

IMPLEMENTATION OF CHARACTER EDUCATION STRENGTHENING BASED ON LOCAL WISDOM IN SD LABORATORIUM UPI TASIKMALAYA

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Abstract

This research is motivated by one of the government programs namely Strengthening Character Education (PPK), especially in elementary schools to produce a golden generation in 2045. The characters studied include 5 main characters namely religious, nationalist, integrity, independent, and mutual cooperation. This research will be conducted at the SD Laboratorium UPI Tasikmalaya. In addition to instilling character education in daily activities, in this school, there is also a love for local wisdom. The research method used is a descriptive qualitative method. Based on the results of the study, inculcation of character education based on local wisdom in the SD Laboratorium UPI Tasikmalaya was implemented through habituation and through classroom learning. The habituation is done not only in the classroom or in the school environment, but habituation also involves students' parents at home. In the learning process, the inculcation of character education based on local wisdom is applied by the teacher through learning materials, learning media, and also the evaluation of learning used. Planting character education is not enough to only be instilled in schools but there must be cooperation with parents of students at home.

Keywords: Character education, Local wisdom, UPI Tasikmalaya Laboratory Elementary School

Abstrak

Penelitian ini dilatarbelakangi oleh salah satu program pemerintah yaitu Pendidikan Karakter Penguatan (PPK) khususnya di sekolah dasar untuk menghasilkan generasi emas pada tahun 2045. Karakter yang dipelajari meliputi 5 karakter utama yaitu agama, nasionalis, integritas, mandiri, dan gotong royong. Penelitian ini akan dilakukan di SD Laboratorium UPI Tasikmalaya. Selain menanamkan pendidikan karakter dalam kegiatan sehari-hari, di sekolah ini juga ada kecintaan terhadap kearifan lokal. Metode penelitian yang digunakan adalah metode deskriptif kualitatif. Berdasarkan hasil penelitian, penanaman pendidikan karakter berbasis kearifan lokal di SD Laboratorium UPI Tasikmalaya dilaksanakan melalui pembiasaan dan melalui pembelajaran di kelas. Pembiasaan dilakukan tidak hanya di ruang kelas atau di lingkungan sekolah, pembiasaan juga melibatkan orang tua siswa di rumah. Dalam proses pembelajaran, penanaman pendidikan karakter berbasis kearifan lokal diterapkan oleh guru melalui materi pembelajaran, media pembelajaran, dan juga evaluasi pembelajaran yang digunakan. Pendidikan karakter penanaman tidak cukup hanya ditanamkan di sekolah tetapi harus ada kerjasama dengan orang tua siswa di rumah.

Kata Kunci: Pendidikan karakter, Kearifan lokal, SD Laboratorium UPI Tasikmalaya

INTRODUCTION

Strengthening character education is one of the government's programs to educate students about the formation of good character as early as possible. Elementary school is an educational institution that is first passed by a child. In this elementary school, a child is introduced to learning formally and is educated directly by a professional educator. In addition

to being educated directly by professional educators, students are given learning that is planned and takes place in formal situations.

This policy of strengthening character education is integrated into the National Mental Revolution Movement, which is a change in the way of thinking, behaving, and acting for the better (Kemdikbud, 2019). This change certainly cannot be made only in a short time, therefore it takes time in the cultivation of character education to the nation's children. This change can be done by way of thinking, sports, if the heart, if the intention.

Strengthening character education is the first step to creating a golden generation in 2045. It is called the golden generation because in 2045 is the year in which the Republic of Indonesia is even 100 years old. This year, it is hoped that the creation of a generation capable of developing a better Republic of Indonesia. Therefore, the strengthening of character education began to be instilled in students at the school since now. So, in due course in 2045 students will be of productive age and they will have good character.

Character education is not taught directly through school subjects. Character education is inserted in each subject as a hidden curriculum. Nevertheless, the purpose of character education must still be conveyed to students. The teacher planned to design learning that requires students to have these characters. Although the inculcation of character education cannot be felt immediately right away, with high consistency it is hoped that someday students will have good character.

Character building

Education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state (UU Sisdiknas No. 20 Tahun 2003). Education is not just about knowing what and how deeper than that education is a form of developing the potential that exists in an individual. Every individual must carry out education in order to have the skills needed in his life.

