

CHARACTER EDUCATION ON PRIMARY STUDENTS BASED ON THE CULTURE OF LOCAL WISDOM AND RELIGION IN INDONESIA

By Martin Roestamy

CHARACTER EDUCATION ON PRIMARY STUDENTS BASED ON THE CULTURE OF LOCAL WISDOM AND RELIGION IN INDONESIA

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Abstract

Character development of Indonesia at the present time they have been affected by globalization civilization which opens a window of opportunity to enjoy the advancement of science and technology, in the end slowly Indonesian people can be directly involved in the international community association freely and have access to a variety of impressions that would give effect to the character formation of generations of Indonesia, among other things such as pornography, violence, sexual perversion and violation of legal norms others later be interesting spectacle that in the end it turned into a real story that sad that happened on the whole society, especially the younger generation. Overcoming such things, the National Education System Indonesia raised character education at all levels of formal education. Primary school (SD) is the lowest level of formal education the foundation for the construction of a national character because, at the time there is important period in the development and future growth that is "golden age". Bogor is a tourist town that borders the capital city nature is cool and fertile land become a haven for tourists at home and abroad. Acceleration culture that can fade the noble values of national culture will increasingly prevalent go to Bogor. Bogor religious communities and uphold the Sundanese culture as a strong foundation for developing a model-based character education Religion and the local culture. This study aims to identify the character values in the public area of Bogor and explore models of outcomes were found from the analysis of the data found in the community of Bogor implications for later used as a reference in order to defend the noble values derived from religious values and rooted in the culture of local wisdom as growing efforts character education at primary school. The method used in this study is a qualitative research to examine the condition of natural objects, where the researcher is a key instrument. Object of research is the Primary School that implement character education on the basis of religion and culture in Bogor. The results showed that there are three models of religious-based education and the implementation of local wisdom is, 1) model is a model holistic implementation of character education that fully is applied in schools. 2) Implementation of the model of integration that integrates character education with religious and cultural values into all school activities, these models are in Islamic Primary School. 3) partial character education model, namely the implementation of character education is carried out separately with public education materials.

Keywords: Character Education, Religion, Culture, Primary School.

1 BACKGROUND

Overview of the theory of Islam into Indonesia is divided into three theories; First, the theory of Gujarat, India, Where Islam is believed to come from the region of Gujarat India through the role of Indian Muslim traders in the 13th century (Tjandasmita, 2009); second, The Makkah theory, Islam is believed to arrive in

Indonesia directly from the middle East through the services of Arab traders around the 7th century (Utomo, 2011); Third, the Persian theory, namely Islam arrived in Indonesia through the role of traders Persian made the trip stopped to Gujarat prior to the archipelago around the 13th century. (Ulum, 2014) They argue the fact that many phrases and words in the stories of the Persian Malay, Aceh, and even Java (Kurniawan, 2018), Through Tidore Sultanate, which also controls Papua, since the 17th century, the farthest reaches of the spread of Islam has reached Onin Peninsula in Fakfak, West Papua (Suryanegara, 2017), History proves that Islam entered Indonesia by peaceful means through the three sectors namely; Commerce, Arts and Culture, and Politics (Rofi, 2016). It is inevitable that Islamic values are very influential on Indonesian culture from the beginning until today (Mujani, 2007), On the basis of the foregoing, it can be believed that the Indonesian cultural values are very close to Islamic values. Then it should have guessed that builds character of the nation would also be more effective when entered through the door of religion and culture.

Character development of Indonesia at the present time is greatly influenced by the era of globalization that provides opportunities for all Indonesian people to enjoy the advancement of science and technology so that the people of Indonesia into the area of publicity and information disclosure (Prasojo, 2006), Through the technology community can freely access a variety of impressions which can gradually erode the character. Pornography, violence, sexual perversion and other violations of legal norms be interesting spectacle that in the end it turned into a heartbreaking true story that occurred at all levels of society, especially the younger generation. At the present time the level of violence and lawlessness committed by the young generation in Indonesia is increasing, it coincided with the waning appreciation of the values of national culture. Overcoming such things, the National Education System Indonesia raised character education at all levels of formal education. Primary School (SD) is the lowest level of formal education the foundation for the development of a national character (Ali, 2009), Because during this SD have some important periods in the development and growth that is past "golden age" (Uce, 2017), Bogor is a tourist town that borders the city of Jakarta a haven for tourists at home and abroad (Rosiyanti, Adnin Widya, and Maria Hedwig Dewi Susilowati, 2017), Acceleration culture that can fade the noble values of national culture will increasingly prevalent go to Bogor. The population of Bogor Regency is 5.9 Million people (2019), with the large area around 2071.21 KM², and the number of school-age children is 1.649.523 with a total number of 1.845 Primary Schools, both Public and Private (Barat, 2019), Bogor is religious communities and uphold the Sundanese culture as a strong foundation for developing a model-based character education Religion and the local culture.

