

Local Wisdom-Based Character Building Empowerment at Junior High Schools In Indonesia

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ABSTRACT

Adolescent moral abnormalities are caused by several circumstances, including the weak grasp of religion in a culture where science can accomplish everything. Character education in schools is difficult because student character issues persist. The amount of moral crisis cases suggests that educational institutions are failing to transform student character. This study aimed to determine the implementation of character education policies in schools, the role of teachers in character education, and the role of parents in character education, and character education models. This research was conducted using quantitative research using the one-group pretest-posttest design method. In the research, the sampling was carried out by means of saturated sampling. The sample of this study was 30 students of grade seven in junior high school. Based on the results of this study, the results of hypothesis testing using the non-parametric Smirnov test using SPSS 21 can be concluded that ($t_{count} > t_{table}$) with $t_{count} = 10.30 > t_{table} = 2.035$. Then H_a is accepted, and H_o is rejected so that it can be concluded that the application of character education based on local wisdom is an implication of character conditions that are reduced by various impacts of current scientific and technological advances. The importance of character education based on local wisdom in schools is to remind and cultivate the noble values of the Indonesian nation.

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1. INTRODUCTION

Globalization, with the indication of science and technology development, is an absolute matter to encounter in current life. The impacts of globalization are observable in all life aspects, such as education, social, economy, culture, politic, ideology, law, etc. Any individual that can adapt with the globalization will find it beneficial and useful (Khaerudin & Suharto, 2022). However, if any individual cannot adapt with globalization, they will find it complicated and confusing. These problems occur because they cannot perfectly master the science and knowledge. This shortcoming may lead to deviating behaviors from the common values, such as high individualism, greed, etc.

The process of liberalisation and globalisation has the potential to erode individuals' moral values, leading to behaviours such as engaging in corrupt practises, perpetrating acts of violence, engaging in acts of humiliation, and engaging in bullying. In the past, Ki Hajar Dewantara made predictions regarding the consequences of globalisation and liberalisation. The presence of education undergoes a transformation away from a Westernisation inclination. Instead emphasising progressive values centred around science and technology as the guiding principles. The current trend in education fails to acknowledge the significance of character values, as highlighted by Abidinsyah et al. (2019). The liberal culture is characterised by its inclination towards progressivism and freedom. Consequently, this phenomenon gives rise to significant disparities as a result of imbalanced competitive circumstances. The causes of imbalanced contests can be attributed to economic fundamentals and the need to acknowledge and adapt to quick changes. The cultural education paradigm has undergone a transformation, wherein the focus has shifted from the mere approach and content to achieving exceptional educational outcomes, often disregarding the fundamental principles of educational ontology. This scenario undermines the quality of education, leading to the emergence of ethical dilemmas. The prevailing cultural norms of the new society prioritise materialistic values over those of quality.

Crises of values in education are observable from the degraded education. This education cannot create well-mannered generation with excellent characteristics. Current education encounters many challenges, such as bullying, brawling among learners, thuggery at school, drug abuse case at school, and racism experienced by youths. Lickona, in the study conducted by Tohri et al. (2022), addressed Ki Hajar Dewantara's concerns over the deterioration of national character. According to Lickona, the decline of character, encompassing aspects such as etiquette and morality, within the context of community and adolescence, serves as an indication of a nation's retreat. This phenomenon has the potential to manifest as acts of violence, vandalism, robbery, cheating, contempt, bullying, and the assertion of dominant individual subjectivity. Therefore, it may be inferred that these malevolent individuals instigate a series of events that ultimately result in criminal behaviour (Tohri et al., 2022). Lickona lists behaviours that can destroy a nation as (1) increased adolescent violence, (2) dishonesty, (3) disrespect towards teachers, parents, and leaders, (4) peer-group influence on violence, (5) increased suspicion and hatred, (6) rude speeches, (7) decreased working ethos, (8) decreased individual and state responsibilities, (9) increased self-destructive behaviour, and 10 faded morality.