The purpose of education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble, capable, creative, independent, and become citizens of a democratic and responsible country (UU Sisdiknas No. 20 Tahun 2003). The purpose of this education is the responsibility of educators, how to make students able to develop their potential as optimal as possible. Students are expected to not only be

competent in the field of science, but must be able to be servants of God and also have a noble character or character.

Character education is an attempt to educate children to be able to make wise decisions and practice them in everyday life so that they can make a positive contribution to their environment (Megawati in Kesuma, et al. 2011: 5). Character education cannot be taught only through theory but must be practiced in daily life. This is because character education is not a lesson to be memorized but must be practiced. Thus, character education must be accustomed to being embedded in children.

The government through the Ministry of Education and Culture has launched a strengthening of character education as one way to form a good character for students. In addition, the aim of strengthening character education according to the Ministry of Education and Culture (2019) is as follows.

1. Build and equip students as the golden generation of Indonesia in 2045 to face the dynamics of change in the future
2. Develop a national education platform that places character education as the main soul by taking into account the diversity of Indonesian culture
3. Revitalize and strengthen the potential and competence of the education ecosystem.

In school settings, the first goal of character education is to facilitate the reinforcement and development of certain values so that they manifest in the behavior of children, both during the school process and after the school process (Kesuma, et al. 2011: 9). Education of character in school is not only the responsibility of the teacher but the responsibility of all school members. In the process of inculcating character education for students, it is necessary to collaborate with all school members and consistency in the rules so that character education can be achieved its goals. Character education after the school process is the responsibility of parents and the surrounding communities. So that parents and the community cannot fully delegate responsibility for the character education of students to the school alone.

Local culture

Local knowledge is a cultural identity or personality of a nation that causes it is able to absorb, even cultivate the culture that comes from outside / other nations be the character and ability of its own (Wibowo, 2015: 17). The Indonesian nation has its own culture which is an identity or distinctive feature that distinguishes it from other nations. Even though it has characteristics that differentiate it from other national cultures, it is possible for Indonesians to

adopt other nations' cultures but of course, they are still adjusted to the character and norms of propriety.

The scope of local wisdom is knowledge, culture, and intelligence of local knowledge. Therefore local wisdom is also known as local knowledge, local wisdom, or local genius (Bahardur, 2018). Local wisdom in the form of culture is the most contrasting than local wisdom in other forms. This is because the culture is clearly seen, while local wisdom in the form of knowledge and knowledge intelligence is a series of thought patterns of a nation. Local wisdom in the form of knowledge and knowledge intelligence is contained in ethics, customs, laws, norms, beliefs, rules, and moral values of a nation.

Local wisdom in the form of culture, for example, is art, traditional houses, and regional clothing. Indonesia is a country that is rich in culture. Each region or tribe usually has its own culture. For example just the Sundanese tribe in West Java there are various kinds of regional dances, regional languages, regional games, and regional specialties. The distinctive characteristics or identity of this tribal area are hereditarily introduced to the people born in this tribe so that the uniqueness of the region remains sustainable.

Local wisdom has special characteristics in its application. The following are the characteristics of local wisdom according to Mungmachon in Bahardur (2018).

1. Local wisdom must combine virtue knowledge that teaches people about ethics and moral values;
2. Local wisdom must teach people to love nature, not to destroy it; and
3. Local wisdom must come from older community members

METHOD

The research method used is a descriptive qualitative method. This research was conducted at the SD Laboratorium UPI Tasikmalaya. Data collection techniques used were interviews, observation, and documentation. The research instrument used was an observation sheet and interview guidelines. Sources of research data are principals, teachers, students, and several supporting documents. Data analysis techniques used are analysis before the field, data analysis during the field which includes data reduction, data presentation, and verification, and finally data analysis after the field.

RESULTS AND DISCUSSION

The cultivation of character education based on local wisdom at the SD Laboratorium UPI Tasikmalaya involves all the Soldering Stations ranging from the principal, teachers, community, and students' parents. The principal as the leader in the school supervises directly

the inculcation of character education which is the vision of the school. Teachers in this case not only served as instructors, but teachers also served as role models in instilling character education in schools. In addition to the school principal and teacher, the parents of the students must also supervise and set an example to their children in an effort to instill character education to students by coordinating intensely with the school especially the student class teacher.