From the statement, the author felt compelled to see more about how the process of character formation in Bogor community, and how models are applied to the primary school, as a bastion of value investment of national character in order to ward off negative influences that come from foreign cultures, as the effects of technological sophistication and interaction between nations that do not recognize boundaries norms and values, so it can attempt an appropriate method to maintain the character values that are loaded with cargoes of religion and local culture.

This article is decomposed descriptive using a qualitative approach, that is the research, which used to examine the condition of natural objects, where the researcher is a key instrument (Sugiyono, 2010), The object of research is the Primary School implementing character education on basis of religion and Sundanese Culture in the district of Bogor, West Java, Indonesia. The research was conducted in Bogor Regency, West Java, Indonesia, which was based on respondents from two primary schools in the region with one hundred (100) students, and two (2) principals at different schools in both public and private primary schools.

This study uses a semi-structured interview (Simpson & Smith, 2017), which is analysed using Interpretive Phenomenological Analysis (IPA). Semi-structured interviews that range from 30 to 45 minutes are conducted as data collection tools, this has the advantage of enabling researchers to build relationships, and allows participants to discuss what they consider important, important if the researcher is to gain an insider's perspective of the phenomenon in question. Smith et al. (2009) show that flexibility in data analysis for natural sciences is acceptable, bearing in mind this writer follows the strategy suggested by Smith et al. (2009) allows flexibility in analytical approaches to ensure that the focus of findings remains on the participants' life experiences. Stages of analysis consist of listening to interview recordings and making initial reflexive notes. The use of reflexive diaries helps protect the minds of researchers unnoticed to be part of the findings. Stage two begins with rereading transcripts and notes to identify emerging themes using different identifiers so that primary and secondary notes can be distinguished and compared. Stage three uses the cut and paste method (Smith et al., 2009) to reflect on the themes that emerge first and highlight the position of the text, then physically cut the text. During this process, primary and secondary notes are referenced and important themes that are not necessarily included are recorded at this stage. Transcripts were re-examined,

the themes interpreted by researchers as holding significance for the participants, even if only mentioned once included (Smith et al., 2008). The emerging themes are related back to the number of transcripts to ensure that the phenomenological meaning is not lost in the analysis process (Smith et al., 2009).

2 DISCUSSION

Normatively, National Education messages outlined in the National Education Act No. 20 of 2003 as a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual power of religion, self-control, personality, intelligence, noble character, and skills needed him, society, nation and country (Article 1, point 1). Apart from that, the National Education Republic of Indonesia working to develop the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation, is aimed at developing students' potentials in order to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and responsible (Article 3). Definition and purpose of education on legislation shows that the formation of character and personality of the nation is the most important thing to be a product of education, and to achieve this required a comprehensive strategy starts from the order of the government policy to the teaching and learning process (Surya, 2017), Character Building is believed to be a suitable strategy to revive the national identity through education. In the implementation of character education starting from the lowest formal education is primary to the college. In this study of character education in primary school the focus of research. It is based on the theory of Ibn Al-Jazzar mentioned by al-Qairawani (1968) under vices arising from a child is not born of their innate nature. These properties arise because of the lack of early warning of parents and educators. The more mature age of the child, the more difficult it is for him to leave the bad traits. Vices of a person when he grows up to be strong and rooted in him and it becomes difficult to be abandoned.

Character Education Partnership (CEP), as a national program of character education in the United States, defines the character education as "a national movement to develop schools in order to nurture and maintain ethical values, responsibility and a willingness to care for one another inside children young, through the example and teaching of good character, by giving emphasis on universal values accepted by all. This move represents the efforts of the school, district, and state that are intentional and proactive to instill in the students' moral values core, such as attention and care, honesty, justice or fairness, responsibility and respect for self and others " (Sultoni, 2016), Doni Koesoema (2007) concludes character education can mean a conscious effort of man to develop the overall dynamics of rational inter-personal with a variety of dimensions, both from within and from outside himself, so personally it's getting to live his freedom so that he can be increasingly responsible for the growth itself, as a person and the development of other people in their life based on moral values that respect human dignity.

