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1

Character Education Based on Social Senselocal Culture For School Basic School

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Abstract. Implementation of Character Education Based on Social Wisdom of Local Culture For Elementary School Students; aims to know the Implementation of Character Education Based on Local Social Wisdom and Culture for Elementary School Students in Special Region of Yogyakarta, The subjects of this study were students and teachers in 25 elementary schools in Yogyakarta Special Region. The first study was conducted from May to October 2017. The data collection method used interview, observation, and documentation. The data analysis technique used is an integrated model between quantitative and qualitative descriptive approach. The results of the first year of research are: (1) identify the problems of grade and grade moral education in elementary school of research area; (2) a number of 8 (eight) students of IPS PPs UPY Program involved in this research can complete the draft thesis as evidenced by the approval by the supervising commission; (3) prototype design or some examples of equipment / media development model of character education, (4) composed of module of teaching materials of character education; (5) written draft textbook on character education; (6) draft of intellectual property design of noble art costume costume with batik clothing pattern of pecang typical of Kulon Progo.

1. Introduction

Implementation of character education based on local socio-cultural wisdom for elementary school students rests on the belief that each community has certain strategies and techniques developed to live life according to its context. Character-based education of local socio-cultural wisdom is needed to develop moral quality, personality, togetherness attitude increasingly eroded by the times.

Realizing the complexity of integrating local wisdom as the basis of character education, this study discusses three things; polemics on whether local wisdom can be taught in Primary Schools; the relevance of local wisdom as the basis of character education by referring to the teaching of wisdom; and teaching for wisdom actualization as the foundation of the development of the integration model of local social and cultural wisdom as the basis of character education.

The implementation of character education based on local socio-cultural wisdom for elementary school students cannot be separated from a dynamic, which aims to provide more provision for elementary school students in facing life in society.

Realizing the complexity of integrating local socio-cultural wisdom as the basis of character education for elementary school students, this study develops models in terms of: polemics on whether local socio-cultural wisdom can be taught. The relevance of local wisdom as the foundation of character education by referring to the theory of teaching for wisdom; and teaching for wisdom actualization as the foundation of local wisdom as the basis of character education for elementary school students, especially in Special Region of Yogyakarta.

Observing the above description, the objectives of the research are: (1) application of character education model based on local socio-cultural wisdom for elementary school students in Special Region of Yogyakarta, (2) find out the most appropriate approach to implement the character education based on social wisdom of local culture of elementary school students in Special Region of Yogyakarta, (3) find out the effectiveness of the implementation of character education model based on local socio-cultural wisdom of elementary school students in Special Region of Yogyakarta, (4) to form student's attitude and character in order to become a good human being, a citizen, and a citizen with noble character and possessing the Eastern etiquette. (5) 8 (eight) post-graduate students of UPY PIPS who are involved in the first year Graduate Grant research team can complete the Master Thesis draft proven with the approval of supervising commission; the second year can complete the writing of the thesis and pass the S2 exam; accompanied by the writing of a national accredited Journal article, (6) increase the number of scientific publications written by lecturers and students within the UPY Post-graduate environment, both at the national and international levels.

On the other hand the benefits that can be expected in learning for elementary school students are (1) the formation of character in the embodiment of positive attitudes and behaviors, students also possess Eastern etiquette, (2) development of character education model based on social culture of local wisdom for elementary school students in Special Region of Yogyakarta, can provide new repertoire for other school management in rural area.

Implementation of the concept of character education based on local social and cultural wisdom, proposed by [1], consisting of 9 (nine) character pillar education models. Each character pillar theme is set to apply for 2 to 3 weeks. Each pillar theme consists of various examples of practical activities for educators focused on methods: knowing the good, feeling and loving the good and acting the good.

The nine pillars of the character are (1) the love of God and all of His creation (love God, trust, reverence, loyalty); (2) responsibility, discipline and independent (responsibility, excellence, self-reliance, discipline, orderliness); (3) honesty / trustworthiness and wisdom (trustworthiness, honesty, and tactful); (4) respect and courtesy (respect, courtesy, and obedience); (5) generous, helpful and cooperative (love, compassion, caring, empathy, generosity, moderation, cooperation); (6) confident, creative and hardworking (confidence, assertiveness, creativity, resourcefulness, courage, determination, enthusiasm); (7) leadership and justice (justice, fairness, mercy, leadership); (8) kind and humble (kindness, friendliness, humility, modesty); (9) tolerance, peace and unity (tolerance, flexibility, peacefulness, unity) [1].