In practice, the school is very keen to instill Sundanese cultural values in its students. The cultural values in question are penance, penance, and penance. That is, the school always strives for the school community to be able to hone each other's abilities, love each other between school members, and guide one another. Students as Educational objects are expected to be able to have Sundanese cultural skills as a form of love for their ancestral heritage, be it the culture that is cognitive, affective, or psychomotor.

The process of instilling a love of local culture or local wisdom is integrated into the curriculum used by the school. For example, one of the Graduate Competency Standards (SKL) formulated by schools is that students must be able to recognize and sing the *poems* as Sundanese tribal songs. In addition, the teacher in preparing learning plans is always based on local wisdom both in terms of learning materials, learning methods and media, and evaluation of learning.

The habit in the learning process is also important in the process of planting character education based on local wisdom at the SD Laboratorium UPI Tasikmalaya. Every Thursday, all school members are required to wear Sundanese clothes, namely kebaya for women and compensation for men. In addition, students are also required to *ngawih* (singing Sunda songs) first before carrying out the learning process. This activity is a form of planting love for Sundanese culture as early as possible.

Cultivation of character education based on local wisdom in the SD Laboratorium UPI Tasikmalaya was also named in the learning evaluation process. One of the evaluations carried out was to visit the Sundanese culture place, Naga Village. Students are taught to live independently and simply in an environment that still holds fast to their regional principles. Students are given practical assignments by the teacher such as *tutut* which is actually an activity that is usually carried out by Sundanese children. The purpose of this activity is that students can cognitively know how to *teach tutut* properly and correctly, affective students can work together with other friends to *tutut* , and psychomotor students are skilled at speaking according to the steps taught by the teacher .

Strengthening the character education launched by the government is focused on five characters, namely religious, nationalist, integrity, independent, and mutual cooperation. SD Laboratorium UPI Tasikmalaya implanted the five characters based on local wisdom that must continue to be preserved. Next is the cultivation of character education done.

Religious

Religious characters instilled in students by the SD Laboratorium UPI Tasikmalaya include habituating the Duha prayer every day before carrying out routine learning in class. Duha prayer activity was led by a teacher a gamma or one student appointed by the teacher, while other teachers supervise students so that the activities can proceed smoothly. In addition, students are also accustomed to reading short letters and Asmaul Husna after the Duha Prayer is done. Especially for Fridays, students are guided to read Al-kahfi and Yasin letters.

Another religious character instilled in this elementary school is kissing the teacher's hand wherever they are. Students are also taught manners to bend down when passing through a crowd and say *punten*. This habit is indeed carried out by Sundanese people if they want to pass other people both those who are older or younger. This is a form of politeness that must be shown to others.

Even though the SD Laboratorium UPI Tasikmalaya is not a Muslim-based school, but this school highly upholds the cultivation of religious character in its students. This school facilitates all students in obtaining religious education more intensively by holding an MDA (Madrasah Diniyah Awaliah) or commonly called a religious school. The school provides special teachers to teach in this MDA. This religious school is held after every public study on Tuesday through Friday. As for students who are not Muslim, they are served by special teachers and taught about the etiquette of socializing with fellow humans.

To bridge the information between the school and parents of students, especially in religious education, the school held a contact book named Solah Anak. This book contains student worship activities such as prayer five times, tadarus, and other activities. In the five-time prayer column, parents must record what time their children pray at home and then initial it. In the tadarus column, parents must write down what day the child has read the Qur'an and what verse. Whereas in the notes column parents must fill in other worship activities carried out by students such as memorizing letters, reading Asmaul Husna, or other readings.



Figure 1. Habituation of Duha Prayer

Nationalist

The nationalist character is inculcated to students not only by holding flag ceremonies but on other days. Every student must memorize the Indonesia Raya song and other compulsory songs. Every day, before the implementation of learning, begins students are played a national compulsory song from speakers who deliberately installed by the school in every corner of the school. With this, students are accustomed to listening to national compulsory songs every day so that it makes it easier for students to memorize the lyrics of the song.



Figure 2. Ceremony Activities

The nationalist sense is instilled by the school in students starting from the low class. At the end of each semester, students in grades 1, 2, and 3 are included in the State Defense Education activities which are guided directly by the Army. This activity was carried out for 2 days 1 night in the TNI AD training environment. In this activity, students are taught to be disciplined, independent, and responsible. Students learn discipline in time, discipline in carrying out tasks, and discipline in other daily activities. Students are also taught independently, because during this activity parents are not allowed to visit their children. In addition, students are also taught to be responsible for themselves and for their actions.