This reality is supported by arguments based on events unrelated to education, such as acts of violence, sexual abuse, corruption, and arbitrariness in the classroom. Student brawls, recruitment jockeying, case brokering, bribery, cheating, corruption, and humiliating actions by the house, as explained by Triatmo, might lead to drastic measures being used. Representatives of the House of Representatives who are well-educated yet lack admirable personal qualities (Kertih, 2020). Moral training is essential. It is a high-quality resource that meets a basic human need and influences positive growth in human skills and character. Teaching good morals to the next generation is a top priority for educators. In 2025, character education will play a vital role in helping Indonesia achieve its goal of becoming a "golden" nation. For this reason, the morality, creativity, and vitality that come from a generation's exemplary personalities are essential for addressing the challenges of now and tomorrow (Maemunah et al., 2021).

The Law Number 20 Year 2003 explains the functions of the National Education System to develop skills, build characteristics and national dignified civilization, make the nation brilliant, develop learners' potentials as faithful, taqwa, moralized, healthy, knowledgeable, reliable, creative, and independent human, and realize democratic and responsible citizens. The synchronization between national education and character education becomes the educational priority to apply at all educational levels. These efforts prioritize character building, cognitive development, and psychomotor development to realize qualified generation and useful both individually and nationally. Arthur explains the importance of character education for primary and junior high school learners because it guides them based on the reality (Sulaiman et al., 2022). Thus, character education contributes to sustainable development. Therefore, character education refers to character value inculcation for learners to develop cognition, psychomotor,

and determination. The education implementation is based on cultural and moral values from school-learning processes. Tillar explains that educational concept refers to cultural and empowerment processes. The success to prepare graduates' character qualities of an educational unit strongly depends on school managerial quality.

Culture becomes the primary source of character education promotion at schools. The character education of a nation is inseparable from the primary character of the nation as the reference. The primary characters are guidelines to shape the characters. These characters are strongly bound by cultural background of a nation. According to Indonesian Heritage Found, the primary characters of Indonesian people are: loving to God, being responsible, being discipline and independent, being honest, being respect, being polite, feeling compassionate, collaborating, having confidence, being creative, hardworking, never giving up, having justice feeling, having leadership, doing good deed, being low-profile, being tolerant, loving peace, and keeping the unity. One of the character education references is the local-wisdom value approach (Gumono et al., 2022).

The local values that become the character education concept reference in Indonesia have undergone some adjustments both politically, socially, economically, and geographically from a region with specific characteristics. The values create local wisdom and local identity from the cultural and spiritual contents that have existed previously. Each regions in Indonesia are divers so that the people are plural. This pluralism shows the diversity of local cultural values. These values are realized in character educational concept to be implemented in each regional policy. However, this effort has not been maximally done (Sanjayanti et al., 2022).

The local value degradations or the Indonesian identity value degradation are clearly observable today. In this era, the new culture domination is mostly from foreign and liberal cultures that are subjective. They are visible from various phenomena of learners at primary and Junior High Schools in Indonesia. The portrays of learners' characters that are influenced by globalization and technological advancement create various facts. These facts show degraded national characters in Indonesia that should have valuable and civilized values (Abdullah et al., 2022). Besides that, the facts about conflicts in Indonesia, including tribal, religious, racial, and cultural conflicts; and inter-groups' conflicts, show the character degradation of Indonesian society. It is observable from scientific advancement and technological mastery. These degradations indicate the losing identity or specific features of Indonesia as a plural country with *Bhineka Tunggal Ika*.

Therefore, all elements must realize the importance of reflected local values in Indonesia to be applied maximally at all educational institution levels. The objectives of re-instilling local wisdom are to intercept the massive flows of globalization (Darmayenti et al., 2021). Local wisdom is also useful to control the causal effects of science and technological advancement. Thus, science and technological mastery do not turn into abuse.

The other fact shows that informal education, especially family education, has not contributed significantly to improving and build learners' characters and competencies. Generally, parents work and leave homes for long hours a day. Parents also have no ideas how to nurture their children. This situation can negatively influence the children's developments and achievements. It indicate that parents should be aware of accurate and inaccurate parental patterns. Besides family environment, schools also can be an influential factors via the teachers and the principals. Teachers and principals are the central figures of school education. They are the learning subjects that transform knowledge and become the examples of learners. The success of a teacher refers to how a teacher delivers certain science, insight, scientific truth and soft skill (Usmaldi & Amini, 2020).

