

Synergy Between Character Education and Local Wisdom

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Abstract—This article presents the implementation of the character education reinforcement at State Elementary School Keputran I as the cultural heritage in Yogyakarta, Indonesia. The purpose of this study is to describe and analyze how the process of the implementation of the character education reinforcement as well as its synergy with the local wisdom. Furthermore, the results could be used as the consideration data for the school, the society, and the government to develop a better program for the character education reinforcement. The research is categorized a case study as a part of qualitative research, which used snowball sampling technique to select the research participants. The process of data collection technique included the non-participative observation, in-depth interview and documentation. The results were analyzed through data reduction, data display, and drawing conclusion or verification. The continuous synergy between both variables possessed many positive effects. The positive impacts were shown through the learners' attitude in the daily activity during the implementation. The results of the implementation of the character education reinforcement elaborated that the proper education is realized in order to preserve the character and culture to prepare the generation encountering the challenge in the future. It can be achieved by using the character education reinforcement program associated with local wisdom from each region.

Keywords—*character education, local wisdom, java culture*

I. INTRODUCTION

In the 21st century, the term 'globalization of education' appeared and has been discussed. This term refers to the educational system that prepares learners to be able to fulfill the future global needs [1]. Nevertheless, this raises a question: Does our country know anything about the global needs? How could the educational system be expected appropriate without acknowledging the need? The experts in the Ministry of Education and Culture in Indonesia had found the major need to face the future challenge; it was mental revolution. Indonesians needed to do the mental revolution, since the development of human resources was the foundation of nation development. All of the Indonesian wealth such as natural resources, culture,

and others, would not be fully functional if they were not processed and done by the right society. Therefore, the mental revolution refers to the character revolution [2], since the mentality was connected to the human characterization.

Human beings ideally has 2C (Competency and Character), and the involvement of competency and character automatically influences its performance [3]. Competency is like building a ladder, but it depends on the character to decide whether the ladder already leaned on the correct wall or not. During the increasing of the competency achievement, some traps for the self-enhancement will also appear, including, the high level of corruptions in Indonesia which were performed by clever and high-competence people [4], the increase of depression cases which triggered the drugs consumptions by the infamous celebrity, the intellectual unemployment, and other cases. It proves that the competency could be fallen down and did not develop optimally because of the desire and lack of awareness to deal with real life. Nowadays, the increase of knowledge, technology, and globalization contributes to the complexity of social life [5]. The person who is academically smart, but does not have moral and character would be out from the circle of globalization. Since we do not only compete against people within nation but also from around the world.

The local wisdom is a part of education in Indonesia. Both cannot be separated because the character of Indonesia as cultural country [6]. The culture had an important role in Indonesia since every society lived contiguously with local culture. The things which are done habitually and earnestly will build the human character, which added educational pattern and regarded as the contribution of the culture. Integrating the values of local wisdom in education will increase the positiveness in the character [7].

Indonesia has many islands that are divided into 32 provinces. Every province has variety of ethnics. It means that Indonesia has variety of culture, thus the learners in every region had innate character based on their particular region. On the other words, every learner had different perception to face or interpret the reality of life [8]. In that regard, the government should not equalize the character education pattern to all of the regions in Indonesia. As an example, the

character education that applied for a school from North Kalimantan must be synchronized with the culture of North Kalimantan. This case is also relevant in Java, especially Yogyakarta, as this research took place. Moreover, the visions for education according to the government are to abolish the uniformity, to adapt and to increase the educational quality by local intelligence, wisdom, and superiority. It is in accordance to the President speech at Youth Pledge Day, 27th October 2017, which stated that even though Indonesians are diverse, but they must cooperate.

The school object in this research was State Elementary School Keputran I as the only one school that became the cultural heritage in Yogyakarta. The preservation and improvement of the cultural heritage contributed to reinforce the national communities and their environment [9]. By preserving the school as the cultural heritage, it was taken into account as a contribution and efforts to preserve the Java culture.