In the perspective of Islamic education character education is an effort to optimize human potential as a gift from Allah. The function of education is to align the function character intellect, emotions (taste) and conscience (Primarni, 2016), with the argument that: "And God expel you from your mother's belly in a state of not knowing him anything, and he gave you hearing, sight and conscience, that ye thankful". (QS an-Naml, 27:78) Thus, character education format is optimal functioning of mind (cognitive) and the conscience sense (affective). The substance of religion-based character education is to create an understanding, appreciation and practice of the values contained in the Qur'an and Sunnah which materialized in the form of noble character, and faith-based character education will be more easily disseminated through the culture. Indonesian folk belief in culture noble nation will have its own charm and into the other side is believed to be a reference in shaping the character.

Public confidence will Bogor noble values derived from religion and culture is a phenomenon and facts. Cultural values inherited from the ancestors are believed to be a key to salvation and blessing of life. Cultural values are promoted to the values of character education is *Cageur* (healthy), *bageur* (good), *Pinter* (smart), *Bener* (right), and *Singer* (introspection) (Saripudin, Didin, and Kokom Komalasari, 2016), The fifth is the cultural value of harmony in Bogor community order which is identical to the Sundanese culture, as the pillars of the strong building of Sundanese culture (Alfian, 2004), Application of such values became stronger when the teacher is able to prove in a variety of methods and strategy formation, especially when it became an integral part of the school curriculum (Ruyadi, 2010), Apart from that, community leaders and religious leaders as a role model of society into the most important part in the role of the public pointed to various social activities will be full of appeal and a call towards the human character. The source of all sources of norms of life for the people of Bogor is majority Muslim, will certainly make al-Quran and hadith as its main reference, it is no wonder if these cultural values are also derived from the Qur'an and hadith. This can be evidenced by the fact that the number of mosques and majlis recitation pretty much in demand by society Bogor, even the number of non-formal Education Institutions such as boarding school in West Java, Bogor is

one area that has the highest number of schools in the appeal of the other regions.

Five main characters of Sundanese culture *cageur*, *bageur*, *bener*, *pinter*, and *singer* serves as a prime example for the people of Indonesia as a whole. The word "Sunda" itself, in the ancient Javanese language, has a sense of clean, pure, unimpeachable, without stain, water, stacks, rank, alert. Sundanese word meaning it not only displayed in appearance, but also explored in the liver. That is why people Sunda cultured in which called "*nyunda*" need to have a noble heart by practicing five characters of Sunda as device and prerequisite unity ethos and characters, which is used as the path to the primacy of life (Sunarni, 2017).

Cageur means healthy that reflecting a healthy character physically and emotionally, but this term in Sundanese has a philosophy that is much deeper than just healthy, that reflects the character that is able to think and act in a rational and proportionate to the moral values dilandakan (Johari, 2016).

Bageur that means either reflect human nature or uphold the noble character with the others. With reference to this trait, one would be very familiar with the phrase "*silih asih*" which means loving, empathetic, tolerant and sympathies (Sutarman, 2017), As the initial capital of the establishment of harmony. Because basically, the Sundanese people are society's most uphold the principle of solidarity, the nature of mutual help and mutual cooperation (Gloriani, 2016).

Bener or right that correctly reflecting the characteristics that always trustworthy, do not lie, do not cheat and high integrity that every utterance must be in accordance with the action, consistent and follow the rules as prescribed. So in Sundanese society there is an expression words: "*ulah cueut ka nu hideung ulah ponteng koneng*" (Amruloh, 2019), Which means to say what it is, according to the fact and there is no manipulation of data. Another is the Sunda phrase "*nu lain kudu dilainkeun, nu enya kudu dienyakeun, nu ulah kudu diulahkeun*", which means that we should not prohibit something because it's true, and should prohibit something because it is not true (Hermawan, 2014).

Pinter or smart is a savvy nature of someone knowledgeable to be able to live her life well and properly, which leads to the glory of living for eternity in the afterlife provision, not the science that makes one's personal pride and also not a science that brings in dangers.

Singer is as for the word or introspective whose personal always reflect humility, tolerance, happy to sacrifice/altruistic, happy to accept criticism/feedback from others against him to be used as self-reflection, and have compassion for others (Hermawati, 2018),

Of the exposure values of Sundanese cultural character as described above, it can be concluded that the character of Sundanese culture is the composition of manners that create harmony in society to be able to balance life-oriented world and the hereafter like terms in Islam is "*tawâzun*" which means *equilibrium* (Wahab, 2015), So with the realization that balance, expectations are mandated contained in the Quran and hadith can be implemented as a manifestation of a call to the prophet Muhammad (PUBH) is a role model and bring Mercy to the Worlds (Nata, 2016).