The impact of Western society, characterised by hedonism and instant gratification, is commonly evident among youths attending Junior High Schools in the Pematang district. Numerous instances have demonstrated the manifestation of diminished moral qualities in children with regard to their interactions with older individuals, parents, educators, and peers. The degeneration of characters gives rise to a multitude of issues, including reprimanding, harassment, spreading rumours, and conflicts among acquaintances. These issues signify the presence of deteriorated traits and should be eliminated in order

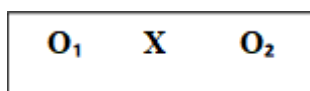
to enhance the quality of the valued traits. In this study, the investigators identified commonalities among several Junior High Schools. There were three junior high schools located in the Pemalang district. Nevertheless, these educational institutions possess distinct views and purposes. These educational institutions are recognised for their exceptional academic performance and high standards of quality. The aforementioned accomplishments were discernible through the presence of exemplary buildings, infrastructures, and effective school administration (Widodo & Priyanto, 2022). Nevertheless, the educational institutions did not implement the local wisdom approach as a point of reference for character education. The observation of this topic was derived from an analysis of the missions and visions of the educational institutions.

It is recommended that educational institutions incorporate local wisdom into their curriculum due to its inherent value and distinctive characteristics. Nevertheless, educational institutions in the Pemalang district have yet to achieve this desired state. Hence, the cultivation of character values holds significant importance, particularly when these values are derived from indigenous knowledge and traditions. According to Rosala and Budiman (2020), the inclusion of this subject inside the school's educational system is vital. This article examines the topic of character education, specifically focusing on the implementation of character education policies within schools. It also explores the role of parents and teachers in promoting character education at school. Additionally, the paper delves into the notion of character education and introduces a local-wisdom based approach, symbolised by the concept of IKHLAS.

2. METHODS

This type of research method will use quantitative. The experiment that the researcher will use is a quasi-experiment (Quasi-Experimental); in Sugiyono's book (2017: 77), this form of experimental design is the development of a true experimental design which is difficult to implement. This study used a one-group pretest-posttest design. The researcher only used one class which was then given a pretest-treatment-posttest. This research was conducted at SMP Negeri 1 Pemalang District, Pemalang Regency. The researcher chose this school because it was still a simple school and lacked character education. From the results of observations that researchers conducted at these schools, the researchers drew the conclusion that these schools rarely implement local wisdom-based character education (Abizar et al., 2021).

The pretest was carried out to find out the initial state of the students before being given treatment in order to find out whether there was an influence on the learning outcomes that students would get. In Sugiyono's book the one group pretest-posttest design can be described as follows:



Information:

O_1 = Pretest value (before treatment)

O_2 = Posttest value (after treatment)

The researcher will conduct his research at SMP Negeri 1 Pemalang, Pemalang District, Pemalang Regency. The researcher took the population of class VII-1 students of SMP Negeri 1 Pemalang, as shown in the table below:

Table 1. The research population is all students of SMP Negeri 1 Pemalang

No	Class	Total Student
1	VII-1	30

The sample is part of the number and characteristics possessed by the population. The sample that the researcher will use is 30 students consisting of 15 male students and 15 female students.

3. FINDINGS AND DISCUSSION

3.1 Result

On the value of local wisdom-based character education, research students used tests in the form of pretest questions which were conducted on November 29, 2022 and posttest on December 2, 2022. To find out whether student character education increased after being treated in the form of a character education model with local wisdom, the value of character education in this study can be seen through the following table:

Table 2. Pretest and Posttest Character Education Values for Grade VII-1 Students

