



Character Building Based on Local Culture (Case Study on State Senior High School 4 Enrekang)

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Abstract. Character is an important aspect to human success in the future. Character education is now a major issue in education, apart from being part of the process of forming the morals of the nation's children, character education is also expected to be the main foundation in the success of Indonesia Gold 2025. This study aims to determine the application of local culture-based character education at SMAN 4 Enrekang and supporting and inhibiting factors of local culture-based character education and how the results of the application of local culture-based character education. This research was a qualitative descriptive study conducted at SMAN 4 Enrekang. Researcher collected data using interviews and documentation and analysis of data was qualitative analysis. The results of this study indicate that the students are less able to grasp the pattern of character education because of lack of discipline in their daily life habits and outside school, lack of awareness of students to respect their teachers so that the value of student character values decrease and lack of communication between teacher and students' parents.

Keywords: Building, Character, Local Culture

INTRODUCTION

Nobody denies that character is an important aspect to human success in the future. Strong character will form a strong mentality while a strong mental will produce strong spirit, never give up courage wade through a long process, as well as crashing surging storm currents and dangerous. Strong character is prerequisites for being a winner in the field of strong competition as it is today that is famous for the hyper-competitive era.

Lately it's a matter of education always marked by moral decay and become acute. Student brawls, as well as forms other mischief especially in the big city, extortion / violent tendencies against juniors, riots soccer fans, free sex, usage drugs, and porn videos among students and even who

wishing desire to build honest character with children through the honesty canteen at a number of schools, many don't work as expected.

The development of character and national identity is a noble ideal which must be realized through the implementation of targeted education and sustainable. Character education is now a major issue in education, apart from being part of the process of forming the morals of the nation's children, character education is also expected to be the main foundation in the success of Indonesia Gold 2025.

The building of moral values, attitude and character as stated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System must be the main foundation in designing,

implementing and evaluating the national education system. In Law No. 20 of 2003 concerning the National Education System in Article 3, states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the framework of educating the life of the nation. National education aims to develop the potential of students to become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible.

This research was conducted at The State High School 4 Enrekang and attracted for the researcher to discuss character education because there are efforts to build character based on school culture to improve school quality. The character possessed by students well-developed and well-shaped can be seen from the *ahlakul karimah* which is owned by students, whether in the form of speech art, behavior, as well as the culture of politeness. But on the other hand, along with the development of character nuanced cultures is inseparable from the attitudes of students who actually violate the values as characteristics, among them on disciplinary issues as well as the habit of students cheating when there are exams.

LITERATURE REVIEW

a. Character Education

Character education is a term that is increasingly day by day getting recognition from the people of Indonesia. This will be increasingly visible with the perceived imbalance of educational outcomes seen from the behavior of graduates of formal education today, with many behaviors that conflict with ethical values and norms that apply, for example; corruption, the rise of

free sex among teenagers, drug use, student brawls, murder, and robbery.

The term character education comes from two words, namely the word education and character. According to the National Education System Law, education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by them, society, nation and state (Article I paragraph (1) of Law Number 20 Year 2003).

Another opinion expressed by Dharma Kesuma et al. (2011:23), that character education in school settings as "learning that leads to the mastery and development of children's behavior as a whole based on a certain value referred to by the school". From where to start the learning of the nation's character values, from informal education, and in parallel continues with formal and non-formal education. The challenge now and in the future is how we can put character education as a nation's strength. Therefore policies and implementation of character-based education become very important and strategic in the context of building this nation. This of course also requires conducive support from the country's political, social and cultural institutions.

b. Values of Character Education

Nation is identified from a variety of sources, so that the wisdom of thinking and acting from the education community is needed, especially how these values are implemented in the learning process in the classroom. In general, the sources of value from cultural and character education can be identified as follows.

1. Religion: Indonesian society is a religious community. Therefore, the

lives of individuals, communities and nations are always based on religious teachings and beliefs. Politically, the life of the state is also based on values derived from religion. Based on these considerations, the values of cultural education and national character must be based on values and norms that originate from religion.

