Character Education Development Model Based on Local Wisdom in Schools and Madrasahs

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Abstract
The problem examined in this study is the model of local wisdom-based education in schools and madrasahs? This research was conducted qualitatively with the type of phenomenology. Researchers analyzed all phenomena that were the focus of school and madrasah research. The results showed that of the four models developed by the Ministry of Education and Culture, teachers used three models in strengthening character education: integration in subjects, integration of character education through the development of school culture and learning activity centers, and integration of character education through learning activities. One model has not been functional, namely, the integration of character education in local content. The cause is the cultural diversity of students, the unavailability of guidelines for the use of local wisdom in learning activities, and the unavailability of technical models of character education that utilize cultural wisdom.

Abstrak
Masalah yang diteliti dalam penelitian ini adalah bagaimanakah model pendidikan berbasis kearifan lokal di sekolah dan madrasah? Penelitian ini dilakukan secara kualitatif dengan jenis fenomenologi. Peneliti menganalisis semua fenomena yang menjadi fokus penelitian sekolah dan madrasah. Hasil penelitian menunjukkan bahwa dari empat model yang dikembangkan Kementerian Pendidikan dan Kebudayaan, guru menggunakan tiga model dalam penguatan pendidikan karakter: integrasi dalam mata pelajaran, integrasi pendidikan karakter melalui pengembangan budaya sekolah dan pusat kegiatan pembelajaran, dan integrasi pendidikan karakter melalui kegiatan belajar. Salah satu model yang belum fungsional yaitu integrasi pendidikan karakter dalam muatan lokal. Penyebabnya adalah keragaman budaya peserta didik, belum tersedianya pedoman penggunaan kearifan lokal dalam kegiatan pembelajaran, dan belum tersedianya model teknis pendidikan karakter yang memanfaatkan kearifan budaya.

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INTRODUCTION

In principle, character education contains the important values of a particular society as a formulation of the noble values it believes in. The Ministry of Education and Culture (Kemendikbud) has launched 18 character values and four development models in schools (classes) (Farida & Kamalia, 2020). However, in its implementation, the same agreement has not been obtained between all teachers in all schools. As stated by Susiatik (2018) and Gunawan et al. (2018) that until now, there are at least three kinds of interpretations of the application of character education in schools, namely character education as an independent subject, integrated character education in Pancasila, and Citizenship (PPKn) subjects, and character education integrated into all subjects in schools.

The variety of interpretations of character education development in schools is caused by the diversity of factors each school has. Even though there is diversity, each school is required to develop character education according to its potential. As emphasized by RI Law No. 20 of 2003 concerning the National Education System, every school is required to realize character education following the noble values developed in schools. The final goal is to realize students with character as mandated by the Preamble to the 1945 Constitution, namely following the noble values developed in the school.

The content of character education cannot be separated from noble values as local wisdom. Character education contains the noble values of each school (community group). These values are generally known as local wisdom as a determinant of the success of character education. Thus, it is precisely what Zulaikhah (2019) and Rukiyati & Purwastuti (2016) say that the quality of school members determines the successful implementation of character education in strengthening their noble values. All parties in the school environment have the responsibility to strive so that noble values as the central part of local wisdom can be realized in their implementation in everyday life.

It must be believed that there is a close relationship between character education and local wisdom, but both have not been implemented integratively. As a result, the development of character education has not been optimal as expected by various parties. There are still certain cases that are not constructive by school members, indicating that character education has not shown optimal results. Several studies conducted by Syukriyanto (2019) and Hude et al. (2019) show that the inadequate realization of the development of character education in schools is due to the weak involvement of the noble values of the school by all schools members.

Not all school members realize that the noble values they believe should be understood comprehensively by all school members. Understanding the values of local wisdom is an important factor that determines the quality of the embodiment of character education. Through proper understanding, each member of the community can realize that local wisdom is not only believed but also manifested in existence. Local wisdom is the main content in character education in schools. In developing character education, all school members are required to know their respective duties and functions. As emphasized by (Anggreni, 2020) and (Habibah, 2018), all school members must know precisely each of their duties and functions in realizing character education as a vehicle for developing local wisdom values.

The actualization of local wisdom is directed to respond to changes in values that exist in school life. On a broader scale, local wisdom is a substantial potential that supports the progress of the nation. Local wisdom is an essential value of a nation that comes from characteristics, understanding, way of life, lifestyle, skills, and creativity to solve all the dynamics of life. Local wisdom has a strategic function to find and study life's problems and at the same time be a solution to existing problems. The distinctive character inherent in local wisdom becomes the basis for solving various problems at school.