No	Student's Code	Gender	Value	Value	d= X ₂ - X ₁	d ²
			Pretest	Posttest		
1	Student 1	P	66	83	17	289
2	Student 2	L	66	83	17	289
3	Student 3	P	70	80	16	256
4	Student 4	P	73	83	10	100
5	Student 5	P	60	73	13	169
6	Student 6	L	73	83	17	289
7	Student 7	L	76	83	7	49
8	Student 8	L	66	76	10	100
9	Student 9	L	70	86	16	256
10	Student 10	P	60	83	23	529
11	Student 11	L	70	86	16	256
12	Student 12	P	63	73	10	100
13	Student 13	P	70	83	13	169
14	Student 14	L	66	83	17	289
15	Student 15	L	60	76	16	256
16	Student 16	L	66	83	17	289
17	Student 17	P	66	80	14	196
18	Student 18	L	70	86	16	256
19	Student 19	P	63	80	17	289
20	Student 20	L	73	90	17	289
21	Student 21	P	66	86	20	400
22	Student 22	L	53	96	43	1849
23	Student 23	L	73	76	3	9
24	Student 24	P	53	73	20	400
25	Student 25	P	66	83	27	729
26	Student 26	P	63	76	13	169
27	Student 27	P	56	83	30	900
28	Student 28	L	53	83	30	900
29	Student 29	P	50	96	46	2116
30	Student 30	L	53	83	30	900
Amount			1.986	2.468	535	12131
Average			66,2	82,2	18,7	404,366

In the table it can be seen that the value of the pretest questions is lower than the posttest questions. The pretest questions were carried out before receiving learning using local wisdom, the posttest questions were carried out after the researcher carried out the treatment, namely using a character education model based on local wisdom. The table above shows that there are student scores that are below the KKM score. The posttest value in the table has increased from the pretest value, so the character education value of students based on local wisdom has increased, with the average score rising from 66.2 to 82.2.

3.2 Data analysis

3.2.1 Normality test

The normality test was carried out to find out the data about the researcher's questions were normally or not normally distributed. Normality test in this study uses the Kolmogorov Smirnov formula. A good regression mode is a value that has normal residuals for decision making:

H_0 : if the significance value is > 0.05 then, the residual value is normally distributed

H_a : if the significance value is < 0.05 then, the residual values are not normally distributed.

The results of the normality test in this study can be seen in the table below:

Tabel 3. Normality Test

One-Sample Kolmogorov-Smirnov Test		Unstandardized Residual
N		30
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	5.64362342
Most Extreme Differences	Absolute	.166
	Positive	.163
	Negative	-.166
Test Statistic		.166
Asymp. Sig. (2-tailed)		.034 ^c
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		

In this normality test, the item data is declared normal. seen the results of the normality test output using SPSS 21.00 with known $0.034 > 0.05$ declared normal.

3.2.2 Hypothesis Testing

Test the hypothesis in this study using the paired simple t test. The paired simple t test is a test used to compare all the two means of two paired samples assuming the data is normally distributed. paired samples come from the same subject. Each variable is taken in different situations and circumstances.

3.2.3 Decision-making

1. if $t_{arithmetic} >$ from t table then H_a is accepted and H_0 is rejected. this means that there is an influence of local wisdom-based character education models on the development of student character
2. if $t_{count} <$ from t table then H_0 is accepted and H_a is rejected. meaning that there is no influence of local wisdom-based character education models on student character development

The results obtained by researchers in the t test using SPSS 21,000 can be seen in the table below, which is as follows:

Tabel 4. Hypothesis testing

		Paired Differences		95% Confidence Interval of the Difference		t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Lower	Upper			
Pair 1	Posttest - Pretest	17.833	9.45072	14.30438	21.36229	10.335	29	.000
		33						

So it can be seen that the results of the t test in this study using SPSS 21.00 and the manual are significant values (2-tailed) $10.33 > 2.045$ indicating the influence of local wisdom-based character education models on improving student character education. The following is a t test using the formula: Type equation here.

$$t = \frac{Md}{\sqrt{\frac{\sum x^2 d}{N(N-1)}}}$$

before doing the t test, we first find Md using the formulas :

$$\begin{aligned} Md &= \frac{\sum d}{N} \\ &= \frac{535}{30} \\ &= 17,83 \end{aligned}$$

