

Implementation Of Local Wisdom Based Character Education

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ARTICLE INFO	ABSTRACT
Volume: 3	The integration of local wisdom, such as batik and glass painting, and other Cirebon culture in general courses (Mata Kuliah Umum/ MKU) may be an interesting alternative learning approach. This research aims to describe the implementation of character education models based on local cultural wisdom such as the ability to design batik, glass paintings, and the introduction of other typical Cirebon cultures in MKU. It employed a descriptive qualitative approach to explore naturally visible phenomena. The subjects of this research were 7th semester students of Primary School Teacher Education (Pendidikan Guru Sekolah Dasar/ PGSD), University of Muhammadiyah Cirebon (UMC), class of 2016. The data were obtained from observations and interviews involving 15 respondents consisting of students, lecturers, and the Head of PGSD UMC. The results showed that MKU increased students' knowledge and skills outside the field of education as the students were enthusiastically embraced the Cirebon culture given in MKU. It can be concluded that MKU based on local wisdom was able to hone the skills of PGSD UMC students in improving their affective, psychomotor, and cognitive abilities. Thus, students were prepared to have holistic abilities that are compatible with the challenges of a new life.
KEYWORD	
Cirebon Culture; Local Wisdom; General Education	

1. Introduction

The value of local wisdom is something that is feared to be extinct in the middle current development (Faiz et al., 2020). Many symptoms indicate that Young people prefer and are interested in foreign culture. As it should be, The younger generation must be the backbone in maintaining existence local wisdom. To achieve this, it is necessary to strengthen love the value of local wisdom is being re-ingrained in the younger generation. The cultivation of local wisdom values containing character has levels high effectiveness. Faiz (2019) said that the praxis of learning become a very representative place in instilling character values. In this case, local wisdom can be integrated into the learning process, extracurricular, or other activities (Nadlir, 2014; Prastowo, 2015). Within the realm universities, for example, Ristekdikti has made efforts to cultivate local wisdom values which are implemented through curriculum formulation, both in based on the Indonesian National Qualifications Framework (KKNI) and Merdeka Study. This aims to ensure education is within the scope of higher education considering rapidly changing world conditions with various factors the driving force, including the development of the industrial revolution in the field of science and technology. (Rachmat Bin Badani Tempo & Aqbar, 2020; Ristekdikti, 2017). On the other hand positive impact, the industrial revolution in the 4th era also had a negative impact, Moreover, things that intersect with local wisdom values are interested will be replaced with global values. Therefore, a touch of innovation from universities is very necessary as a response to improve and improve quality graduate of. The main indicator is that graduates must be able to develop concepts education that focuses on developing values and character (Ristekdikti, 2017). In other

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words, higher education must prepare students to skilled in all things, including abilities in the arts industry based on local wisdom.

The Unitary State of the Republic of Indonesia has thousands of islands from Sabang to Merauke is inhabited by various kinds the community or tribe that owns it its unique language and culture. Culture or local wisdom in each region Indonesia is a country that has high level of diversity. Diversity found in human social life giving birth to a pluralistic society (Herimanto, 2010:99). This pluralism must remain preserved to preserve cultural treasures in this country. Local wisdom is everything something that is characteristic of an area, in the form of food, customs, dance, regional songs and ceremonies. Jamal Ma'mur (2012:45) defines local wisdom or Local excellence is everything that is become a regional characteristic that includes economic, cultural, information technology, communication, ecology, and so on.

Local wisdom is an accumulation growing knowledge and policies growing in a community summarizes theological, cosmological perspectives and sociological. Local wisdom relies on philosophy, values, ethics, and behavior traditionally institutionalized to manage natural and human resources, formulated as a formulation of a community's world view regarding a phenomenon natural and social traditions or regularities in an area. Views of life it becomes the identity of the community differentiate it from other groups (Musanna, 2012:333-334).

2. Literature Review

Teori

Wisdom-Based Education Concept Local Local

Wisdom in this case can also be done called local excellence, local genius or local wisdom, as said by The Ministry of Education and Culture states that the term local wisdom, local genius, local wisdom, later called local excellence (in Zuhdan K. Prasetyo, 2013: 3). Local wisdom can included in education as one of the efforts to preserve culture local in an area.