Students are the subject as well as the main object of character education development. Students have attached noble values that they get from their respective family backgrounds at home. Interaction and communication between students in school is a process of self-integration through compromise and self-adjustment of the various noble values they have. If the school develops specific noble values as an agreement with all school members, then in principle, students as the main subject and object of character education must be involved comprehensively. Students are no longer seen as mere objects in the character education development program. Students must be involved in an active role as dynamic subjects with various potentials they have.

Have all students been involved in their roles as subjects and objects in the process of strengthening character education with the content of the diversity of local wisdom they have? This critical question is not easy to answer without authentic evidence based on it. It is necessary to do an in-depth study to examine the reality of character education practices in schools by utilizing local wisdom as its primary content. Through this research at schools and madrasahs, several significant problems need to be answered, including whether schools and madrasahs have developed character education based on local wisdom? If this has been done, what kind of development model has been

carried out so far? What role model played by each party in the school to succeed in the development of character education based on local wisdom? Are there any essential things that various parties feel as driving and inhibiting factors in developing character education based on local wisdom?

LITERATURE REVIEW

Character education in the conceptual and contextual dimensions has different characteristics. As stated by several experts, the diversity of dimensions emphasizes the different needs of each interested party. Related to this, Hariansyah (2016), Mafardi (2017), and Bahri (2017) describe character education as essentially containing the values, character, morals, and traits needed by students so that later they can make decisions that are good and bad, maintain good-value the value of kindness, practicing the values of kindness in everyday life wholeheartedly.

The focus of implementing character education is teaching good values, but more emphasis is placed on the stages of good habituation, Hariansyah (2016) and (Bahri, 2017). It is this habituation process that is always expected to be based on local wisdom-based education. Given that each community certainly has local wisdom that is its hallmark, then the use of local wisdom as the basis for habituation will facilitate the strengthening of the habituation of values in character education. Afridinata et al. (2018) strengthen the principle of local wisdom as a conceptual product produced by a community maintained and developed continuously following the dynamics of the development of that community. According to existing dimensions, local wisdom is the noble value that serves to direct community members to realize life in harmony.

In another part, Nurrohmah (2018) and Rosala (2016) added that strengthening culture in the framework of local wisdom requires that people always develop civic skills that come from the noble values of Pancasila. The values in question include believing in God Almighty, maintaining the integrity of human relations, strengthening the unity of various essences, developing community-based communication, and prioritizing the elements of justice in everyday life. The implementation of civic skills development can be started from habitual behavior in the family environment to the nation's life and state as a wide-scale form. On another dimension, the entire educational process, both formal, informal, and non-formal, can take a relevant and constructive role following existing needs in developing civic skills.

According to Hariyanto (2016), local wisdom summarized in character education has six principles,

namely: first, character education is an inseparable part of students both as individual and social beings. Second, integrated character education should be realized in every real action in life. Third, to develop character, education must be supported by a positive environment in schools/madrasahs. Fourth, to develop students' character, it must also be supported by regulations that allow all students to take the expected actions. Fifth, educators have an essential role to play in developing student character education. Sixth, the success of character education development is determined by a synergistic collaboration between schools and the community. These principles underlie a national movement to create schools as a vehicle for fostering students to be ethical, responsible, and caring through appropriate modeling and learning.

In another part, Asiah (2017) emphasizes that local wisdom is the identity of a community. Each community group has its characteristics which are manifested in the form of noble values as its identity. In daily life, people interact and communicate dynamically based on their noble values. In interaction and communication, a synergistic dialogue occurs between people who have different identities from one another. The identity of each community group is used as a filter for the community to deal with the influence of different cultural identities from community groups. Thus, the identity of a community group becomes a bulwark that can hinder the possibility of shifting its values.

Local wisdom is one of the means of cultivating culture and defending oneself from unfavorable foreign cultures. Local wisdom has an important role, especially in today's global era. Saryono (2017) explains that globalization can negatively affect the erosion of the noble values of the community's culture, replaced by a foreign culture that is often contrary to the culture initially developed in society. In the context of education, students need intensive guidance from educators to go through filtering positive foreign cultures through acculturation and cultural assimilation so that the negative impacts they cause can be prevented early.