After the result of Md , you can then find the result of $\sum x^2 d$ using the formula:

$$\begin{aligned} \sum x^2 d &= d^2 - \left(\frac{\sum d^2}{N} \right) \\ &= 1.2131 - \left(\frac{(535)^2}{30} \right) \\ &= 1.2131 - \frac{286.225}{30} \\ &= 1.2131 - 9.540,83 \\ &= 2.590,17 \end{aligned}$$

After the results of $\sum x^2 d$ have been known then look for the t test using the formula :

$$\begin{aligned} t &= \frac{Md}{\sqrt{\frac{\sum x^2 d}{N(N-1)}}} \\ &= \frac{17,83}{\sqrt{\frac{2.590,17}{30(30-1)}}} \\ &= \frac{17,83}{\sqrt{\frac{2.590,17}{870}}} \\ &= \frac{17,83}{\sqrt{2,9772}} \\ &= \frac{17,83}{1,7254} \\ &= 10,30 \end{aligned}$$

Then, from the results of the manual and t-test using SPSS, it can be stated that the manual t-test was declared successful

3.3 Discussion

3.3.1 The Primary Concept of Character Education

In terminological terms, the concept of a character pertains to the disposition of temperaments or rational behaviours that manifest in acts and habitual patterns. All characters are derived from the internal processes of cognition and emotion. This concept aligns with the Islamic viewpoint that regards characters as possessing qualities of excellence or *akhlakul karimah*. Therefore, characters can be understood as representations of cognitive and emotional processes guided by logical principles. All individuals possess these concerns from birth. Samuel articulates his perspective on the subject matter of personalities and habituation. Kindly provide your insights. Subsequently, the acts will be cultivated. The present study examines the acts undertaken by Masyhuri and Yuliatin (2022). Subsequently, the individual will develop and foster the aforementioned behaviours. Please provide an account of your daily routines and practises. Subsequently, the cultivation of characteristics will be undertaken. Please provide a description of the characters. Subsequently, the discovery of one's fate shall be made. This statement encompasses various elements, including scientific concepts, emotional attachment,

behavioural patterns, the assessment of worth, societal standards, and personal identification. Science elicits profound emotional and behavioural responses rooted in the application of established norms and values. Subsequently, individuals proceed to construct self-representations. According to Marsakha et al. (2021), an individual's identity is derived from their personal characteristics and the manner in which they use their scientific knowledge. The possession of a higher cognitive capacity in an individual is positively associated with the development of a superior moral character.

The sources of characters are science and faith or belief of human. Al-Qur'an explains about this matter in Surah Al-Hujarat (409:14) that "Allah explains that the core of human is faith." The researchers also found this explanation in Hadith Qudse. "I make it in the cavity of the son of Adam a palace and in that palace, there is a chest and in the chest, there is a heart (qalbu) and in the heart (qalbu), there is the eye of the heart (fuad) and in that eye of the heart (fuad), there is the cover of the eye of the heart (saghaf) and behind that cover of the eye of the heart (saghaf), there is a nur/light (labban), and in the nur/light (labban), there is a secret (sirr) and in the secret (sirr), there is I, said Allah."

Faith is inside of qalbu while qalbu is the center of human to accept knowledge and to behave. Naturally, human is born in an excellent, good, pure, and faithful condition. Then, this human grows and develops with many influences related to inter-human relationship. Character becomes a dilemma due to science domination factor that tends to be abusive. Thus, it needs a character education empowerment process (Hasyem & Ferizaldi, 2022). Character is equal to *akhlak*. It refers to habit of an individual and his soul. Akhlak brings various actions that easily come out without thinking or consideration. The prophet, Muhammad SAW, concretely provides examples of educating their fellows and families. These examples reflect the *akhlak*. Thus, *akhlak* is closely related to character because it terminologically derives from the word khuluq. It means inner matter, habit, temperament, character, or temper. Al-Qur'an, in Surah Al-Ahzab verse 21, Allah SWT says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

The meaning is: "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."