Integrity

The character of integrity is instilled by the school directly in the learning process and through habituation. In the learning process, students are taught to be disciplined in time, tasks, attitudes. Discipline within example students should come on time to school is at 07.30 am every day. Discipline in the task for example students must do the assignments or homework from the teacher well. Discipline in attitude for example students must be able to follow the learning process in accordance with school rules and students must follow school rules in socializing with other school members. For students who are successful in discipline, the teacher usually gives them prizes in the form of points or stars as encouragement for other students.

Integrity instilled by students is not only done in schools, but parents at home are also involved in instilling this character. Teachers as parents of students at school work together with parents at home so that good habits that have been taught at school are also instilled at home. This is to build the character's diversity in students so that later what is taught by the teacher in the school carries in everyday life. Parents at home must be committed to the rules and habits taught at school, such as the limit on the use of mobile phones to children every day, good behavior in socializing with others, being good in daily life, and so on.



Figure 3. Activities Students

Independent

The independent character is instilled by the school in collaboration with parents at home. The school has launched the SUGEMA program (*suhud, getol, mandiri*). This SUGEMA program involves parents of students directly from waking up to students going to school. *Suhud* is means to wake up in the morning and diligently in Indonesian means

diligent. Thus, students must wake up early, be diligent in carrying out activities, and be independent.

The teacher provides a daily activity table for students to control this SUGEMA program. Parents of students are obliged to upload a student activity table as a report that the student has implemented the SUGEMA program. This program includes dawn prayers, tadarus, making beds, helping parents, and sports. If students do all these activities in the morning before leaving for school, parents check the tables that have been provided by the teacher for later uploading on social media. The SUGEMA program requires the parents' collaboration as the teacher's partner to shape the student's character.

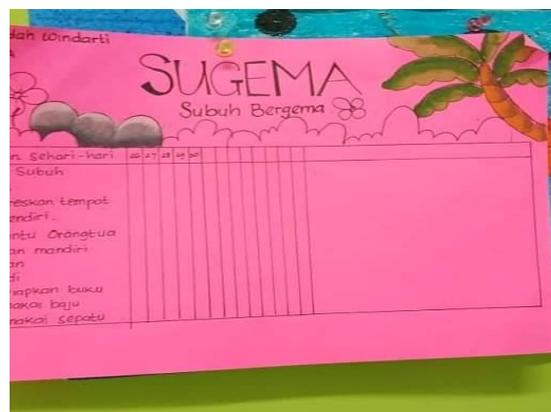


Figure 4 . SUGEMA Program

Mutual cooperation

The character of mutual cooperation is instilled in students through learning and habituation. In the learning process, teachers more often apply cooperative learning or learning models in groups. The process of group formation was carried out randomly so that students would not only want to work in groups with the same students. Learning with this model stimulates students to work together with other students to gain knowledge. All students are directly involved in obtaining information and are not only focused on the teacher as the information provider.

The process of planting characters in mutual cooperation conducted by SD Laboratorium UPI Tasikmalaya is one of class cohesiveness in caring for and cleaning the classroom. Every year, the school holds a class clean-up competition, which is attended by all classes. Students must work together in beautifying and cleaning their class so that they become champions in the cleanliness competition. The cleanest and most beautiful class gets prizes provided by the school for all students of the class.



Figure 5. Classroom Cooperation

CONCLUSION

The cultivation of character education based on local wisdom in the SD Laboratorium UPI Tasikmalaya is carried out through a learning and habituation process. In the learning process, inculcation of character education is outlined in the selection of learning models, the use of instructional media, learning materials, and evaluation of learning used. While the cultivation of character education through habituation is carried out in the school environment with the guidance of the teacher and in the home environment with the guidance of the students' parents.

ACKNOWLEDGMENTS

This research is a grant from the Universitas Perjuangan Tasikmalaya. We as the research team would like to thank the moral and material assistance provided by the Universitas Perjuangan Tasikmalaya for the implementation of this research as one of the three pillars of higher education that must be carried out by lecturers. In addition, thanks also to the teachers, students, the principal of SD Laboratorium UPI Tasikmalaya and other parties involved in this research.

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