In addition to the 9 (nine) pillars of the characters above, [2] also develops materials to teach children about hygiene, health, neatness and safety. Furthermore, in his research [2] suggests, the method used is called "routine reflection" or apperception. Every morning the children are asked to follow the pillar reflection for 15-20 minutes according to which pillar is being applied at that time. The giving of special times for reflection provides an opportunity for children to verbally express their knowledge, love and how they should act according to the pillars of character.

Module of 9 (nine) character pillars; the pillar manual module book also features 10 story books (SD) related to the pillars being taught. And also provided with 10 books of character education activities for children.

The 9 (nine) pillars modules are also equipped with notice samples, recommendations and questionnaires for parents. These letters purpose is to encourage parents to participate in growing and developing positive character in their children.

The curriculum of character education based on local culture; a character-based character education curriculum of 9 pillars of local culture will assist all educators in applying character education throughout the school year, integrated into all disciplines. Presented by [3], each aspect of the curriculum is applied using the Student Active Learning approach, Developmentally Appropriate Practices,

Integrated Learning, Contextual Learning, Collaborative Learning, and Multiple Intelligences, which can create an effective and enjoyable learning experience.

[3] training on the application of the 9 character pillar module and the local culture-based character education curriculum provided teacher training for 5 days to implement the program. The materials given are (1) insight into the necessity of character education (heart start paradigm); (2) self-concept (motivation training); (3) developmentally appropriate practices; (4) how to stream characters in a class; (5) the practice of applying module of 9 pillars of character; (6) brain based learning and teaching; (7) character-based holistic learning applications. The education program is also integrated with real practice in the classroom by the learners. Thus, the teacher has real experience in implementing the program and do the evaluation together with the instructor.

Setting of the implementation of local culture-based character education model for elementary school students are;(1) teacher training for 5 days (maximum of 10 teachers per elementary school); (2) two 9 Character Pillars modules for teacher (low class, and high class); (3) Character Education Based on local culture KTSP Module (26 themes); (4) LKS work book of 9 Character Pillars for student activity (10 books); (5) KTSP model and manual; (6) examples of KTSP Character Based Holistic Education Daily Lesson Plan (grade 1 and 2); (7) 9 Character Pillars Education Daily Lesson Plan examples (grades 1 and 2); (8) 9 Character Pillars Song Cassette; (9) storybooks forming 9 Pillar Characters (40 books); (10) teacher reference books (4 books) and SBB Character Bulletin (12 editions); (11) handouts, papers, training materials, training certificates; (12) license certificate of Character Based Holistic Education [4].

As the identity of a nation, character is the basic value of behavior that becomes the reference of the interaction values between human beings (when character is lost then everything is lost). Universally, character is defined as the value of life together based on the pillars of peace, respect, cooperation, freedom, happiness, honesty, humility, love, responsibility, simplicity, tolerance and unity. Philosophical character expressed by the Chairman of Taman Siswa [5] namely: (1) mahayu hayuning saliro (how to live to improve the self-quality); (2) mahayu hayuning bongso (how to fight for the country and nation); (3) mahayu hayuning bawana (how to build world prosperity).

To achieve the order of Tri Rahayu, man must understand, live, and perform his duties as a human being listed in Tri Satya Brata: (1) rahayuning bawono kapurbo waksitaning manungso (world welfare depends on the man who has the sharp feeling); (2) dharmaning manungso mahanani rahayuning state (the main task in safeguarding the state's security); (3) rahayuning manungso dumadi karana kemanungsane (human safety determined its behavior). The values of the character of the academic approach are faith, taqwa, noble character, knowledgeable, honest, discipline, democratic, fair, responsible, excellence oriented, cooperation, healthy, independent, creative, respectful and capable. The results of [6], to design a model of character education based on local socio-cultural wisdom of elementary school students in Special Region of Yogyakarta offered many research findings that can support the concept model for elementary school students, among others, as follows. The result of [7] is a very basic problem for elementary school students is the lack of parents' understanding in how to educate children in the character and local culture, and students have eastern etiquette. Avoid or reduce the culture that comes from the western country or the influence of new technology.