In a global context, the phenomenon of assimilation and acculturation is a process that is often unavoidable by both people (local and foreign). In this context, each group has a different value system. Values as the content of local wisdom become the right filter for students to select and sort out foreign cultures according to their needs. The entry of foreign cultural values that ride the flow of globalization is a phenomenon that can affect indigenous cultures, which image the unique locality of each region (Al Musafiri, 2016). Local wisdom must be maintained and developed continuously in education for students (Priyatna, 2017). Local wisdom is a noble value that has been consistently traditions in a

particular society. Local wisdom serves to filter the negative influences generated by socio-cultural change and modernization.

RESEARCH METHODS

This research uses a qualitative approach, especially in the type of phenomenology, meaning that the researcher seeks to give meaning to the phenomena that exist in the research focus of Suranto (2006), Creswell (2007), and Barnawi & Darojat (2018). As with the existing problems, the focus is to describe the implementation of a character education development model based on local wisdom in schools and madrasas, especially in Mataram.

The research objects are SD & MI and SMP & MTs in Mataram City. The research subjects were determined purposively: principals & madrasahs, teacher representatives and student representatives from SD & MI and SMP & MTs in Cakranegara District, Mataram District, and Ampenan District, in each district represented by one accredited school & madrasah. A, B, and C according to BAN S/M NTB Province. All research data were obtained through questionnaire instruments and interviews with school & madrasah principals, teacher representatives, and student representatives. The data obtained were analyzed qualitatively (Sugiono, 2013) through data reduction, data presentation, and conclusions. Triangulation is used as an effort to check and ensure the validity of all research data.

RESULTS AND DISCUSSION

In general, local culture is defined as a culture that develops in a specific area. So far, the meaning of local wisdom in education is still limited. For example, the term local content in the educational curriculum structure has a very formal meaning and does not fully explore local wisdom. Local content is limited to regional languages and regional dances taught to students. Local content is very varied, as is the result of community creativity related to various fields of life. Everything that colors people's lives will produce cultural variations within the framework of the local content of the community concerned.

Various studies have shown that local content as an implementation of the local wisdom of a society's culture can increase efforts to internalize noble cultures. Moreover, in the current global era, where the intercultural influence is so massive and complex, the use of local content as a noble culture is part of the solution in education. The challenges in the world of education are very complex, especially when linked to global advances in science and technology. Local values are starting to fade and be abandoned. Therefore, exploration of the noble

nation's cultural wealth is essential. For this reason, according to Nafisah (2016) and Zulaikhah (2019), local wisdom education is very functional to underlie the development of people's behavior in every dynamic of life.

Local wisdom, a product of a coherent past culture, is continuously used as a guide for life. Even though it has local values, but the values contained therein are considered universal. Local wisdom is formed as a cultural advantage of the local community and geographical conditions in a broad sense. Local wisdom aims to increase welfare and create peace (Supriyanto, 2020). Local wisdom is extracted from cultural products relating to the life and life of the owner's community, for example, value systems, beliefs, and religions, work ethics, even how the dynamics take place.

The existence of local wisdom as the noble culture of the local community is not fully functioned by the community to develop character education. This study in Mataram City shows that teachers (especially PPKn) have not used local wisdom as a vehicle for strengthening character education in schools. Meanwhile, the model for strengthening character education in primary and secondary education units is adjusted to the Ministry of Education and Culture. According to the Ministry of Education and Culture's Balitbang Puskur, the implementation model of character education in education units is through integration in subjects, integration of character education in local content, integration of character education through the development of school culture and learning activity centers, integration of character education through learning activities (Tim, 2011a) and (Tim, 2011b).

Of the four models of strengthening character education from the Ministry of Education and Culture, it turns out that two models have been used by PPKn teachers, including integration in subjects and integration of character education through learning activities, as follows:

- Models of integration in subjects. Each subject contains a load of character values that need to be developed, made explicit, linked to the context of everyday life. Thus, learning character values is at the cognitive level and touches on internalization and actual practice in students' daily lives in society. As emphasized by Wahyuni & Hasanah (2016) and Asiah (2017), national character development can be integrated into subjects. For example, there are values of curiosity, criticality, love for the country, creativity, independence, honesty, which are contained in the material in learning Indonesian. For example, children are asked to write an essay that tells about personal experiences that children have experienced in their neighborhoods. Through the

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social studies subject, students can be directed to become Indonesian citizens who love the motherland, are democratic and responsible, as well as citizens who love peace. For example, the Basic Competency "Respecting the diversity of ethnic groups and local cultures (district/city, province" contains tolerance, friendship, social care, peace, and love for the country. Likewise, the Basic Competency "Knowing how to protect the environment" in science contains the character value of loving the environment.

