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Character Education for 21st Century Global Citizens

Editors

Endah Retnowati, Anik Ghufron, Marzuki, Kasiyan,
Adi Cilik Pierawan & Ashadi

Universitas Negeri Yogyakarta, Indonesia

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Prof. Monica J. Taylor, Ph.D., *University of London, UK*
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Prof. Azyumardi Azra, Ph.D., *Universitas Islam Negeri Syarif Hidayatullah, Jakarta, Indonesia*
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Dr. Marzuki, *Universitas Negeri Yogyakarta, Indonesia*
Endah Retnowati, Ph.D., *Universitas Negeri Yogyakarta, Indonesia*
Dr. Kasiyan, *Universitas Negeri Yogyakarta, Indonesia*
Adi Cilik Pierawan, Ph.D., *Universitas Negeri Yogyakarta, Indonesia*
Ashadi, Ed.D., *Universitas Negeri Yogyakarta, Indonesia*

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The implementation of a local wisdom-based character education model in primary schools in Bantul, Yogyakarta

R. Rukiyati, L. Hendrowibowo & M. Murtamadji

Universitas Negeri Yogyakarta, Indonesia

ABSTRACT: The purpose of this study was to design a model of local wisdom-based character education in primary schools in Bantul, Yogyakarta, Indonesia. The method used was a research development model consisting of ten stages according to Borg and Gall (1989). In this research, the stage that has been reached is field test phase implementation. The subjects of the research were seven teachers of the fourth grade in primary schools in the sub-districts of Pajangan and Banguntapan, Bantul, Yogyakarta, Indonesia. The data was obtained by conducting Focus Group Discussions (FGD), observations, interviews, and documentation. The data was then analyzed using the quantitative and qualitative descriptions. The research concludes that a character education model based on local wisdom in primary schools in Bantul, Yogyakarta, Indonesia has been successfully implemented in the integrated learning by teachers of five primary schools. The character education model developed from local wisdom consists of the *dolanan* song (be careful, love science, cooperation, honesty, harmony, humility, caution, responsibility) and batik art (cooperation, perseverance, responsibility, care, cleanliness, creativity).

1 INTRODUCTION

Local wisdom is basic knowledge gained from living in balance with nature. It is related to the culture in the community in which it is accumulated and passed on. The wisdom comes from experiences or truth gained from life. It emphasizes respect for elders and their life experiences. Moreover, according to Nakorntrap, it values morals more than material things (Mungmachon, 2012).

As a multicultural nation, Indonesia has many traditions and values of local wisdom that need to be preserved and developed so that the character and characteristics of Indonesian human beings, with their various cultural values, do not just disappear from the effects of the negative influence of modern life that tends to emphasize materialism and freedom, almost without limit. Unfortunately, these values have not been seriously included in the national education improvement agenda. Thus, it needs creativity and innovation to integrate the values of local wisdom in the learning process in schools under the umbrella of the nation's character education.

Teachers are the spearheads of formal education (schools), and play a very important role. The teacher should be responsible for educating character to their students. They need to design the character education inserted in the learning process by integrating it into various local wisdoms that have been entrenched in society over the years. Humphreys, Post and Ellis (as cited in Lake, 1994, p. 1) state "An integrated study is one in which children broadly explore knowledge in various subjects related to certain aspects of their environment". They see links among the humanities, communication arts, natural sciences, mathematics, social studies, music, and art. Skills and knowledge are developed and applied in more than one area of study.

Yogyakarta and Central Java in Indonesia are known for their various local cultures that have their own values of wisdom. The forms are varied, including cooperation and caring activities (*gotong royong*), village discussion (*rembug desa*), songs, traditional Javanese dances, as well as traditional games.

Ryan and Bohin (1999) stated that character consists of three prior aspects, i.e., knowing the good, loving the good, and doing the good. In character education, goodness is often represented in good attitudes. Shea and Murphy (2009) concluded character education programmed by the school and stakeholders is considered as a magical experience. Osterman (Mingchu et al., 2007) found that students' experience of school embraces the norms of collaboration and cooperation and the core value of benefiting others. Goodenow (1993) and Wentzel (1998) found students experiencing caring relationships have more positive attitudes and are more motivated toward learning and involvement in school activities (Mingchu et al. 2007). The study conducted by Benninga et al. (2003), on the relationship between character education and school achievement in some primary schools in California, concluded that the schools where character education is taught seriously tend to have high academic achievement. Davidson et al. (2007) claimed there is the role of character in all school achievement, whether curricular or non-curricular activities.