3.3.2 The Implementation of Character Education Policy

The educational policy encompasses a thorough process that begins with the establishment of an educational vision and mission. The primary goal is to attain educational objectives within a specified timeframe in a given culture. The education policy encompasses several distinct attributes, including the provision of education, adherence to formal legal frameworks, and the development of operational concepts by duly authorised entities. According to Noor and Sugito (2019), it is imperative for the operational idea to possess a system that enables it to be assessed. The integration of character education is crucial in the formulation of schools' visions and missions. The visions and missions bear resemblance to the aims, curriculum, and implementations of character education. Character education policy is a term that pertains to the educational policies implemented within the school setting, which are derived from educational guidelines provided by the regional and national government, as well as the relevant regulations in place. Schools have established policies to effectively implement character education through various means. These include the enforcement of school regulations, encompassing aspects such as discipline, lessons, examinations, uniform requirements, and appearance guidelines. Additionally, policies are in place to foster a learner-oriented environment, which includes leadership training, intra-school organisations, class representatives, and extracurricular activities. Furthermore, schools have incorporated character education into their educational unit curriculum, ensuring that it is integrated into various lessons. The application of character education in schools encompasses various components such as tasks, habituation, training, lessons, guidance, and examples (Mu'ti & Amirrachman, 2021).

3.3.3 The Process of Educational Civilization at School

Character education, according to Grand design, refers to civilization and empowerment processes of valuable characters at schools, families, and society. Character education refers to efforts of instilling intelligence for thinking, constructing attitude, and creating experience to construct behaviors based on the valuable characters. These efforts are observable from the interaction with God, the Almighty, individual, inter-individual, and environment. Character education inculcation requires processes, such as excellent examples, habituations, and civilizations at schools, families, society, and mass media. The realization of character education at schools include habituation for learners. Thus, they can understand, the cognitive domain; they know whether something is correct or incorrect, the affective domain. Then, they can take action, the psychomotor domain. Characters are strongly correlated with habits that are practiced every day (Susilo, 2020).

The endeavour of character value cultivation aims to impart social values to learners through the development of character education resources. Therefore, the endeavour requires clear definition of the instructional objectives. First and foremost, it is imperative for learners to acknowledge and embrace the prevailing social ideals. Subsequently, individuals through the learning process will replace their inconsequential values with the desired societal values. The character education learning process incorporates several practical methods, such as the provision of exemplary models, positive and negative reinforcements, simulation exercises, and role-playing activities. The implementation of character education in schools aims to cultivate desirable character traits in students, fostering a consistent display of these behaviours inside the school environment, during the learning process, and in their personal lives. The cultivation of character education in schools should be regarded as a collective responsibility of all school stakeholders, with the aim of creating a well-structured and organised approach (Suprpto et al., 2021). The administration of character education should commence with the processes of planning, promoting, organising, and assessing. These stages serve as the foundation for the implementation of character education in schools. The efficacy and efficiency of the cultivation process in a character education programme are contingent upon the clarity and concreteness of the programme.

3.3.5 The Parental Roles in Character Education

The basis of parents' involvement in education is observable from the Government Regulation Number 30 Year 2007 and the Ministerial Regulation of National Education Ministry Number 19 Year 2007 about the standard of governing primary and middle school education. The laws tell concretely that each school or Islamic school involve families and society to govern the education so that they can reach the educational objectives. The roles of parents are dominant in education. Family is the smallest unit to foster various educational process for school-aged children. Parents have proportional responsibilities to their families and school educational roles, as explained in Article 6. The article explains the roles are: attending meetings hold by educational unit, joining classes for parents, becoming the speakers in activities of a school unit, having active roles in co-curricular and extracurricular activities, and other training activities to improve children, becoming committee, having active roles to join the committee's activities, being the members to prevent violence in educational unit, having active roles to prevent pornography, porno action, and drug abuse, and having roles to join character education empowerment at educational units (Solheri et al., 2022).

