

Local- Wisdom- Based Character Education Management in Junior High School IT BaitulJannah Bandar Lampung

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Abstract: *The purpose of this study is to analyze and describe the plan, organization, implementation, and evaluation of character education based on local wisdom. This study uses a qualitative approach with descriptive and qualitative design of research. The result of the study regarding character education is well developed, in which it is in line with the knowledge that is obtained year by year. Character education based on local wisdom in Lampung has been implemented by unified the fifth values for strengthening character education in an extracurricular activity, habituation/acculturation.*

Keywords: *character education management, local wisdom*

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I. Introduction

Education in the globalization era raises many problems. The current curriculum has been adjusted with the globalization. Act No. 20 of 2013 concerning the national education system, article 3, states that The National Education functions to develop the capability, character, and civilization of the nation for enhancing its intellectual capacity, and is aimed at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens are democratic and responsible (Kemendikbud, 2012).

The advance of technology does not only bring positive effects, but also negative effects, which can influence the character of the student. School as an educational institution is expected not only as a place to gain knowledge, but also expected to provide sufficient provision in shaping the personality of strong students in facing the era of globalization (Allen 2018:8). It shows that school, as an educational institution, is expected to be a place to, does not only gain knowledge but also be able to shape a strong personality for the students in facing the globalization era. It is a genuine effort of the school principal to anticipate various forms of student delinquency in the school. One way that can be done is by building a virtuous character of the students, responsible, strong and honest personality, as well as build a strong character in the development of life skills in their life. Those can be done through character education that is integrated into each subject and extracurricular activities.

Character education has become the attention of various countries in order to prepare the high quality of generation, which is not only for the interests of individual citizens but also for citizens as a whole (Lickona, 2004:23). Character education can be defined as a deliberate effort from all dimensions of social life to help the formation of character optimally. Character education contains three main elements, which are knowing the good, desiring the good, and doing the good. Character education is not only taught the student about right and wrong but beyond that, it embeds habituation of right so that the students understand and they are able to feel and implement the good. Thus, character education brings the same mission of moral education.

Strengthening Character Education (PPK) is an education policy that has the main purpose to implement it in the national education system. Act No. 87 of 2017 regarding strengthening character education is integrated with the National Movement of Mental Revolution (GNRM), which is changing the way of thinking, behaving, and acting to be better. The main values in PPK are religiosity, integrity, nationalism, independence, and mutual cooperation. These values want to be embedded and practiced through the national education system in order to be known, understood, and implemented in all aspects of life in school and society. PPK arises due to the awareness of the future challenges that are more complex and uncertain, but at the same time, there is a lot of hope for the future of the nation. It demands educational institutions to prepare students in terms of science and personality, in the form of individuals who are strong in moral values, spiritual and scientific. Understanding the background, urgency, and the main concept of PPK is important for the school principals so that it can be implemented based on the context of education in their region.

Local wisdom can be a part of the lesson material. A learning environment that is in accordance with the local wisdom will make the students more comfortable, fun, and likely to play an active role in learning, which will ultimately lead to the results of learning (Sani, 2012: 45).

The element of *piilpesenggiri* (the principle of honor) is always in pair. Juluk with Adek, Nemuih with Nyimah, Nengah with Nyappur, Sakai with Sambi. Those combinations have a cause and meaning. Juluk Adek (programmed, success), Nemuihnyimah (friendly, open, respectful), negahnyappur (sociability, society involvement, togetherness, equality), and sakaisambaian (cooperation, togetherness).

Management as a process of planning, organizing, coordinating, and controlling the resources in order to achieve the goals effectively and efficiently. Effective means something can be achieved based on the plan while efficient means that the existing task can be done properly, organized, and on schedule (Murtie 2012 : 2).

Act No. 20 of 2003 regarding the national education system states that Education means conscious and well-planned effort in creating a learning environment and learning process so that learners will be able to develop their full potential for acquiring spiritual and religious strengths, develop self-control, personality, intelligence, morals, and noble character and skills that one needs for him/herself, for the community, for the nation, and for the State. Educating is civilizing humans, a human will become human if they get an education and education will humanize humans.

Character is the value of kindness in the form of behavior, character as nature; psychology, morals that can differentiate someone from others (Zahudi, 2009:10). The Ministry of National Education (2010) states character as moral excellence that is built on virtues, which is in turn only have meaning when it is based on values that apply in culture (the nation).