2. Pancasila: The Unitary State of the Republic of Indonesia is established on the principles of national and state life called Pancasila. Pancasila is contained in the Preamble to the 1945 Constitution and further elaborated in the articles contained in the 1945 Constitution. That is, the values contained in Pancasila become values that govern political life, law, economy, society, culture, and art. Culture and national character education aims to prepare students to become better citizens, namely citizens who have the ability, willingness, and to apply the values of Pancasila in his life as a citizen.
3. Culture: as a truth that there are no human beings who live in society that is not based on cultural values recognized by the community. Cultural values are used as a basis in giving meaning to a concept and meaning in communication between members of the community. Such an important cultural position in people's lives requires that culture be a source of value in cultural education and national character.
4. National Education Objectives: as a formulation of quality that every Indonesian citizen must possess, is developed by various education units at various levels and pathways. National education goals contain various human values that must be possessed by Indonesian citizens.

Therefore, the aim of national education is the most important source in the development of national culture and character education. Based on the four sources of value, it can be identified a set of relevant values developed and/or packaged as basic values of cultural education and national character, there are 18 values characters that can be developed as follows:

- a. Religious: Obedient attitudes and behaviors in implementing religious teachings, being and tolerant of other religious practices, and living harmoniously with followers of other religions.
- b. Honest: Behavior that is based on efforts to make himself as a person who can always be trusted in words, actions, and work.
- c. Tolerance: Attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others who are different from him.
- d. Discipline: Actions that show discipline and compliance with various rules and regulations.
- e. Hard Work: Behavior that shows earnest effort in overcoming various learning barriers and tasks, and completing tasks as well as possible.
- f. Creative: Think and do something to produce a new way or result from something you already have.
- g. Independent: Attitudes and behaviors that are not easy depend on others in completing tasks.
- h. Democratic: Ways of thinking, acting and acting that are judging there are equal rights and obligations in him and others.
- i. Curiosity: Attitudes and actions that you always strive for knowing

more deeply and extensively from something he has learned, seen, and heard.

- j. The National Spirit: A way of thinking, acting and having insight that places the interests of the nation and the state above self and group interests.
- k. Cinta Tanah Air: A way of thinking, acting and doing that shows loyalty, care and high respect for the language, physical environment, social, cultural, economic, and political aspects of the nation.
- l. Respect for Achievement: Attitudes and actions that drive him to produce something that is useful for society, and acknowledge, and respect the success of others.
- m. Friendly/Communicative: Actions that show a sense of pleasure in talking, socializing, and cooperating with others.
- n. Love of Peace: Attitudes, words, and actions that cause others to feel happy and safe in their presence.
- o. Likes to read: The habit of providing time to read various readings that provide virtue for him.
- p. Care for the Environment: Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the damage to nature that has already occurred.
- q. Social Care: Attitudes and actions that always want to provide assistance to other people and communities in need.
- r. Responsibility: The attitude and behavior of a person to carry out their duties and obligations, which

he should do, towards oneself, society, the environment (natural, social and cultural), the state and The Almighty God.

c. Building the Student Character with Local Culture in Learning process

History shows, each ethnic and ethnic group have own local wisdom. For example, the Batak are thick with openness, Javanese are almost synonymous with subtlety, Madurese have high self-esteem, and the Chinese are known for their tenacity. More than that, each has a familiarity and friendliness with the natural environment that surrounds them. Local wisdom certainly does not emerge immediately (Ismail, Samad, & Masnur, 2019), but it has a long process so that finally it is proven that it contains goodness for their lives. Its honesty on this side makes local wisdom inherent, inherent culture strong in people's lives (Kairawan, 2017). All, regardless of differences its intensity, incubating the vision of creating a dignified, prosperous and peaceful life. In this frame of local wisdom, people exist and coexist with one another.

In subjects, the teaching of character that more emphasized is the education of character, character education is meant in the form of teaching good values. Kihajar Dewantara explains that teaching of character is nothing but to support the development of children's lives, physically and mentally, from the nature its nature is towards civilization in its general nature.

The activity of developing character education through national education aims to:

- a. Develop a grand design of character education to be a conceptual and operational reference for the distribution, implementation and

assessment of education paths and levels

- b. Develop a national action plan (RAN) for character education as a form of commitment to all components of the nation and
- c. Carry out character education nationally, systematically, and sustainable

d. Local Culture

Local culture is the values, activities and symbols that are the commitment of all elements of society in improving the quality of education. Local culture is a concept which contains constructive values for an institution. So far the basic understanding of local culture as a new breakthrough in order to improve educational services in an organized and professional manner.

e. Maroangin Local Culture

Maroangin is in between Enrekang City and Rappang City that's why this region is too strong with the Buginese culture. It could be said the culture is just similar (Mustakim, Ismail, 2018).