Article 7 says parents' or families' involvement at schools can shape children's character. This involvement will help youngsters throughout their lives, inspire their learning, and promote cultural literacy. Article 8 states that families must prevent children and students from breaching educational unit rules, anarchy, violent behaviour, pornography, and drug usage (Hendrawan, 2020). The Government Regulation Number 30 Year 2017 describes families' educational roles. School character instruction is dominated by roles. Character education must begin in early infancy, thus families are crucial. Families empower children's characters as they grow up. Families shape children's personalities.

Some factors to make parents become the excellent role model for character educational development are: (1) spending time to interact with children, for example by playing game, supporting the children, and asking the children's days; (2) behaving excellently instead of insulting, underestimating, scolding, and commanding children; (3) participating actively to transfer excellent values while being with children; and (4) struggling to be excellent figures for children. These roles are equal for both fathers and mothers (Saihu & Rohman, 2019).

Therefore, the families' attitudes toward children should perform the actions concretely so that the children's characters can be developed. The examples of the actions are: (1) realizing the responsibility and right as parents, (2) realizing the involvement, (3) keeping the consistency, (4) spending time at home, (5) maintaining excellent communication with children, (6) involving children in house tasks, and (7) developing children's self-images. Thus, the success of a family in instilling good deed values depends on the parental pattern (Wendra, 2020). The love of children and parents cannot be hindered by time since the children are born. Love and character become a scale that indicates the balance to be a success of an ontological life. The same matter also goes for children's loves toward their parents and vice versa. This notion is in line with Ki Hajar Dewantara. He explains that family education becomes the pride before children enroll schools. Family education becomes the indicator of a national advancement in which families could make the children's life succeed (Ariasa et al., 2020).

Thus, the roles of parents toward children in understanding the character education become the primary factors of the children because families are the places for children to interpret their social life. The roles of family in character education for children are strongly correlated with the character empowerment of children, feedback process of character education, character education implementation process at home, and character education evaluation at home.

3.3.6 The Teachers' Roles in Character Education

Teachers are individuals that have responsibilities in teaching-learning process. They have specific and directed rooms to teach, called classrooms. These classrooms allow them to interact with the learners. Teachers do not only transform the knowledge, but also become the excellent examples of daily life behaviors, such as discipline, responsibility, clean and healthy behavior, and fairness. The teachers must have some excellent personalities, such as enthusiastic, stimulative, encouraging children, warm, task-oriented, hard working, polite, tolerant, wise, trusted, flexible, adaptable, democratic, full of hopes, having no concern on self-reputation, capable to handle learners' stereotypes, responsible, expressive, and well-listening (Syafaat & Shohib, 2021). The characters of a teachers are integrity, sensitivity to changes and updates, having alternative thought, fairness, objectivity, discipline to carry out the tasks, determination, hard working, sympathy, flexibility, supple, simple, open-minded, creative, and authority (Amir, 2021).

The Law about Teachers and Lecturers Number 14 Year 2005 defines teachers as professional educators with the primary jobs to educate, teach, guide, direct, train, assess, and evaluate learners in formal education at early childhood, primary, and middle levels. Teachers are the expected figures to build learners with characters, cultures, and moral. Based on the Law of National Educational System Year 2003, Article 1, all educators must have qualifications as teachers, lecturers, counselors, mentors, widyaiswara, tutors, instructors, facilitators, and other titles based on their expertise (Rochmania, 2022). They also must participate in promoting education and have roles to build the learners or students' characters.

3.3.7 "IKHLAS" as local wisdom

Pemalang regency has a unique culture and characteristics. This regency has a long history since Sultan Agung's era during Islamic Kingdom of Mataram. Pemalang was a part of Mataram with fertilized northern areas. These areas are closed to coastal areas and could produce various agriculture products. Since the pre-historic era, Pemalang has been having cultural mixes from Hindu, Buddhist, and Islam. Many historians found cultural heritages during megalithic era. The historians found some