Character education has beyond meaning than moral education because it is not only taught about right and wrong but also more than that. Character education embeds a habit about good things so that the learners understand (cognitive domain) about right and wrong, able to feel and appreciate (affective domain) good value, and used to do it (psychomotor domain). (Gunawan, 2012: 46).

The implementation of character education in school can be integrated with every school activity. Every activity of the students can be a medium to embed character, develop and facilitate the students to have behaviour based on the applicable value. There are at least three main pathways to implement character education in school, which are (1) integrated with the learning activity, (2) extracurricular activity, and (3) habitual activity.

The wisdom of local culture is defined as a concept, idea, and local cultures that are wise and used as a way of life by the local society. To preserve the local culture, in the implementation of education, it is necessary to integrate the wisdom of local culture with the goals to build the character of the students based on their identity and their ancestors (Gunawan, 2012:50).

The study of the wisdom of local culture is needed to be developed in education because it bores a competent and dignified generation, reflects the cultural value, takes a role in shaping national character, and takes part in preserving national culture (Gunawan, 2012:51).

Nasir (2006: 449) explains that "...research on race, culture, and schooling has revealed many significant factors affecting school achievement and has articulated many details of how culture and learning intersect in daily school life".

The study shows that school takes an important role in developing the character of the students with the wisdom of local culture, especially their local culture. Therefore, education should be a culture oriented to create generations with spirituality and noble value.

Culture-based education is the most powerful tool in embedding cultured awareness with the true character of identity and preserving the value of local wisdom so that society does not leave their identity (Diana 2012:185).

Lampung is a region and ethnic group that is used Bahasa Lampung. Traditionally, those who belong to Lampung society are not only the people in Lampung province but also the society in Danau Ranau, Muaradua, Komering, Kayu Agung, and South Sumatera province (Diana, 2017).

The Lampung native tribe is divided into two customary systems and dialects. They are the Pepadun with O dialect and Paminggir (Saibatin) with A dialects. The Pepadun system tribe is Abung, Way Kanan, Sungkai, Tulangbawang, dan Pubian, in which all of them reside in the inland. Meanwhile, the Paminggir system tribe is Paminggir Belalu/Ranau, Paminggir Krui, Pesisir Semangka, Pesisir Teluk, Pesisir Rajabasa, dan Pesisir Melintang-Meringgai, in which they reside in west, south and east coast of Lampung. The last category is Komering and Kayu Agung, which currently belong to South Sumatera province (Diana 2012:187).

The Lampung cultural value is sufficient enough to implement effective-efficient management. The society embraces the philosophy of life that is reflected in the local language called *Pi'ilPasenggiri*. In the official document or literature of Lampung culture, it is said that *Pi'ilPasenggiri* is understood as everything related to self-esteem, behavior, and life attitudes that have to keep the good name of individual or group dignity (Hidayat & Zubair, 2014).

II. Method

The approach of the study is reviewed in terms of objectives. Thus, this is a qualitative study that was conducted to answer the research questions, which had been formulated. According to Moloeng (2014: 6), a qualitative study is a study that is aimed to understand the phenomena about what is experienced by research subjects.

The design of research that is used in this study is qualitative descriptive. Sugiyono (2013: 231) states that in qualitative descriptive research, the collected data is the form of words or pictures, not concerned in numbers, but it more emphasizes the process. The purpose of this study is to reveal the fact, state, phenomenon, variable, and the current situation when the study is conducting then report on the way it is. The qualitative descriptive study interprets and states the data based on the situation that is happening, attitudes and views that occur in society, the contradiction of two / more circumstances, the relationship between variables, differences between facts, influence on a condition, etc.

The Result of Study and Discussion Local Wisdom Based Character Education Planning

Planning an activity contains the following elements: 1) activities that had determined before, 2) process, and 3) the result to be achieved. Local Wisdom-Based Character Education Planning is an initial process based on the aim of improving good character for students. The development of school program is based on a design that is proposed by the principal and adjusted to the learning implementation plan, syllabus, and curriculum. The program that is provided for the students is based on the curriculum and is developed by following the character education based on local wisdom and regional conditions.