Character Education Model based on local socio-cultural wisdom in elementary school environment; [8]; character education model conducted by the community as described in the previous description shows the inheritance of cultural values and traditions that take place in a social system of society, integrated with society, and take place continuously and has succeeded in shaping the character of society in accordance with the values culture and traditions of his ancestors.

The study develops a model of character education for the school environment in order to have a good effectiveness in shaping the character of students in based to cultural values and traditions desired by the school, it is necessary to note the following matters.

Jarolimiek, John's research results [9] based on the aforementioned matters, it can be modeled on character education based on local cultural wisdom with the following pattern (1) the source of character value comes from school culture environment, family, and community environment; (2) the form of cultural values and traditions as teaching materials of character can be guidance, examples, prohibitions,

orders, and obligations for all citizens of the school; (3) the execution of guidance, examples, prohibitions, obligations, and orders carried out in school, family, and community for long periods of time will continuously bring about cultural values and traditions within the school environment, so the school becomes a community which has its own cultural environment; (4) the values of character in the school environment can be inherited through curricular activities and extracurricular activities in an integrated, integrated, and institutional manner and can be created like a traditional ceremony according to the school version; (5) principals and teachers can act as role models, as parents, educators, supervisors, and controllers of the social structures and processes that occur in schools. The role of the principal and teachers will determine the effectiveness of character education in the school setting; (6) all inputs, processes, and outputs must occur in a continuously long-term school culture environment in cybernetic mechanisms.

2. Methods

This research examines the development of character education model based on local socio-cultural wisdom for elementary school students in the Special Region of Yogyakarta province. Using the R & D development stage of [10]. The study was designed to test theoretically and empirically about the development of character education model based on local socio-cultural wisdom for elementary students in Special Region of Yogyakarta

Research sites in four districts and one city in the Special Region of Yogyakarta. The first year of research starts in May ends in October 2017. The research subjects of teachers and students of elementary schools in 24 elementary schools of Special Region of Yogyakarta.

The variables involved in this study include (1) traditional local arts and games consisting of subvariables, namely (a) gobag sodor, (b) hide and seek, (c) engklek, (d) abacus (lumbungan), (e) karawitan, (f) geguritan, (g) jatilan, (f) tembang mocapat; (2) local culture, consisting of subvariables (a) wiwitan ceremony, (b) village / apostolic ceremony; (3) Ruwatan; (4) local clothing; (3) the formation of student character, which consists of subvariabel (a) respect, (b) courage, (c) honesty, (d) self-discipline.

Data analysis; the first year of this study is a model development survey. Therefore, the collected data are simultaneously analyzed using quantitative and qualitative descriptive techniques.

3. Result

a. Research Results

The results of the first year of study were (1) obtained baseline data on the prevalence rate of students in 24 elementary schools through the need assessment and identified the character education needs based on the local social and cultural wisdom as well as the spreading that needs to get the service model; (2) a hearing on character education based on local socio-cultural wisdom with officials of Provincial Education and Culture Office, City Regency, and Principal in research area; (3) identifies character education issues for students in elementary school of research area, (4) student data in 24 elementary school in plan to follow character education based on cultural arts selection based on local wisdom; (5) a number of 8 (eight) students of IPS PPs UPY Education Program who are involved in this research team can complete the draft thesis that has been disseminated, and has been approved by the supervising commission;

The outcomes that have been achieved are: (1) compiled an instrument to identify the problems of moral and value education in grade V students of elementary school of research area; (2) prototype design or some examples of tools / media development model of character education based on local social and cultural wisdom in elementary school; (3) teaching materials module or socialization materials and technical training of character education based on local social and cultural wisdom in SD of research area; (4) scientific articles which can be published in national accredited journals, and international journals; (5) textbook draft on character education based on social wisdom of local culture in elementary school; (6) draft of Intellectual Property (IPR) about the costume design of cultural arts with traditional batik clothes with geblek motif of Kulon Progo.

