

## The Application of Character Education Based on Local Wisdom

**Rosmalah<sup>1</sup>, Abd. Hafid<sup>2</sup>, Asriadi<sup>3</sup>**

Universitas Negeri Makassar<sup>1,2,3</sup>

Email: rosmalah@unm.ac.id

**Abstract.** This research aimed to describe the application of character education based on local wisdom in the school. The method used was descriptive qualitative with a case study approach. Data obtained through in-depth interviews, participants observation, and document study. The result showed that the implementation of character education could be done with: (1) integration to the subjects, (2) interaction in the school environment both of teachers to students or students to students, (3) teachers role model in the school, and (4) self-development activities. Local wisdom applied in this research was *siri'* meant shame, *tabe'* meant permission and sorry, *sipakatau* mean humanizing the other, *sipakainge* meant reminding each other in the case to avoid deviant actions, and *sipakalebbi* meant respecting and praising each other.

**Keywords:** Application, character education, local wisdom

### INTRODUCTION

The narration of character education in Indonesia began to roll along with the awareness of the bad portrait of human morality. Character education aimed to form human character such as moral, intelligent, rational, innovative, independent, and chivalrous. Therefore, it would be important to maximize the potential of education which led to an increase the emotional quality.

The development of national character was surely adapted to the spirit and philosophy of the nation and the uniqueness of each region with a pluralistic society. According to Arafat (2018), he stated that the development of local wisdom values as a national cultural treasure could be used as an inspiration and then integrated into education in the schools based on their respective characteristics. Sumadi (2018) described the character as the culmination of habits that were produced based on the ethical choices, behaviors, and attitudes that individuals had. It had become morally attached to personality as a spontaneous manifestation of morals on impulse without any hesitation from the mind.

Education played a role in forming the quality of a nation. It was hoped that the national education system would be able to become a tool for improving the quality and efficiency of education management to face challenges by following the demands of changing life in the global era so that educational orientation must be

planned, directed, and sustainable. Therefore, the label of character education must always be attached to every activity that takes place at school so that students could achieve a balance between their intellectual, emotional, and spiritual intelligence. In line with that, (Zulaikah, 2019) stated that school was a strategic medium in forming character, apart from family and society. That was the basis for the need for a character education program in the schools either in intra curricular, co-curricular, and/or extracurricular activities.

The direction for the development of character education policies in the school was found in the National Education System Law No. 20 of 2003. The orientation of education was directed to the development of abilities and the formation of dignified national character and civilization to educate the life of the nation and aimed to develop the student potential to become human who believed in God Almighty, had a noble character, were healthy, knowledgeable, capable, creative, independent, and became democratic and responsible citizens. Furthermore, the Ministerial Regulation of the Ministry of Education and Culture on Strengthening Character Education (PPK) as a derivative of Presidential Regulation Number 87 of 2017 explained that PPK was an educational movement under the responsibility of education units to strengthen the student character through harmonization ethical, aesthetic, intellectual, and kinesthetic by involving cooperation between education units, family and community.

It hoped through this legal protection, implementing character education in elementary/primary schools could be carried out independently. It intended that the development of knowledge obtained and internalization of character values in the school environment then could be manifested in the student behavior. Character education at the institutional level aimed to form a school culture that was practiced by all school members (Zulaikah, 2019).

The application of character education as a revitalization of the national character education movement since 2010 was overcoming the moral crisis among students. Schools were starting to implement character building that came from local wisdom values. However, the process of integrating character values as a whole was not explicit either in the classroom or in school activities.

## **RESEARCH METHOD**

This research aimed to explore in-depth information on object study naturally and then described them complete so that it was used descriptive qualitative research as a research method. The research design used was a case study that aimed to develop in-depth knowledge of the object study so that the nature of the research was exploratory and descriptive. The data in this study were in the form of interview transcripts, observational field notes, documentation, photograph/video, and archives related to the research data. The data collected by extracting information from related sources to obtain complete data using snowball sampling techniques. Data collection techniques through in-depth interviews, participant observation, and document study. The data obtained is analyzed and checked the

validity of the findings and data interpretation so that it is acquired the truth and trustworthiness values.

## RESULT AND DISCUSSION

### Character Values based on Local Wisdom

The results showed that there were local wisdom values that were still strongly maintained by the Bugis community in Bone Regency then were actualized in the family, school, and community, both basic and instrumental values. According to Yadi Ruyadi (2010), basic values were the values that underlie behavior which was manifested in instrumental values which could be seen as a social phenomenon. Furthermore, it was explained that basic values were principles as an argument that could not be questioned anymore and the instrumental value was the implementation of basic values that were dynamic and contextual.