The education process is carried out in collaboration with internal and external members of the school, such as extracurricular activities and community service. Planning requires support from both social and budgetary and human resources. The sub-system planning is integrated into the local wisdom-based character education system continuously.

The result of the interview with the deputy head curriculum is that planning in character education based on local wisdom in junior high BaitulJannah is carried out through coaching of the morning roll call and student activity program planning. The plan that is conveyed in the morning roll call relates to character values such as faith, discipline, honesty, caring for others, mutual respect, cleanliness, as well as provide coaching that is rotated from the school principal, vice-principal, and teachers. Furthermore, the result of the interview with the vice principal in the student affair shows that the teachers have a syllabus and learning design as guidance, which contains planning about what character values students are expected to have and their assessment process.

Organizing Character Education Based on Local Wisdom

The result of the discussion from the interview obtains that the goals of the organization should be understood by the teachers to determine their expertise in both learning activity and extracurricular activity. It is based on the need to achieve the goals from natural resources to human resources; to achieve the common goals, the teachers and the external tutor should have coordination. Distributes the work to the teachers clearly according to their expertise. The way they teach has been determined by the principal, and it is assessed every three months to know what has been achieved. The organizing principle has referred to the concept of organization in education where there is an organizational structure which involves the principal, the teacher, and then form the organizational structure. Delegating authority already authorizes the arrangement of tasks that have been given to assist students to practice. Students are given the opportunity to choose extracurricular, and they are required to pursue the chosen extracurricular.

The Implementation of Local Wisdom-Based Character Education Management

Based on the result of the interview with the school principal, it is obtained that the implementation of character education based on local wisdom is regularly carried out by using the local language every Friday, doing exercise or traditional dancing once a week. Character values that are embedded through the routine activities include tolerance, discipline, independence, national spirit, and love for the motherland, friendly/communicative, peace-loving, environmental care, social care, and responsibility. This process is done through habituation, and sometimes the teacher directly conveys a moral message of the activities.

Moreover, the result of the interview with the teachers is that it is necessary to do religious activities and Lebaran day where the character values are balanced with the values of local wisdom of Lampung, such as the prophet's birthday event where the value is in line with nyimah(manners), nengahnyappur (mingling) and piilpasanggerai (mutual respect).

The Assessment of Local Wisdom Based Character Education Management

Based on the result of the interview with the school principal, the evaluation is conducted to assess the level of success in the implementation of character education. It is conducted in the form of evaluation meetings

every month, at the beginning and the end of the semester, and at the beginning and the end of the school year. Thus, every semester, the students and their parents will get the result in the form of report.

Based on the result of the interview with the expert, it is obtained that there is an assessment for the students who have conducted learning and extracurricular activity. The ways of the assessment are by presenting, questioning and answering, as well as from the result of their field industrial practice. The benefit for the students is to increase their knowledge and experiences, which cannot be gotten from school. A passive student usually becomes an obstacle.

Moreover, what has been gotten from the interview with the teacher is that there is an assessment from the teacher to know what has been gotten by the students from an extracurricular activity. The assessment is conducted through a presentation and written test. The benefit of extracurricular with society for the students is to give experiences to the students so that after graduating, they will be better in social life. However, the barrier is that a passive student will get fewer experiences.

III. Conclusion

Local wisdom-based character education becomes one of the alternative solutions for the implementation of education character based on the local excellence of each region in preventing and decreasing the shift of human value in Indonesia. It is in line with the function of national education, which is to develop the capability, character, and civilization of the nation for enhancing its intellectual capacity, and is aimed at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens are democratic and responsible. Moreover, it leads to shape the character of the Indonesia nation so that it can become a civilized and noble nation and able to be a nation that has certain advantages over other nations. Thus, the graduates of an educational institution are expected to be not only excellence in academics but also able to uphold the values of local wisdom as national identity and excellence.

Based on the result of the study and also the discussion above, it can be concluded that the embedding of character education to elementary students can be done by (a) integrating the local wisdom to the lesson, (b) developing the culture of the school such as regular activity, impromptu activity, exemplary and conditioning, and (c) integrating the local wisdom-based character education through extracurricular activities such as traditional dancing, scout activity with the introduction of local wisdom culture, dance, and musical. The process of character embedding is through conveying of moral messages, hidden curriculum, habituation with advice and reprimands, and socialization of regulations.

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