The school was located in North Square as part of the *keraton* (palace) area. The attitude and the environment in the school are highly influenced by *keraton* rules, which indirectly affect all learners in a way that suggests them to had a good manner and habit in the area, constituted as a respect. Sultan Hamengkubuwono IX and X with all the royal members of the kingdom also graduated from the school. The Java culture, such as Java dances, politeness, and teaching noble values based on the daily life, also included in the school such as extra-curricular lesson.

The character education became an important agenda since Independent Day [10]. In 2016, The Ministry of Education and Culture made the program of the character education in Indonesia as the character educational reinforcement program. The program was one of the priorities proclaimed by the President, Joko Widodo, and the Vice President, Jusuf Kalla. In *Nawacita* stated that the government would do the national character revolution.

The program was already validated and signed by the President at 6th September 2017, under the Presidential Decree Number 87 in 2017 about the character educational reinforcement. In the Presidential Decree, the character educational reinforcement refers to the educational movement in the interest and the responsibility of the education unit. It aims to reinforce learners' character through the harmonization of heart, mind, and body which involves and joins the education unit, family, and society as one of the national movement of the mental revolution.

The character educational reinforcement is the gate to mend over our education as a whole. The character education reinforcement did not change the curriculum structure, but it reinforced the 2013 Curriculum that entails character education. In its implementation, it has progressed through few modifications in intra-curricular to strengthen the character education. It was also added in extra-curricular and co-curricular. The integration of three curriculums was expected to emerge

the character and to strengthen positive character of the learners. Principally, school-based management was more involving learners in the activities than speech methods. The broad based curriculum then optimized the utilization of learning resources. The character education in the basic level had bigger portion than the education taught the knowledge. For elementary schools, there was 70% lessons containing character education whereas junior high school only have 60% of the lessons talking about character education.

The character education reinforcement based on the Presidential Regulation has some purposes, which are (a) building and preparing the learners as the golden generation of Indonesia in 2045 developing the spirit of Pancasila and good character education to face the future changes, (b) developing the national education platform that placed the character education as the soul of the teaching and learning process involving public support though formal, non-formal, and informal ways, which concerned on the diversity of Indonesian culture. (c) Revitalizing and strengthening the potential and competency of the teachers, educational labors, learners, societies, and family environments in implementing the character educational reinforcement.

The scope area of Presidential Regulation about the character education reinforcement involved the implementation of the character education reinforcement which comprises (1) the character education reinforcement in the Education Units at formal education; (2) the character reinforcement in the non-formal education; (3) the character reinforcement in the informal education. The regulation also includes some guidelines about the practitioners and funding. The implementation in the formal education did not only focus on the mind process (literacy), but it also has strengthened the character education in enhancing the national education to pay more attention on the soul process (ethics and spiritual), feeling process (aesthetics), and body process (kinesthetic). The four educational dimensions actually could be carried out comprehensively and contemporaneously. The integration of the intra-curricular, co-curricular, extra-curricular learning process in the school could be achieved by developing the school culture and collaborating with the communities inside and/or outside the environment of the formal educational unit. The reinforcement of character education in the formal education unit was performed by using school-based management principle, and it became the responsibility of the head of formal educational units and the teacher.

The implementation of character education reinforcement in intra-curricular activities was the reinforcement of the character values through learning materials and learning methods which were suitable with the curriculum. Besides, the implementation of character education reinforcement in co-curricular activities was the reinforcement of the character values as an enrichment of the intra-curricular activities. The

implementation of the character education reinforcement in extra-curricular then was the reinforcement of the character values to optimally enhance learners' potential, aptitude, interest, skill, characterization, teamwork, and independence. The extra-curricular activities contained physical activity, scientific work, interest, religious activity, faithful activity to God based on the legislations. The religious activity could be carried out by doing religious speech, confirmation class, retreat, and/or reading writing Quran and other holy books, as stated in Article 7 Section (5) of the Presidential Decree.