With the completion of the first year of research activity, the next year's activity plan is: (1) through the team that has been established and provided technical guidance for teachers in the SD of the

research area; for the first stage were imposed on 24 primary schools with a target of 50 teachers, and 200 students; the second stage was imposed on 50 primary schools with a target of 100 teachers and 400 students; (2) data of success, constraint, and effectiveness of the model can be determined to follow-up the model implementation; (3) to produce appropriate technology of prototype model or instructional media of character education based on local socio-cultural wisdom in elementary school (5) self-evaluation model of elementary school in character education based on local social and cultural wisdom in research area (6) compilation of SOP (Standard Operational Procedure) character education based on social wisdom of local culture in elementary school of research area; (7) generated a number of 8 (eight) students involved in this research may complete the writing of the S2 Thesis as evidenced by the approval by the supervising commission; and pass the S2 exam; accompanied by the writing of accredited national journal articles; (9) scientific article which can be published in national accredited journals, and international journals; (10) textbook on character education based on social wisdom of local culture in elementary school.

b. Results Discussion

Education experts generally agree on the importance of efforts to improve character education character on the formal education path. Nevertheless, there are differences of opinion between them about the approach and mode of education. Related to approach; some experts suggest the use of moral education approaches developed in western countries, such as: cognitive character development approach, value analysis approach, and character value clarification approach. Others suggest the use of a traditional approach, through the implantation of certain social values within the student.

The findings are in line with the Rencana Aksi Nasional Pendidikan karakter, character education can be interpreted as value education, character education, moral education, character education, which aims to develop the ability of participants to give good decisions, maintain good, and manifest the good in everyday life sincerely. Thus, the implementation of character education is certainly not just teach things what is right and wrong. But of course, more than that, character education is a conscious and deliberate effort to inculcate a variety of good habituation so that learners including college students are able to behave and behave in based on the values that become personality. The point is that the implementation of good character education must involve good knowledge (moral knowing), good feeling (moral feeling) and good behavior (moral behavior) so it can form attitudes and daily behavior.

In line with the opinion, which states that the formation of characters requires a practice that is done continuously, so it becomes a habit and then turned into an expected character. If the new positive character has been created, then the old habits will automatically disappear by itself. Similar opinion is expressed by Hurlock, which asserts that training is a selective, directed and purposeful activity. A training will generally emphasize a way to improve or develop a particular performance or behavior. In the training process will be given a stimulation and encouragement for a person to master a knowledge and understand and practice in a particular skill. A training will result in a positive and active change, a change in the form of a better addition and occurring by effort.

A similar view with the results of this study is also delivered by Stephen R. Covey who asserted the creation of character with the following statement: sow ideas, harvest deeds, sow the deed, harvest habits, sow habits, harvest character, sow character, and harvest fate. This statement implies that in the effort to form character it should start from the formation of the pattern of thinking, then followed by decision making, the next stage with acts or behaviors that are accustomed to form a character. Therefore, in shaping the character of a person it is certainly not enough to just read a book or even training in the short term, but it takes a long time with training efforts are planned and directed, and constantly.

In relation to character education for elementary school students, today has begun to develop the process of indigation, which is the utilization of other subjects with the aim to bring the character education lesson closer to the students, so that the learning result is more meaningful as a medium for the development of individual character as a citizen.

For example, legends from all over the country, such as Malin Kundang from West Sumatra and Sangkuriang from West Java are used as a stimulus in the discussion of a concept of heavenly values or morals in the soles of the mother's feet. In the context of character education, values education includes

the substance and process of value development based on the results of ⁴ *olah hati* (honest), *olah pikir* (smart), *olah raga* (tough), and *olah rasa dan karsa* (care) are deliberately packed to make smart and good citizens.

Seeing such circumstances, it is felt the need for character education efforts that are done thoroughly with the following considerations; Character education is a clear and urgent sociocultural necessity for the sustainability of a civilized life; The inheritance of intergenerational values and within a generation is a socio-psychological medium and has always been the task of civilization; Character education is a work that can and should be done as a life of community, nation and state in addition to being a member of a smart and good citizen of the world.

4. Conclusion

Obtained 774 data of elementary school students through the need assessment and identified the character education needs based on local social and cultural wisdom and its distribution that need to get model services. Drafted the prototype design or equipment / media development model *character education based on local social and cultural wisdom in Elementary School*. Compiled a module of teaching materials for *character education based on local social and cultural wisdom in Elementary School*. A draft textbook on *Character Education based on local social and cultural wisdom for students in Elementary School* has been written. Designed HAKI draft about the design of cultural costumes with traditional batik clothes with geblek motif from Kulon Progo.

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