Local Wisdom Based Education according to Zuhdan K. Prasetyo (2013:3) is a conscious effort that is planned through exploring and exploiting regional potential wisely in an effort to make it happen learning atmosphere and learning process, so that students actively develop their potential himself to have skills, knowledge and attitudes in efforts to participate in development nation and state. Steps to Implement Local Wisdom in In Education Schools based on local wisdom are not involved It just appears out of thin air, but rather exists processes and steps, so that a schools can be said to be based on wisdom local. These steps start from collecting various types of local wisdom to its application in education both integrated in subjects and become a development subject self. Ministry of National Education (2011) explains results of analysis regarding type determination local excellence in its implementation in schools in learning, which includes: inventory of potential aspects of excellence local, analysis of the internal conditions of the school, analysis of the school's external environment, and based school implementation strategy local wisdom (Zuhdan K. Prasetyo, 2013: 4). Description of these steps include other:

1. Inventory of potential aspects local excellence, carried out by: a) Identify all potential regional excellence in every aspect potential (natural resources, human resources, geography, history, Culture), b) Pay attention to potential local excellence in districts/cities which is a competitive advantage and comparative. c) Identify and collect information through documentation, observation, interviews, or literature and ; d.) Grouping the results identify every aspect of local excellence which are interrelated.
2. Analyze the internal conditions of the school, by a) Identifying real data internal school includes students, education, infrastructure, financing and school program, b) Identify the school's strengths and weaknesses can support potential development identified local advantages and, c) Describe school readiness based on the identification results of the school's strengths and weaknesses has been analyzed

3. Conduct external environmental analysis school by, a) Identifying data The real external environment of the school includes school committee, education board, other services/agencies, b) Identify opportunities and challenges that exist within development of potential local excellence which have been identified, c) Describe readiness of development support Education based on local wisdom based on the identification results of school opportunities and challenges has been analyzed. Besides, in carry out external environmental analysis Schools need to pay attention to three things namely the theme of local excellence, determination types of local advantages, and competencies local excellence.

4. Determining the type of local advantage is to carry out a strategy implementation of based learning local wisdom, namely that which serve as a reference in determining learning implementation strategy based on local wisdom, are: a) For competence in the cognitive domain (knowledge) then the strategy is by integrating on relevant subjects or through local content, b) For competence in psychomotor domain (skills) then The strategy is to set Skills Subjects, c) For competence in the affective domain (attitude) can be done in a way Personal Development, Subjects Civics, Religious or Cultural Subjects School and, d) Implementation strategy that will be implemented accordingly with their respective abilities school.

3. Methodology

The method used in this research is qualitative case study approach. This approach was chosen with the consideration that The nature of research data is able to maintain the integrity of the object, meaning Various data related to research are understood as one unit integrated. Researchers carefully investigate a program, event, activity, process or group of individuals with cases that are limited by time and activity. This is in line with Creswell's statement which states that "Case study is a research strategy in which the researcher carefully investigate a program, event, activity, process, or a group of individuals (Creswell, 2010). In this case, researchers collect complete information using various collection procedures data based on a predetermined time. Through this method, data exposure The research results will be carried out descriptively based on qualitative facts.

4. Results and Discussion

THE ROLE OF LOCAL WISDOM IN CHARACTER EDUCATION

Indonesian humans are formed from continuous character education from kindergarten up to higher education should be able to realize the integration of values character. According to Hariyanto, there are four values of national character, namely:

(1) good character sourced from the heart, including: faith and piety, honesty, gratitude, orderliness, justice, patient, trustworthy, disciplined, obey the rules, empathize, be responsible, dare to take action take risks, have compassion, never give up, respect the environment, be willing to make sacrifices, etc patriotic in spirit;
(2) character comes from thought, including: intelligent, critical, innovative, creative, analytical, curious, productive, science and technology oriented, and reflective;
(3) character originates from the body/kinesthetic, including: clean and healthy, tough, sporty, Endurable, reliable, cooperative, friendly, competitive, determinative, cheerful, tenacious, and persistent; and (4) character that originates from feelings and intentions, including: mutual appreciate, love each other, humanity, togetherness, mutual cooperation, respect, friendliness, caring, nationalist, tolerant, global, proud to use the nation's language and products alone, dynamic, hard working and work ethic (Arnyana, 2014: 191). To form The character of students, of course, cannot be limited to just one field of knowledge but by using several fields of science where these sciences will interact with each other complete. One way is to study history, by studying history can gain understanding or appreciation of the subject matter of the event certain conditions (Abbas, Syaharuddin, Mutiani, Susanto, & Jumriani, 2022: 2). It has become a general understanding that Indonesia is a country with a strong nuance of multiculturalism. Multiculturalism must be understood by every citizen, especially students. Provides a correct understanding of multiculturalism means eliminating the opportunity for the disintegration of a nation in the future. In relation to multiculturalism, character learning is a characteristic of multiculturalism. In accordance with the dynamic character of a society, culture is also always present undergoes reinterpretation and transformation that avoids its inner static nature follow the movements of the owner's community. To activate deep culture empowering national identity, students must be guided to do so reinterpretation of multicultural values in the nation and state (Anis & Susanto, 2017: 168).

