in a family, developed in school, and the society supports the processes by creating proper situation.
- c. The paradigm of the learning process in a school should be re-designed. From the teacher centered learning to the student centered learning, the reason is that the knowledge can be accessed from anywhere. The learning should be changed from passive students into the active ones that is being responsible to himself. The learning that focuses only to the aspect of cognitive should be changed into the three aspects of learning; those are cognitive, affective and psycho-motor. Students

should always familiar with technology and empathy should always be present so that the learning goals can be achieved effectively.

- d. The basic curriculum which includes religion, moral, civics and characters, knowledge on technology, aesthetics, sport and health should be highly considered proportionally because all of them participate significantly on the process of character building of human of Indonesia as a whole.
- e. The system of national education should be re-examined, both in the aspect of the kind of lesson and its process. If the national exam is still conducted, then all of the subjects which are suitable with the curriculum should be tested. It means that to avoid the miss-understanding among students, parents and society that the tested subjects are only the ones that considered as the most important. The ones that are not tested in the national examination are not important. In relation to the execution of the national examination, the officer of regent government, head of education district officer and the headmaster should make the learning process as the most important, not the result of it. It is not wise if they only consider the result. If they cannot accommodate the two things, the national examination should not be conducted because it harms the national education system.
- f. The group of college subjects which are suitable with the curriculum of higher education consisting of character building, skill subject, production skill subjects, production behavior subject, and the subject of society living should be considered proportionally because each of them participates on making human as a whole.
- g. Although the enactment says that non-formal education should include the civics as one of the required subject, the university should give this subject to the students because university is agent of change that provides the next leader of the future. As the future leader, students should learn and help to solve the national's problems such as secure and defense, national unity, human rights, corruption problem solving and 1945 enactments through the education of civics.

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