- The integrated model of character education through learning activities. One way to integrate character values in learning activities is to design and implement an active learning approach or strategy or student-centered learning. Several learning approaches and strategies can be used to integrate character values in learning activities. Integration of character education in extracurricular activities. This is in line with Farida & Kamalia (2020) that extracurricular activities that schools have held are one of the potential media for character building and improving the academic quality of students. According to Permendikbud Number 62 of 2014, extracurricular activities are curricular activities carried out by students outside of learning hours, intra-curricular activities, and co-curricular activities under the education unit's guidance and supervision. Extracurricular activities are held to optimally develop the potential, talents, interests, abilities, personality, cooperation, independence, and character values of students to support national education goals.

- Integration of character education through the development of school culture and learning centers. The development of school culture and learning activity centers is carried out through self-development activities, including a. Conditioning, namely creating conditions that support the implementation of character education. For example, the cleanliness of classrooms, personal hygiene, and clothing, clean and excellent school grounds; b. Routine activities are activities carried out by students continuously and consistently, such as Monday ceremonies, major state ceremonies, morning exercises, marching before class, class pickets, praying before and after lessons begin, and saying greetings when meeting teacher; c. Spontaneity activities are activities carried out by students spontaneously at that time. For example, visiting friends who are sick, collecting donations when there is a natural disaster; d. Exemplary is the behavior or attitude of the teacher in giving examples through good actions so that they are expected to become role models for students,

starting from words, behavior to how to dress.

Of the four models of strengthening character education from the Ministry of Education and Culture, it turns out that two models that PPKn teachers have not used include the integration of character education in local content. This model, according to Permendikbud No. 79 of 2014, local content is study material or subjects in academic units that contain content and learning processes about local potential and uniqueness that are intended to form students' understanding of excellence and wisdom of the area where they live. Local content is taught to equip students with the attitudes, knowledge, and skills needed to (a) know and love the natural, social, cultural, and spiritual environment in their area, and (b) preserve and develop regional excellence and wisdom that is useful for themselves and their environment in order to support national development. In line with the opinion of Rukiyati & Purwastuti (2016) that character values that can be developed through learning local content include: caring for the environment, caring socially, loving the country, curiosity, hard work, creativity, and independence.

From the results of interviews with PPKn teachers, there were reasons (considerations) about the not functioning of local content and school culture in strengthening character education, including:

- Variative student culture. Primary and secondary education units in Mataram City have students (students) from multi-ethnic groups, including Sasak, Samawa, Mbojo, Balinese, Javanese, Chinese, Arabic, and Banjar. This variation in cultural backgrounds impacts the variation in local wisdom of each of these cultures. If all parts of the cultural variation are used as a basis for strengthening character education, then the teacher must have a comprehensive understanding of the whole cultural entity.

- Guidelines for the use of local wisdom in learning activities. Guidelines need to be prepared to carry out strengthening character education in schools. So far, local culture has not been formulated as a vehicle for strengthening character education. The school does not yet have the guidance required by the teacher. This situation certainly makes it difficult for teachers to organize learning activities that utilize local culture as a vehicle for developing character education.

- Strategy for developing character education by utilizing cultural wisdom. In principle, this strategy is the technical guide needed by teachers in carrying out activities to strengthen character education. Given that so far, the guidelines for the use of local wisdom in learning activities are not yet available, so a character education development strategy by utilizing cultural wisdom is not yet available.

CONCLUSION

Based on the results and discussion, it can be concluded that PPKn teachers in schools & madrasah have not used local wisdom as a vehicle for strengthening character education. Of the four models developed by the Ministry of Education and Culture, teachers use three models, namely in strengthening character education, namely integration in subjects, integration of character education through developing school culture and learning activity centers, and integration of character education through learning activities. While one model has not been functionalized, namely the integration of character education in local content, the consideration is the varied student culture, the unavailability of guidelines for the use of local wisdom in learning activities, and the unavailability of a technical model for character education development strategies by utilizing cultural wisdom.

Based on the existing conclusions, the following recommendations are proposed:

- Local wisdom is an essential vehicle for the development of strengthening character education. Therefore, the need for teachers to provide guidelines for the use of local wisdom in learning activities and strategies for developing character education by utilizing cultural wisdom is an urgent need that needs to be provided immediately.
- Schools and related stakeholders are expected to collaborate synergistically to formulate guidelines for using local wisdom in learning activities and character education development strategies by utilizing cultural wisdom. Therefore, the document preparation workshop activities, socialization of the workshop work results, and further research on the implementation of these documents are essential things that need to be done.

Acknowledgments

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