Character education encouraged three synergized centers of education, they were school, family (parents), and community (society). They could form an educational ecosystem. Up until now, these attempts are carried out separately, whereas they could work together to get an incredible result. It was expected that the school-based management was more strengthening, where the school became the center, and the environment could be optimized to be learning resources.

The teachers' role was very important in education, and they had to be a figure that made learners to understand deeply, open their mind and soul, and gave them care, model, attitude, morality, and nationality values. These values further would be the core of a truly character education. The key success of the character education was placed on the teachers' role. The teachers ideally should be familiar with their learners to understand their development, not only in terms of their intellectual dimension but also their personality.

The teachers did not only be a teacher but they also could be a facilitator that helped the learners to achieve the learning objectives. The teachers must be able to be a goalkeeper that helped learners to sort out some of the negative influences for the learning development. Besides, they also became the connector between learners and the learning resources, whether within and beyond the classroom. As the catalyst, the teachers must be able to dig up and optimize learners' potential.

Nowadays, based on the revision of the Government Policy Number 64, 2008, into the Government Policy Number 19, 2017, the Ministry of Education and Culture encouraged the teachers' paradigm changes. The teacher must be able to do their role as a professional teacher that did not only make the learners' smarter but they also formed the learners to be a positive character as the golden generation of Indonesia by the proficiency of 21st century.

Based on Article 15 of Government Policy Number 19, 2017, the acquirement of teachers' work load could be acquired from the equivalence of additional work load. Other activities outside the classroom which is related to the learning activity could be converted into the classroom activity. The teachers did not need to look for additional teaching time outside schools to fulfill their teaching load. They

must be responsible toward their learners' improvement [11].

The Presidential Decree also stated that the implementation of character education reinforcement in the Education Unit at Formal Education was scheduled to be implemented for 6 or 5 of school day in a week. The regulation of school day was given to the Education Unit together with the school committee, then it was reported to the local government or ministry office according to their authority, as mentioned at Article 9 section (2) of the Presidential Decree.

In determining the 5 days of school, the Education Unit and School committee considered some aspects, including (a) sufficiency of teachers and education labors; (b) availability of the infrastructure, (c) local wisdom; and (d) opinions of the community outside the school committee.

There were five character's values that were sourced from Pancasila, and then they became the developing priority of the reinforcement movement of character education. They were religiosity, nationalism, integrity, independence, and cooperation. Each value could not stand alone and developed one by one, but they must be connected each other, developed dynamically, and formed unity.

The religiosity value reflected our faith to the God that was performed by doing the religious lessons and beliefs held, respecting the religion diversity, having high tolerance with other religions, living in harmony and peaceful with others. The implementation of religiosity values was shown by having peaceful attitude, tolerance, respecting each other, and having belief, heading toward the principle, having self-confidence, cooperating each other without any violence, doing relationship unconditionally without any forcefulness, caring the environment, protecting the young generation.

The nationalism value was the way of thinking, attitude, faithful, caring, having high appreciation toward the nation, physical environment, social, culture, economy, and politic. The nationalism attitude was shown through appreciating our cultures, keeping the cultural heritages, willing to struggle, being an sincere person, loving our nation, keeping the environment, obeying laws, being a discipline person, respecting the variety of cultures, ethnics, and religions.

Furthermore, the integrity value was the values based on the attitude to be a trusted person in his/her saying, action, and working. Besides, he/she also has commitment and faith toward the humanism values and morality. This character was shown as a responsible person, active in his/her social life, consistent and honest person. One who has this character must respect others, especially the person with disability, and be able to be a good figure.

The independence value reflected as an action to respect the cooperating soul and body together to solve the problem. They could make communication and

relationship and give help for people in needs. The learners were expected to show that they could be respecting each other, cooperating inclusively, being able to commit to their choice, doing good discussion to solve the problem, helping each other, having empathy and solidarity, anti-discrimination, anti-violence, and having volunteerism attitude.