According to Lontara Bugis, there are five basic principles of *ade* (culture), namely *ade, bicara, rapang, wari, and sara*. This concept is better known as *pangngadereng*. *Ade* is a manifestation of a flexible attitude towards various types of regulations in society. *Rapang* refers more to the model of good behavior that should be followed by the community. Whereas *wari* is a rule regarding the descent and hierarchy of the *sara* community, namely the rule of Islamic law. *Siri* provides a strict principle for the behavior of the Bugis.

According to the Bugis proverb, only people who have *siri* are considered human. *Naia tau de'e sirina, de lainna olokolo'e. Siri' e mitu tariaseng tau*. This means that whoever does not have shame,

it's a kind of an animal. You are called a human if you have shame . But now these customs are no longer carried out due to the influence of Islamic culture that came since the 1600s.

METHODS

The approach used in this study was a qualitative approach to describe and analyze phenomena, events, social activities, and perceptions of a person or group and obtained a description of the object of research that is about the application of local culture-based character education in SMA 4 Enrekang. In order to extract and collect data one of the most important elements in a study is data collection because this element influences the next steps until drawing conclusions. In this case the researcher collected the data using observation, interview, and documentation.

RESULTS AND DISCUSSION

The application of character education based on local culture in the learning process at SMAN 4 Enrekang.

a. Fear of violating school rules

The application of local culture-based character education is very good to be applied at SMA Negeri 4 Enrekang and instill discipline to students by getting students to work on assignments and coming to school on time that must be obeyed by all students. Students who arrive late for school will be given a penalty or sanction according to the local culture.

b. Teacher's Commitment to Students

The teacher has a commitment to students, in a voluntary sense, guiding students to be responsible for what is given by the teacher. The teacher's

commitment when students during the daily tests found cheating then the answer sheet taken by the teacher and removed from the room. Teachers should try to generate, maintain, and increase students' motivation to learn. The teacher has a function as a motivator in overall teaching and learning activities.

c. Teacher honesty in school

Instilling intergeritas and honesty in students can be applied as during the test. When students work on test questions the teacher always reminds students to remember God. Work honestly. Reprimand students if caught cheating and will provide sanctions. this character has something to do with local culture that is *siri* (Shame) culture.

Supporting Factors and Obstacles to the Implementation of Character Education Based on Local Culture at SMAN 4 Enrekang as follows:

a. Teacher Exemplary

Exemplary teacher is needed to navigate students' life. So in this case the teacher must give well examples for their students. Supporting factors are the mentor teacher who at all times provides guidance and direction, including teacher counseling guidance on an ongoing basis. Conducting approaches and coaching, what is done is getting used to attending school on time and greeting teachers, while the limiting factors for human resource limitations are inhibiting factors especially in implementing character education based on local culture.

b. Parents Exemplary

Parents who are the first, main and natural educators. He is the one who gives a lot of influence and color to a child's personality. More children imitate and

imitate their parents, whether it's from the way they talk, how they dress, how they act, and so on. So a child will follow according to what parents do in his house. Parents have a variety of functions including giving education to children, especially for character education because as a basis for the personality of their children (Ismail, Busa, & Tini, 2018). As educators in the family, parents are very instrumental in laying the foundations of behavior for their children. Attitudes, habits, and behavior are always seen, valued, and imitated by their children who then consciously or unconsciously perceive it and then become a habit for their children.

c. Society Exemplary

Supporting factors for the application of character education in mentality and community leaders to maintain Enrekang cultural extension that is, transferred values of morality, humanity, divinity, as well as traditional culture on and educate. Enrekang locality education system is able to change the character of students so that it has ethical and aesthetic values. However, a big phenomenon that has occurred in education in the post modern era is as if a crisis of values occurs in all aspects, especially on the morality and character of the youth generation in Enrekang now. Good education is education that has the culture of Enrekang locality that has character and ethical and aesthetic values, free from hegemony of power and economic power, so as to create an educated and enlightened society in the nuances of romantic enlightenment.