With these considerations, it is necessary to conduct research that develops a thematic-integrative learning model of character education based on the values of local wisdom for primary schools.

The formulation of the research problem is "How to develop a thematic-integrative learning model of character education based on the values of local wisdom in primary schools in Bantul Yogyakarta."

2 RESEARCH METHOD

The research method is designed with a research and development approach. As stated by Borg and Gall (1989), there are ten research steps. In this study, seven steps have been achieved, namely field implementation tests involving five primary schools in Bantul, Yogyakarta, Indonesia.

This research was conducted using various data collection methods including conducting observation and written tests and distributing the questionnaires. Observation was used to obtain data about the learning practices in each school's classroom. Observation sheets and field notes were used as the instruments for data collection. The test was used to obtain the students' learning outcomes. The questionnaire was used to collect the data of the students' attitudes toward the embedded character values.

The data analysis method used is as follows. In the field testing phase, an evaluation of the data gained from the observation of the learning process was done. The data was analyzed with scores based on the rubric that had been prepared. Meanwhile, the evaluation of the students' attitudes was done using a scale in the questionnaire about student attitudes of attitude of students toward the learning which has been implemented. The analysis of attitude scale results was done by finding the mean score on the attitude scale scores with range 1–4. Then, the students' cognitive evaluation was done by multiple choice written tests of which the score range was 0–100.

3 RESULTS AND DISCUSSION

3.1 *Research results*

The field testing implementation was conducted in five schools involving ten teachers. Gradually the field implementation test began with the following activities.

Before the field testing was conducted by the primary school teachers, the researcher coordinated and socialized the guidebook, lesson plan, and played the learning recordings in the field testing stage in a workshop in Pajangan, Bantul on 31 August 2016.

During the workshop, it had been agreed that teachers would implement an integrative thematic learning of character education based on local wisdom in each school by first making a few changes to the lesson plans that had been prepared.

After the teachers prepared the lesson plans in accordance with the Curriculum 2013 format, they sent them to the researcher via email. With a few improvements and adjustments, they were sent back to the teachers to be ready for implementation in the lesson. Results of implementation follow.

3.1.1 *Results of implementation at Muhammadiyah Kalakijo Primary School*

During the practice, there were two teachers who implemented the teaching, namely Mrs. Andin and Mr. Ridwan. The students were divided into seven groups consisting of 2–3 children to make batik caps by using a natural stamp of the plant in the form of banana leaf pieces, starfruit, papaya leaf and other plants from the surrounding environment. The purpose was that they would learn how to make a batik stamp on a flower vase media in groups as well as practicing the values of cooperation, responsibility, tenacity and creativity.

The teacher gave an example of how to make batik stamps with the stamp tool using plants around the student environment. Of the nine groups, it appears that almost all students are concerned, except for two groups. The students seem to start negotiating on the value of cooperation when creating patterns. Teachers always checked the learning process of students in each group.

When the batik stamping activity was finished, the teachers did an assessment of the students' learning outcomes. They said that all batik vases produced were good, but only three of them were considered the most beautiful from the use of stamps, motif patterns and mix of colors. Then, the students were asked to write down their feelings when they made the batik. They expressed that they were happy to learn to make batik stamps using simple tools derived from nature. Furthermore, they also agreed the batik lesson taught them diligence, responsibility and cooperation with friends.

In general, character learning integrated in batik education with a batik stamp theme using the plant media ran as expected.

3.1.2 *Results of implementation at Krebet Primary School*

The practice of character learning with the integration of local content with the theme of the diversity of Indonesia combined Civics learning and *Dolanan Anak "Cublak-Cublak Suweng"*. Mrs. Tia, as the executing teacher, started the lesson by praying according to the teachings of Islam (as all students were Muslims) followed by the apperception material of questions and answers about traditional houses in Indonesia.

After that, she conveyed the purpose of the lesson and continued by inviting students to sing "*Cublak-cublak Suweng*". After singing, the teacher gave clarification of the value or explanation about the game of *Cublak-cublak Suweng* as a game that taught harmony, unity and honesty. After giving the clarification, she asked the students to form groups and played

*Cublak-cublak suweng/suwenge teng Grendell
Mambu ketundung gudell/Pak Lempong lela lelol
Sopo gelem ndelik'akel/Sir pong dele kopong/sirsir pong dele kopong.*

After playing for the third time, the teacher re-explained the meaning of the game and the values of the characters contained in it. She gave reinforcement and praised the students who could answer the questions related to the game of *Cublak-cublak Suweng* and its relation to the value of harmony, unity, and honesty.