Likewise, the local wisdom generally refers to the ideas, values or points of view which entail wisdom attitude and good values to be a figure in the society. The local wisdom was an explicit knowledge that appeared from long period and got revolution together with the society and environment in the region based on their past experience [12]. On the other words, local wisdom in every region was different depending in the environment and life needs. The characterization of the local wisdom were having self-controlling to hold out from the outside culture influences, having the skill to accommodate the outside culture, giving direction to the cultural development, and integrating and joining together between foreign and Indonesian culture.

The local wisdom in this research was the local wisdom in Java, specifically in Yogyakarta. Generally, it could be seen through the understanding and attitude of the Javanese society. They can be seen through some aspects, such as: (1) local norms, including Javanese habit, forbidden habit, and duty; (2) the ritual and tradition of the Javanese society and the meaning beyond them; (3) folklore, legend, myth, song containing moral values; (4) information and knowledge from the ancestors, (5) manuscripts or old holy books that were believed by the society; (6) the ways of life preserved by local communities in Java, (7) the tools and ingredients that were used in special moments; (8) the condition of natural resources that were usually used in their daily life [13]. Besides, the education containing local wisdom of the Javanese culture would give the positive effects for the society. The traditional technology that was good for the environments and nature, and had good manners and noble values in the local wisdom also gave the good image for the learners. These advantages could be seen through the adaptative skills to the surroundings, conservative values of the social life, the ability of problem-solving skills, natural communication, and care to keep the balance of the environment [14]. The positive things could be used by the Javanese people in their daily life. Wisdom has a positive meaning and had a role in developing society in Indonesia. Thereby, the good impression could be acquired from the implementation of this education.

Another important thing that must be considered was the local wisdom of Javanese culture also possesses trustworthy values, kindness values, justice values, responsibility values, independent values, and honesty, harmony, exemplary, and character values. These values were dug up from the local universal Javanese culture, so they could be the general values and used by anyone in anywhere and anytime.

Moreover, the synergy was building and ensuring the relation that could cooperate productively and harmoniously. It could be done by fulfilling and completing the diversity to achieve the bigger goals than doing it separately. Besides, it also resulted in useful and qualified works [15]. It would be better and more effective for character education and the local wisdom to be used together. It would lead to the better educational programs, and those are the important points for Indonesia. Synergy will lead learners to get the best achievement, and maintain good character and local wisdom [16]. By having these purposes, learners would have the best of self-quality.

Nevertheless, could this program be implemented appropriately? Since this program must follow the local culture, it relates to the dynamic world itself. It implies that the existed program needs to follow the moments. It could be developed, revised, or changed. Due to these reasons, some studies must be conducted to anticipate them.

The rest of the paper was organized as follows. Section 1 discusses the background of the current study. Section 2 discusses a critical view at the existing research that was significant to the current study. In the section 3, the researchers explain how data was collected and analyzed, and then explain the research methods. Section 4 describes the results of this work that were presented and discussed the results in relation to existing studies. Finally, the researchers described future work in Section 5.

II. RELATED WORKS

The research that related to the character education and the local wisdom was carried out by Ade Prasetyo entitled "Folklore in ELF: The Local Wisdom Implementation of Indonesian Curriculum" in 2016 [17]. Although the variables were similar, the scope of study was quite different. Ade's research focused on the English teaching learning process but analyzed all of the school programs. The method used in the research was not explained specifically, but by reading the article, it is assumed that the research was conducted by doing class observation in process of teaching and learning. However, the procedure of collecting data related to the implementation of the English Language materials outside the classroom, was not conducted, which made the process of inference insufficient. Besides, the real disadvantages and advantages of the local wisdom toward the learners' character were not stated.