Indonesian local wisdom is of course very diverse, for example existing local wisdom and developed in South Kalimantan, namely the traditional art of Masukkiri, tradition Manopeng, the tradition of raising kalang buffalo, and the tradition of buying and selling contracts. Enter left is a traditional art that only develops in the coastal area of Pagatan, Kusan Hilir District (Jannah, Effendi & Susanto, 2021: 64-65). Manopeng Tradition is one of the arts of the people of South Kalimantan, especially on Jalan Banyuur Banjarmasin City and Barikin Village, Hulu Sungai Tengah Regency. Manopeng Art consists of dance and has a story in it (Fitri & Susanto, 2021: 162).

The tradition of raising kalng buffalo, raising swamp buffalo using the kalang system different from raising other four-legged livestock such as cows and goats. The main condition for keeping swamp buffalo well is the availability of swamp land which is overgrown with grass (Rocgiyanti & Susanto, 2018: 516). The tradition of buying and selling contracts, on Generally, Muslim communities in South Kalimantan carry out the buying and selling process usually ends with the pronunciation of the contract, which means the buying and selling process between the seller and the seller buyers mutually agree. The words spoken are "exchange" and "sell", "exchange" usually said by the buyer, while "sell" is said by the seller (Susanto, Akmal & Fathurrahman, 2020: 9).

People who live in the flow area rivers develop various local wisdoms as a form of their response to the natural conditions they found. This response is in historical development giving birth to unique patterns that influence historical and cultural development the community concerned (Susanto, Subiyakto & Khairullah, 2021: 322).

The role of culture in the information age faces challenges related to its function as a method to increase awareness of the "sense of belonging and nationalism" values contained in regional culture is expected to shape the character of the people in

each region becomes stronger and more advanced within the framework of the Unitary Republic Indonesia is not just a tool for division between fellow citizens. Awareness efforts systematic through the world of education is certainly needed to make it happen (Susanto, 2017: 125). Revitalization of local wisdom in responding to various acute problems faced by the nation and state, for example corruption, poverty and inequality social, will only work if supported by state policy accompanied by exemplary. In general, local wisdom in various regions teaches a culture of shame (if you make a mistake). But now there is a culture of shame fade. Sometimes existing regulations seem to provide opportunities for a convict to hold public office. Therefore, the culture of shame that is part of Local wisdom should be revitalized to fight corruption, especially in religion The concept of halal-haram is also known (money obtained from corruption is haram) (Fajarini, 2014: 129).

In order to support the implementation of character education in Indonesia The Ministry of National Education identified 18 values originating from religion, Pancasila, culture and national education goals, namely: religious, honest, tolerance, discipline, creative hard work, independent, democratic, curiosity, enthusiasm, love of the country, appreciates friendly/communicative achievements, loves peace, likes to read, cares environment, social care, and responsibility (Susanto, Abbas, Anis, & Akmal, 2021: 173-175).

Among the current erosion of local wisdom, on the other hand, we still have it seeing the use of local wisdom, for example in the medical world there is development herbal medicine which is a legacy from ancestors in the medical field, which later enhanced with applicable pharmacological standards. Preserving various elements local wisdom, local traditions and institutions, local traditions and institutions, including norms and customs customs that are useful and function effectively in character education, while carry out studies and enrichment of new wisdom. To know local wisdom in an area, we must be able to understand cultural values the good ones in the area. These local wisdom values have been taught passed down from parents to their children. Mutual cooperation culture, attitude Mutual respect is a small example of local wisdom. So as a citizen It is appropriate to explore the existing local wisdom values again so that it is not lost by the times, and becomes the character of the Indonesian nation (Fajarini, 2014: 129-130).

5. Conclusion

Local wisdom is the richness of local culture which contains life policy; a way of life that accommodates wisdom. In Indonesia we are familiar with the archipelago, local wisdom is not only applied locally to culture or a particular ethnicity, but it can be said to be cross-cultural or cross-ethnic so that orm national cultural values. Character education is a system instilling character values in the school community which includes components knowledge, awareness or will, as well as actions to apply good values towards God Almighty, oneself, others, the environment and nationality so that you become a complete human being. Preserving various elements of local wisdom and traditions and local institutions, traditions and local institutions, including norms and customs useful and functions effectively in character education, while conducting studies as well enrichment of new wisdom. To find out local wisdom in a place region then we must be able to understand the good cultural values that exist in it that region. These local wisdom values have been taught from generation to generation by parents to their children. Culture of mutual cooperation, mutual respect is a small example of local wisdom. So be a good citizen already It is appropriate to explore existing local wisdom values so that they are not lost swallowed up by the times, and became the character of the Indonesian nation. Revitalizing wisdom local in responding to various acute problems faced by the nation and state, for example such as corruption, poverty and social inequality, will only work if they are supported by state policy accompanied by example. In general, local wisdom which exist in various regions teach a culture of shame (if you make a mistake).

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