After this reinforcement by the teacher, the students were asked to do the test on the learning outcomes and complete the attitude scale questionnaire about the *Cublak-cublak Suweng* game integrated with Civics. The test result of the study of the 20 students obtained an average score of 8.80, so as a whole it appeared that the learning outcomes had reached the targeted criteria score of 8.00). The affective learning results obtained from the questionnaire scale of attitudes are shown in [Table 1](#). [Table 1](#) indicated that the students had been positive toward honesty, respect, responsibility, and cooperation behavior. In the range of scores 1 to 4 (Strongly Disagree = 1, Disagree = 2, Agree = 3, Strongly Agree = 4), the students tended to be very amenable to the values of characters raised to be addressed.

Table 1. Student attitude result (N = 20).

No.	Behavior characteristic measured	Mean
1.	Honesty	3.7
2.	Appreciation and respect for others	3.9
3.	Responsibility	3.65
4.	Work well together	3.8

Based on a whole series of learning process, it appears that the field implementation test had been carried out well, as planned, although there were still some shortcomings in the process.

3.1.3 Results of implementation at Triwidadi Primary School

Implementation at the participating public elementary school was conducted on Friday, October 14, 2016 with the theme: Piggy bank batik stamp with media from plants. The implementation in the school was nearly the same as that in the participating private elementary school in Kalakijo, but the students studied individually.

Ms. Marini (teacher 1) taught the students about batik stamps using medium from nature on the piggy banks that had been prepared as well as learning to be responsible, creative, and diligent. Mr. Irwan (teacher 2) acted as the observer and assessor during the learning process.

Ms. Marini conveyed the learning objectives and targets that the students must achieve. The students had been sitting quietly in their respective chairs. Then, the students started to work on batik stamping by using the stamps made from banana stem, papaya leaf bark, carrot and starfruit. They seemed enthusiastic about doing their work. The students directly responded to tasks assigned by teachers with enthusiasm. All were busy working with their own creativity. On average, the piggy banks could be completed within 30 minutes which indicated that the students were responsible enough to finish the work according to the time determined by the teacher. The observation scores by the researcher and teacher within the range of 1–4 for each character: creativity, responsibility, diligence and cooperation, are shown in Table 2. Based on Table 2, it can be concluded that the implementation of character learning has been able to train the students to realize the values of creativity, responsibility, diligence, and cooperation characters as the results were Good and Very Good.

3.1.4 Results of implementation at Sendangsari Primary School

Sendangsari Primary School is located on the edge of the Pajangan highway. The field implementation at the school was conducted by the fourth-grade teacher, Mrs. Nasia. The teaching was conducted on October 26, 2016 in accordance with the jointly designed lesson plan.

The practice of the character learning integrated in local content was done using the theme of *Indahnya Kebersamaan* (The Beauty of Togetherness). The integrated local wisdom was the “*Gundul-gundul Pacul*” game song. The character values instilled were honesty, self-discipline, responsibility, courtesy, caring and confidence in interacting with family, friends, teachers and society.

Before starting the class, the teacher had already arranged it dividing the students into six groups. Then, the teacher invited them to sing a song, “*Gundul-gundul Pacul*”. After singing twice, the teacher asked students to discuss what the meaning of the song was. Then, the respective representatives from each group read out the results of their discussion and the students from other groups were asked to provide verbal feedback. When each group of students received feedback, they recorded it to improve their discussion results.

After the discussion, each group demonstrated the song using their creativity. Each group seemed to create various dances while singing the song:

*Gundul-gundul Pacul cul Gembelengan
Nyunggi nyunggi wakul kul gembelengan
Wakul glimpang
Segane dadi sak latar*

Table 2. Observation results of character values N = 20.

No.	Targeted character value	Score value	Result
1.	Creativity	3.45	Good
2.	Responsibility	3.25	Good
3.	Diligence	3.30	Good
4.	Cooperation	3.60	Very good

Aesthetically, it could be seen that the most expressive performers were groups two and four. The learning activities continued with clarification of the character's values contained in the song. Mrs. Nasia said that the song taught people not to be arrogant, but to be humble and careful in their behavior. Moreover, an arrogant leader will bring inconvenience for the citizens he leads. The teacher continued that one day the children would become leaders. Perhaps they would be a village head, chief of the sub-district or an official. Therefore, the teacher reminded them not to be arrogant, to remain humble and responsible, and to hold the trust.