Another research is entitled "Enhancing the Local Wisdom through Local Content of Elementary School in Java, Indonesia" by Giska Sharfina Putri at 2013 [18]. The similarity between Giskas and this research is that both analyzed the local wisdom and were conducted for elementary school learners. The research methodology is not stated clearly. There is a figure of theoretical framework, but it is not explained intelligibly. Further, the discussion about the reason of the implementation of local content was not mentioned.

III. MATERIAL & METHODOLOGY

It is qualitative research that focuses on the case study method. It was conducted in an elementary school which only existed in a particular school with Javanese cultural heritage located in Yogyakarta. The research steps include finding out the certain condition related to the scope of study. Firstly, the researchers find out the problem that was happened in the research object, and it must be analyzed deeply. The problem must be reasonable, factual, and up-to-date. It was the reinforcement program of character education. A clear explanation that relates to the research should be able to support the research. After that, the researchers searched the supporting theory and literature that gave the answers to the arising problem. Thus, the researchers decided the methodology that was suitable for the background of the study. The data were collected, analyzed, and validated, then the results were interpreted. The results of the research were discussed to get the conclusion and gave some suggestions for the research setting, system and condition.

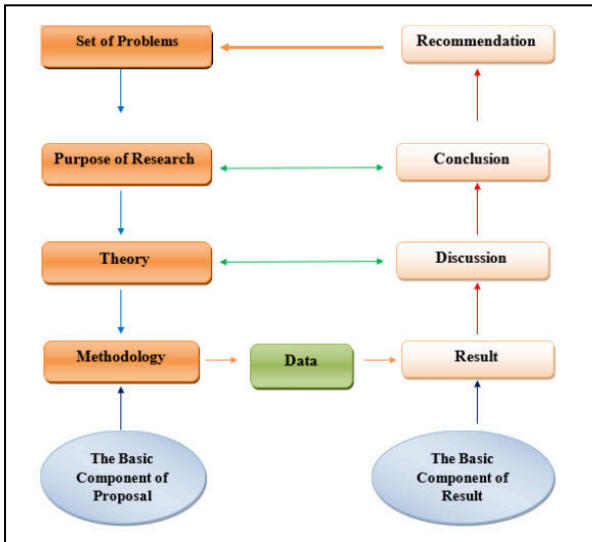


Fig. 1. The research procedure design

The research data resources were decided by using snowball model to gather many research participants. The snowball technique started from few participants that gradually developed into great quantities of the participants. The amount of sample was decided from the saturation principle. Through this technique, a number of the sources would be the research subject, and it could be more depending on the research needs. The indicators to select the sources for this research as the data resources are the understanding of the problems, the data ownership, and readiness to give accurate information. They would be acted as the data resources and information, and they must fulfill the requirements. The headmaster as the key participant then selected some teachers and learners as the supporting sources. Furthermore, based on the decision making from the key source, triangulation towards the data from the supporting sources was conducted.

The data collection technique was the strategic step to collect data in this qualitative research. This technique was carried out in a natural condition and gather primary data resources. The detailed data collection technique was obtained by conducting deep interview, non-participant observation and documentation.

The in-depth semi-structured interview was performed to find out the problem encountered by the research participants. Besides, the researchers were also free to ask any relevant questions out of the interview guideline to dig up the interviewees' opinions and ideas.

Moreover, the headmaster would be a main source who invited the teachers and learners to the current study. The participants were selected by the researchers to fulfil information needs in regard with the implementation of the character education in the school in which roles were very significant to be elaborated to find the answers of the research questions.

A non-participant observation was also conducted. The researchers were not included in the examined activity and the researchers only served as the independent observer. Besides, the instruments that were used by the researchers were the structured observation that was organized systematically to answer the questions of what, when, and where. Several documents were also collected to see the data from the different variables. They were documented into personal notes, daily books, pictures, documents in the school such as the schedules, the rules of the schools, and the others. The documents were then used as authentic data to support the research.