The value of local wisdom that was still maintained in SDN 12/79 Biru II till now reflected the identity and character of the Buginese community, they are *siri*, *tabe' sipakatau*, *sipakainge*, and *sipakalebbi*. *Siri* meant shame (self-respect), used to defend self-pride against people who wanted to trample their pride. Furthermore, *tabe'* culture meant excuse and forgiveness, greeting words or expressions that were more subtle, generally spoken when passing in front of people especially those we respect (friends, close friends, parents, and teachers). In the implementation context in schools, it is translated more broadly, namely a sense of responsibility, integrity, and shame. Another value was *sipakatau*, it meant humanizing each other, *sipakainge* meant reminding each other, in the case to avoid deviant actions, and *sipakalebbi* meant respecting and praising each other.

The implementation of local culture could be a reference in reconstructing the character education model in schools. In line with the opinion of Setiawan (2008), that culture-based learning made the learning process as exploration field for students and teachers, seeking understanding and achieving the culture-based education would encourage the creation of a curriculum based on local wisdom. The existence of a curriculum based on local wisdom values would also encourage students to understand the existing community culture.

The character education values in the tradition of the Bugis Bone were relevant to the education process in schools, namely care, tolerance, democracy, honesty, and responsibility. The integration of local character values maintained due to the effects of the inclusion of the local character in the life of the school environment and community becomes forging the birth of an attitude that is expected to fulfill the educational goals that are knowledgeable, noble, and skilled.

The research findings also showed that some local culture-based habits were routinely carried out in schools, which could be classified into several criteria according to cultural aspects. Aspects of ideas included culture of *siri'* and *tabe'*. Aspects of action included *sipakatau*, *sipakainge*, *sipakalebbi*. Local wisdom came from teaching kindness such as an invitation to increase knowledge, encouragement to work hard, advice, and how to respect others (Asriati, 2012).

### **Implementation of Local Wisdom-Based Character Education in Schools**

The implementation of character education at SDN 12/79 Biru II was carried out by: (1) integration in learning subjects, (2) interactions in the school environment between teachers and students also students and students, and (3) role models from teachers in the school environment, and (4) self-development activities. Integrated character education in subjects is the introduction of values, obtaining an awareness of the importance of values, and internalizing values into the daily behavior of students through the learning process, both inside and outside the classroom in all subjects. In line with the opinion of Yadi Ruyadi (2010), he stated that a character education model based on local culture was done by setting rules in the school environment for a long time so that it gives birth to a tradition of the school environment. Next, the principal and teachers act as role models. Last, the series of processes created in school takes place continuously in cybernetics mechanisms.

Culture-based learning was carried out as an effort or school strategy in creating a learning environment and designing learning experiences that integrate culture as part of the learning process. It was in line with the opinion (Suprayekti, 2007), he stated that culture-based learning was a fundamental part of education, the expression and communication of ideas, and the development of knowledge. Meanwhile (Abbas, 2013) saw the learning process based on local wisdom as an exploration zone for students and teachers in seeking understanding and achieving educational goals.

The integration of the content of local excellence in learning that implemented at SDN 12/79 Biru II was following the existing environment and experienced by students, namely the local wisdom of the Bugis community. This condition was expected to be able to trigger an increase in student motivation. In line with the opinion (Asriati, 2012), she stated that efforts to link learning with events or facts in the real world could create a meaningful learning process. It was also supported by (Ilmi, 2015) which stated that local wisdom involved patterns of interaction between humans and the physical environment that was substantially applied in society and used as a reference to behave in daily life. The value of local wisdom was instilled through the habituation of *tabe'*. The cultural implications of *tabe'* in social life at school create an attitude of *sipakatau* (recognizing all rights regardless of social status) and *sipakalebbi* (respect to others), both in the relationship between students and teachers also students and students. As stated by (Ismail Suwardi Wekke, 2018) that local wisdom aimed to guide humans to be able to build a life order that positioned human as noble creatures, namely *sipakatau* and *sipakalebbi*. Thus local wisdom must be worked hard in social life which aimed to collaborate with mutual respect for fellow humans.

### **CONCLUSION**

The implementation of character education could be done with: (1) integration to the subjects, (2) interaction in the school environment both of teachers to

students or students to students, (3) teachers role model in the school, and (4) self-development activities. Local wisdom applied in this research was *siri'* meant shame, *tabe'* meant permission and sorry, *sipakatau* mean humanizing the other, *sipakainge* meant reminding each other in the case to avoid deviant actions, and *sipakalebbi* meant respecting and praising each other. Culture-based learning was carried out as an effort or school strategy in creating a learning environment and designing learning experiences that integrate culture as part of the learning process also social interaction in the school.

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