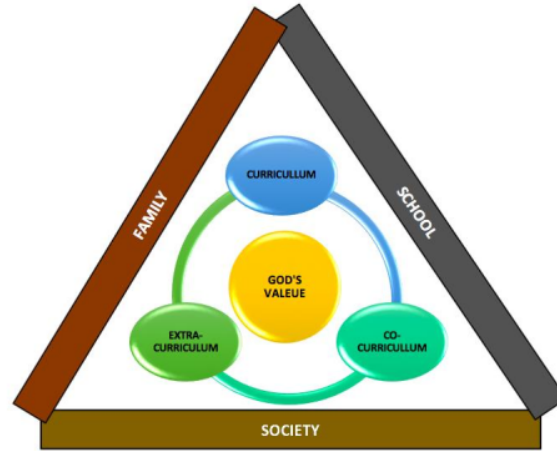
3 FINDINGS

The results of research there are several models that describe the implementation of character education based on religion and culture, are as follows:

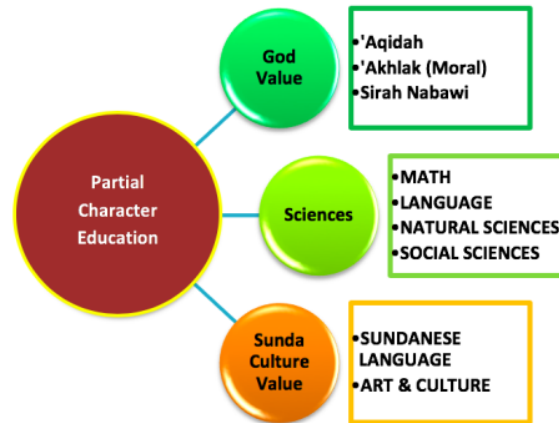
1. Holistic Character Education Model, i.e. The model which is usually performed at the boarding school. The combination of the values of religion and culture thoroughly implemented starting from the order of the policy to the teaching process and proceed with daily activities at the boarding school. The advantage of the model is a holistic exercise or *pembiasaan* be integrated for 24 hours. There is no difference in the pattern of education and teaching between the school environment and the cottage, so there is no dualism different.



2. Integrated education model, the model of character education undertaken in an integrated Islamic schools, namely school curriculum that combines national pendidikan and Islamic religious education curriculum. In practice the values of common knowledge in the National Education System integrated into Islamic religious education. The disadvantage is possible there is a difference of education and teaching at home and at school because school hours from morning to evening only.



3. Partial educational model, namely the model of character education conducted in the Primary School, the model is done on a particular subject, apart from general subjects. Education special characters input into the eyes of the moral lesson, Tawhid and Islamic Worship. Each character in the peel values of the Qur'an and alhadist source directly, so that the child understands the scientifically correct about the value of character and have the chance to live it as a science danmelakasanakannya as an act of worship and that the advantages of this model. Character values Sundanese culture are discussed in detail and depth on specific subjects, namely Bahasa Sunda and arts and culture, who then invited children to love and create a work of art Sundanese culture within the framework of Islam.



Character education based on religion and culture is the development of character education that comes from the root and source of value, which is believed by the public in Bogor as the noble values that bring the salvation of the world and hereafter. Compatibility of the two values (religious and cultural) characterizes the Bogor community as a nation distinctively unique and noble personality.

4 CONCLUSION

Community Bogor is Sundanese civilized society that upholds the values of ancestors who came from the teachings of Islam, which is derived from the Qur'an and hadith. Among the cultural values that made

characters for the community of Sunda is; *Cageur, bageur, Bener, Pinter, and Singer*, in which the fifth is a manifestation of the value of propaganda the prophet Muhammad (PUBH). There are three models of implementation of character education at the primary school in Bogor, among others; model of holistic, integrated models and partial models. Of the three models can be found under the character education is the harmonization between local wisdom and values of Islam or the harmony between the cultural and religious values that ultimately make up the nation distinctively unique and noble personality.

As an implication when people can retain his personality in the form of morals and character noble, it is certain of survival will be guaranteed a fair and prosperous, because the order of legal norms and social interaction, not merely necessary unilaterally nor in the interests of the capitalists alone, but far of it that the interests of the community with the noble values base on religion that comes from God would strengthen the bulwark against cultural imperialism altogether different alien to the local culture.

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