TABLE I. THE OBSERVATION, INTERVIEW AND DOCUMENTATION MANUAL

The main problem (the research variables)	The problem's details (the indicator of the variables)	Description	Resources
The implementation of the reinforcement of the character education in the school.	The implementation of self-development programs (intra-curricular, co-curricular, and extra-curricular)	a. Daily activity	The headmaster, teachers, learners, learners' guardian, society, and school.
		b. Spontaneous activity	
		c. Exemplary behavior	
		d. Conditioning	
The integration within the learning process (intra-curricular and co-curricular)		a. Planning	
		b. Implementing	
		c. Evaluating	

	The integration within the school culture (extra-curricular)	d. Enriching	
		a. Creating the situation and school policy	
		b. Extra-curricular activity	

The table above was the observation, interview and documentation manuals. The three instruments have the same manual, but there were some differences. The questions were asked according to the participants' role and capacity. The questions could be developed during each procedure, so the table only served as the temporary manual instead of the absolute manual.

IV. RESULTS AND DISCUSSION

A. Result

The result of this research was the implementation of the reinforcement program of the character education in Keputran I State Elementary School. The five characters were included, including religious, integrity, trustful, independent, and cooperative. The implementation was carried out by integrating the reinforcement of character education in the school. It contained the process of intra-curricular, co-curricular, and extra-curricular activities that could be done by developing cultures and local wisdom in schools. The intra-curricular activity was achieved by delivering the learning materials from the government containing character education and Javanese cultural values such as having a good manner, respecting each other, being trusted, forbidding violence, and the other. The enriched program was carried out as the implementation of co-curricular learning. It was very useful to give learners an understanding about spending their time optimally for learning and getting more knowledge. The last implementation of the extra-curricular was Javanese dances in which the learners do not only memorize the dance moves but they also learned its philosophy to restrain the ego in harmonizing the moves of each part of the body, so that the implied meaning of the dance could be understood by the audiences.

B. Discussion

There were some difference interpretations of the cultural values that influenced learners' character. The synergy between both aspects did not give the positive effects but the negative ones. The character of Javanese people who did not like to show off and pretended to restrain their feeling could create harmony in society. They thought that it was better than expressing their feeling, and it was natural [19]. The learners were expected to express their opinion bravely to their friends or their teacher, but they must do it respectfully. Besides, they must think critically [20]. These attitudes were needed for them to face the

problems in life, starting from problems in learning, relationship problems, family problems that were influenced by their mindset. The social sensitivity trained their awareness toward the problems at present and in the future. Moreover, the negative things that were shown up could be anticipated effectively and efficiently.

The passive attitude leads to the lack of innovation, creativity, and evaluation toward the progression of education and other sectors. The open-minded attitude and fast response were needed, so the learners could follow globalization development to compete with other country [20]. There was a Javanese proverb stated "*wong urip due jatah dewe-dewe*" which means that every country had their own characteristics and their own ways to achieve their prosperity [13].

Conclusion

The reinforcement program of character education in Indonesia was a new program that was established recently, so it needs to be analyzed. The results of this program should be validated as the consideration for its development. The program must be consulted to local wisdom from each area in Indonesia since Indonesia has a variety of ethnics and cultures. Both of them must create a positive synergy and give the advantages for future life. The ideal synergy was balanced synergy and cooperation.

Many existed educational programs were not suitable and they did not work perfectly caused by the conditions, human resources, and priority needs in each country. The appropriate education was used by the countries that have strong culture to showcase the country's character and culture and to prepare their generation facing the future challenges. Therefore, the learners needed the character education which entails local wisdom. Nevertheless, the values of other countries that have the different characteristics with Indonesia might also be implemented since there were basically many positive values of local wisdom, which we could benefit from.

Further studies related to the culture and character's pattern from other countries need to be carried out to dig out the positive values within the country. For example, Chinese is well known for hard work, United States is famous for democracy, Saudi Arabia is leading for Islamic values, and the others. the countries which do not have original culture or majority religion could not be the main discussion in this matter, but it could be the challenges to dig their values to solve the problems in the developed globalization era.

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