Giving clarification of the values, the teacher assigned the students to take the formative test about the lessons of the character values of the song. It was revealed that all students could answer the question about the meaning of the song as well as the character values contained in the song correctly. The teacher closed the class by reflecting on the learning activities that had been implemented.

Based on the observation of the learning process and the analysis of the students' learning outcomes, it could be concluded that the field implementation of character education based on local wisdom had been successfully implemented.

3.1.5 Results of implementation at Kanisius Sorowajan Primary School

Implementation of the learning was also carried out in Kanisius Primary School (Catholic primary school) in Bantul. The field implementation was conducted together with Ms. Sandra.

The integrated local wisdom was the "*Gundul-gundul Pacul*" *dolanan* song. The focus of the learning was in the social science lesson, sub-theme: The cultural diversity of my country. The character values embedded were honesty, discipline, responsibility, politeness, caring and confidence in interacting both as a leader and members of the community.

Mrs. Sandra started the class by exchanging greetings followed by an apperception in the form of questions and answers about regional cultural variety in Indonesia.

Mrs. Sandra started the class by exchanging greetings followed by apperception materials which were given in the form of questions and answers about the local culture in Indonesia.

After that, Mrs. Sandra invited them to sing the "*Gundul-gundul Pacul*" song. After singing, the teacher clarified the character values contained in the song. In a very interesting way, she explained about the values of characters in the song. "*Gundul*" referred to a hairless head. Hair was the crown. "*Bald*" was a metaphor for a leader without a crown. So, the leader could be an ordinary person who became a leader. "*Nyunggi wakul*" meant the leader must be willing to accept a mandate or task without being "*gembelengan*" (arrogant, ignorant) so that the people prosper and be prosperous. The people are prosperous and prosperous. If "*wakul gelimpang*" (the basket fell to the ground) and "*segane dadi sak latar*" (the rice scattered on the ground), then the people's trust would be lost because the leader did not hold the mandate to "*nyunggi wakul*" as well as possible.

Mrs. Sandra asked the children: "What values are there in the *Gundul-gundul Pacul*?"

It turned out that they were able to answer it easily, "Responsibility", "fairness", "firmness", "intelligence", "discipline", "no discriminating", and "honesty".

Mrs. Sandra then continued asking the reflective question, "Are you disciplined in obeying the rules?"

Some children answered, “Yes, Ma’am.” The teacher asked again, “What if we disobey the rules?”

The children replied, “Exposed to punishment, Ma’am.”

Furthermore, Mrs. Sandra related the values in the song to Kanisius’ values, namely love, discipline, and honesty.

Then, Ms. Sandra invited the students to come out of the classroom to the *pendapa* (hall) to practice the songs and choreography of “*Gundul-gundul Pacul*” expressively. Each group seemed cheerfully singing and dancing to the rhythm of the song.

The next activity was the task of writing the students’ reflections on the feelings and actions that would be performed after singing and dancing to the song. In general, they were happy. They said: “exciting”, “happy to play happily with friends”, “happy to sing and be creative”, and other happy statements about the newly done learning.

It could be said that the implementation of character education based on local wisdom in this school had been successfully implemented.

3.2 Discussion

It has been seen that the results achieved at this stage of learning practices that have been done can be implemented properly.

It has been seen that the results achieved in the teaching practice that has been done can be implemented well.

There were some methods of character education implemented by the teachers. They displayed themselves as people of good character, by preparing facilities in the form of materials needed from the both the school and the environment, as well as value skills in the form of working together in groups and discussing these. This is in line with Kirschenbaum’s (1995) assertion that values or character education should be comprehensively carried out using four main methods: value-building, exemplification, facilitation, and skills of moral/character values. Likewise, Lickona (2012) reinforces that educating characters should be by example using direct instruction to form conscience and habits, giving the opportunity to practice virtue and encouraging spiritual development.

If the teachers are consistent in integrating the character education based on local wisdom in the subject matters, it is very possible for students with good character to be produced. Local wisdom as is stated by Adimiharja (Sadjim et al., 2015) becomes a common commitment as a form of social cohesiveness of harmonic complexity of the society.

4 CONCLUSIONS AND SUGGESTIONS

The research has successfully taught the students to know and practice the values of good character, especially the value of cooperation, creativity, humility, responsibility, diligence and to not be easily discouraged.

From the results, it could be concluded that the model of character education based on local wisdom in primary schools has passed the test and can be continued to the next stage of wider implementation.

Teachers could implement the character education based on local wisdom by integrating it into art and culture subjects, and social sciences with guidance books prepared by the researcher.

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