Habitual Factor:

a. Technological advances such as cellphones and TVs

Barriers to the application of character education as a problem in applying character education in general are influenced by external and internal factors. External factors that are not routinely close to students but affect student behavior. Adverse effects of HP as a means of information media. Students can access data and information faster and easier through the internet. But it also provides access to pornography and can have an impact on negative adolescent behavior, an instant all-round information. Inhibiting is an internal factor of the students themselves, namely lack of awareness and is influenced by various technological advancements such as cellphones and television, thus affecting the application of the Enrekang local culture-based character, namely *siri* (shame) culture.

b. Lack of communication between teacher and parents

The lack of parental participation in activities held by the school, apart from that, is lack of regular meetings which are used as a means of teacher communication with students' parents. Schools do not hold socialization between teachers and students' parents so there is a lack of communication between the two parties, which basically holds regular monthly meetings through recitation, meetings and deliberations to communicate with representatives or parents of students. Meanwhile, to communicate with all parents of students is done every four to five months, if there are imbalances made by children. This meeting was held with the aim that parents understand the character education system that is implemented at SMAN 4 Enrekang, so that when students take a vacation back to their homes, each can carry out the habituation done at school. So that the role of parents is to strengthen the implementation of

local culture-based character education in SMAN 4 Enrekang can be implemented well.

The Result of the Application of Local Culture Based Character Education at SMAN 4 Enrekang.

a. Students are not yet disciplined

Students are less able to grasp the pattern of character education because of lack of discipline in their daily life habits and outside school that ignores local culture and influences western culture (globalization) so that the character of students at SMAN 4 Enrekang slightly affected. Globalization and cruel modernity greatly influence the development of education in Enrekang 4 Public High Schools, especially the cultural and customary values of the Enrekang people. The face of an increasingly metamorphic era makes the social order also changed. Such conditions certainly have implications for the growth and development of students. The most pressing issue of education is not to emphasize school efficiency, to create and maintain a more humane society by re-instilling the values of educational courtesy based on the locality value of Enrekang Regency". Education is one of the tools to transform a value that students want to attach to the values of morality, humanity, Godliness, and *siri* traditional culture, because with the locality education system, Enrekang is able to change from things that do not know to know and have ethical and aesthetic values. But a big phenomenon that has happened to education in the post era. Nowadays, there is a crisis of values in all aspects, especially in the morality of the youth generation in Enrekang.

Local wisdom, if apply, will form strong and firm character of students even though in the storm the morality of our district

which has been swept away by anxiety over the power of differences in educational and cultural backgrounds, which is different is a pattern of social interaction that continues as part of the process looking for human identity. In fact the existence of Enrekang cultural locality education as a tool to find a value that has actually been embedded in humans with education, we can explore the noble values in order to become a better human being.

b. Students do not respect the teacher

Lack of awareness of students to respect their teachers so that the value of student character values decrease and cultural and social values of life in school. The students at SMAN 4 Enrekang speak to teachers disrespectfully and don't respect as if they are talking to friends and in essence the Enrekang people are very well known for their respectful attitude but the culture starts to disappear amidst the lives of students in the school environment. Globalization affects the character and patterns of life in society (Elihami, 2018), especially in cultural life. The educational value contained in the philosophy such as devotion and the value of morality and the value of mutual respect are no longer reflected in the meaning of implementing the philosophy in people's lives are no longer exaggerated due to foreign cultural factors and the development of globalization.

CONCLUSION

Based on the explanation that has been made by the compiler about the implementation of local culture-based character education based on local culture (Case study at SMAN 4 Enrekang). Application of local culture-based character education (case study in SMAN 4 Enrekang includes: (1) Application of

education the characters in the learning process namely: (a) afraid of violating school rules, (b) teacher's commitment to students, (c) interergary teacher honesty at school; (2) Application of character education in extracurricular activities, i.e.: arts, moral and social development.

Supporting and Inhibiting Factors The application of character education based on local culture includes: (1) supporting factors, namely: a) teacher role models, b). parental example, c). exemplary community leaders, d). habituation factor; (2) inhibiting factors namely a). technological advancements such as cellphones and TVs, b). lack of teacher and parent communication; (3) Results of the application of character education based on local culture, namely: a. students have not been disciplined b. students do not value the teacher and c. lack of communication between teacher and students' parents.

Suggestions that the compiler can put forward in connection with the thesis are as follows: (1) The researcher provides advice to all subject teachers in SMAN 4 Enrekang. It is expected that at the stage of implementation of the application of local culture-based character education in teaching to improve the ability in the teaching process regarding character education based on that local culture; (2) It is expected that principals and teachers will work to improve facilities and infrastructures so that the implementation of local culture-based character education runs well; (3) It is expected that students will be able to maintain the application of local culture-based character education taught by teachers and be able to apply in the community environment.

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