historic sites, such as Ganesha sculpture, lingga, ancient tomb, etc. The historians also found Islamic clerics' graveyards, such as Syekh Maulana Magribi and Sayyid Ngali Murtala's cemeteries. Pemalang was an important region during Dutch colonialization for better transporting purposes than Tegal and Pekalongan. In 17th century, Pemalang had high connectivity with Kendal municipality of Semarang regency. At that time, Comal became the favorite place for merchants to go heading for trading in Demak. The history shows that Pemalang fell in January 24, 1575. The year, 1575, initiated the creation of a symbol in the form of Sun Chronogram with tag line of Lunguding Sabda Wangsiting Gusti. It literally means: wisdom, speech, teaching, message, and God. The literal meanings were put together into a number of 5751. On the other hand, 1946Je, was created into a symbol of Moon Chronogram with a tag line of Tawakal Ambuko Wahananing Manunggal. It literally means tawaqal or to surrender in Allah's disposition, open-minded, opportunity, mean, and unity with a value of 6941. Therefore, based on the Regional Regulation of Second Level Regency of Pemalang, Number 9, Year 1996, about the anniversary of Pemalang regency, every January 24, the citizens of Pemalang commemorate the city's anniversary (Siraj et al., 2022).

Local wisdom refers to transcendental culture because culture refers to a process that connects human and God, human and nature, and human with human. Thus, local wisdom is a product of life cosmos, consisting of God, nature, and creature. This product has an immortal nature. Local wisdom also refers to meaningful content of a cultural interpretation that reflects the values and moral from a locality or region with specific features. Local culture source refers to the believed knowledge about morality. This knowledge is acknowledged by the surrounding society from the smallest unit of culture based on a longitudinal observation. The definition of local wisdom refers to local wisdom concept. It consists of cultural knowledge of the society that covers cultural science about governing model and the preserved natural resource uses.

Local wisdom must have a cultural coherence, both materials and non-materials. Kuntowijoyo explains that culture is a coherent system, both symbol and epistemology. The system is inseparable from social system, state organization, and social behavior. The symbolic forms include words, objects, behaviors, literature works, paintings, songs, music, and beliefs (Komara & Adiraharja, 2020). Thus, local wisdom is a cultural product by a society in a certain region. This society uses the divine source of righteousness, the universe, and the creature. The local wisdom usually also includes something with immortal nature. The realizations of local wisdom are pieces of works, values, norms, customs, cultures, behaviors, human and human interaction based on historical, geographical, and social characteristics of certain regions.

The implemented values were religiousness, honesty, tolerance, kindness, diversity, transparency, democracy, collaboration, humors, loyalty, empathy, mercifulness, social awareness, willingness to change, adaptation, egalitarianism, creativity, innovation, trust, peace, critical thinking, positive thinking, hard working, extraordinary thinking, and motivating (Muthoharoh, 2021). Local wisdom characters include: (1) withstanding from the external culture, (2) accommodating external cultures, (3) integrating external cultures into internal cultures, (4) contributing to cultural development, (5) passing down the values to the next generation. Local wisdom characteristics should wisely teach other people about etiquette and moral values (Suparjan & Nurnaningsih, 2020). Local wisdom must teach people to love natures and should be passed down from generation to other generation.

4. CONCLUSION

Based on the results and discussion above, it can be concluded that character education based on local wisdom refers to the reduced implications of character education from various impacts of scientific and technological advances. As a pluralistic country, regions in Indonesia have a distinctive character, including Pemalang. Pemalang has local wisdom which is embodied in Sincerity or a symbol of sincerity. It consists of universal character values, such as discipline, honesty, transparency, determination, toughness, health and responsibility. Local wisdom-based character empowerment

education in schools aims to remind, cultivate, and strengthen character values in students. This is evidenced by the results of the hypothesis test showing that $t_{count} > t_{table}$ ($10.30 > 2.035$). This fact shows that the t_{count} obtained is very significant. The implementation of character education learning in elementary schools based on local wisdom values in Pemalang is very urgent. The factual condition of the implementation of character education is still stagnant, while the potential content of Pemalang's local wisdom values is very in line with the philosophical, sociological, psychological and pedagogical dimensions of education. The content of local wisdom values has the potential to be holistically integrated into character education learning with various approaches, strategies, methods and learning techniques. Furthermore, inspiring the world of education to review the nature of humanity and align it with universal human values amidst changes in global society, strengthening the personality as a civilized and cultured nation.

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