

# Local Wisdom-Based Character Values on Kawali's Inscription in History Learning

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**Abstract:** This study aims to describe the character values of Kawali's Inscription and the implementation of local wisdom-based character values on Kawali's Inscription in history learning. This research method is descriptive qualitative with a case study strategy. Data collection was carried out by observation on history learning activities in the classroom and Kawali's inscription; informant interviews were conducted by teachers, students and officers of the Astana Gede Kawali Site; and the analysis of documents, syllabus and lesson plans. Purposive sampling and time sampling were used in this study. To find data validity, data triangulation was used. Data analysis used interactive analysis consists of collecting, reducing, presenting data and drawing conclusions. The results of this study indicate the character values in Kawali's Inscription consist of having the character values of just, hard-working, peace loving, democratic, respectful, honest, independent, religious, tolerant, caring socially, caring for the environment. The syllabus and lesson plans reflect the implementation of character values based on local wisdom on Kawali's inscription in learning history. The teacher designs and implements history learning by integrating historical subject matter with the surrounding environment to explore the potential of character values in Kawali's Inscription to form better, adaptive and positive student characters to meet life's needs and face challenges in solving everyday problems.

**Abstrak:** Penelitian ini bertujuan untuk mendeskripsikan nilai-nilai karakter Prasasti Kawali dan implementasi nilai karakter berbasis kearifan lokal pada Prasasti Kawali dalam pembelajaran sejarah. Metode penelitian ini adalah deskriptif kualitatif dengan strategi studi kasus. Pengumpulan data dilakukan dengan observasi terhadap kegiatan pembelajaran sejarah di kelas dan prasasti Kawali; wawancara informan dilakukan oleh guru, siswa dan petugas Situs Astana Gede Kawali; dan analisis dokumen, silabus dan RPP. Purposive sampling dan time sampling digunakan dalam penelitian ini. Untuk mengetahui validitas data digunakan triangulasi data. Analisis data yang digunakan analisis interaktif terdiri dari pengumpulan, reduksi, penyajian data dan penarikan kesimpulan. Hasil penelitian ini menunjukkan nilai-nilai karakter dalam Prasasti Kawali terdiri dari memiliki nilai karakter adil, pekerja keras, cinta damai, demokratis, hormat, jujur, mandiri, religius, toleran, peduli sosial, peduli lingkungan. Silabus dan RPP mencerminkan penerapan nilai-nilai karakter berbasis kearifan lokal pada prasasti Kawali dalam pembelajaran sejarah. Guru merancang dan melaksanakan pembelajaran sejarah dengan mengintegrasikan materi pelajaran sejarah dengan lingkungan sekitar untuk menggali potensi nilai-nilai karakter dalam Prasasti Kawali untuk membentuk karakter siswa yang lebih baik, adaptif dan positif untuk memenuhi kebutuhan hidup dan menghadapi tantangan dalam memecahkan masalah sehari-hari.

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## INTRODUCTION

The progress of a nation comes from its character (Zubaedi, 2012). Ki Hadjar Dewantara (2014) stated that to build the character must use the concept *ngerti, ngroso, lan nglakoni*. That concept aims to build three steps namely, *ngerti* means understanding of good character which is in line with Indonesian culture value.

Next terminology is *ngroso*. It is the maximum effort to understand and feel the character which is in line with Indonesian culture value. Another terminology is *nglakoni* that applies the character in daily life on and on (Harmawati et al., 2016).

However, Indonesia is experiencing global era. This era provides positive and negative impact to all aspects of life. The latter needs more attention, in particular, toward the national character change. This change can be seen if the people's behavior is no longer in line with noble values inherited by their ancestor. Those values are reflected in various people behavior. Some of Indonesian people, in particular the youth, do not care about the importance of local culture values (local wisdom). Globalization leads people to imitate foreign culture without filter. We can see this obviously more and more in daily life like character changes, for example, a person who is used to be gorgeous but now he is not anymore (Sukmayadi dan Rosnenty, 2017).

An example of the nation character damage is the case of Budi Cahyono (26). He was a painting Art teacher in SMAN 1 Torjun Sampang Madura. He was tortured till death by his student with initial name HI (17) (Kompas, Febuari the 3rd 2018 <https://regional.kompas.com/read/2018/02/03/10041991>).

National character building through local wisdom is highly required nowadays because Indonesia is diverse, and it has noble cultural values as well as local knowledge or local wisdom. According to (Alwasilah, 2009), "this local wisdom generates deliberative meaningful education." It means that every society tries to transmit fundamental ideas regarding the nature of the world, knowledge, and values. Awareness is needed because the education practice so far is too Western-oriented, and it forgets knowledge values existing in Nusantara (Sariyatun, 2013).

The internalization of these character values is expected to create a whole human being. (Fadjar, 1999). Thus, whether we realize it or not, the character formation of the Indonesian nation is strongly influenced by local values, culture and customs existing in each region. Belief in the habit and belief of ancestors that are built into people's lives can become a medium for embedding values in each individual in society. Thus, these become personalities, traits, behaviors, habits and attitudes of character in their social life which are rooted in local wisdom (Hasanah, et al 2015).

In this context, local wisdom or "local genius" is a terminology put forward by Wales (Ayatrohaedi, 1986) that stated "the sum of the cul-

tural characteristics which the vast majority of a people have in common as a result of their experiences in early life. In addition, local genius according to Wales is the capability of local culture to face the effect of foreign culture during both cultures' interaction. (Rosidi, 2011). That is in line with Herlina (2008) stated that a national self-esteem is cultural character functioning to build the national character (national and character building).

The values of local wisdom become a strategic function to build national character and identity. Kawali inscriptions were written in and the first Sundanese language and script. The written characters had their own characteristics that were different from Old Javanese scripts in East Java from the same century (de Casparis, 1975). Kawali inscriptions are all non-dated but based on a comparison of the name of the king mentioned in the Kawali I inscription, namely Prabu Raja Wastu; and the Carita Parahiyangan text, namely Raja Rahyang Niskala Wastu Kancana, it can be seen that this inscription was made by King Rahyang Niskala Wastu Kancana (1371-1475 AD) (Nastiti, 1996). In addition, Kawali inscription is a proof of historical heritage in Ciamis Regency, to be precise in Kawali area which it was once a palace during the reign of Rahyang Niskala Wastu Kancana which is called Surawisesa Palace.

Among six Kawali inscriptions, Kawali I inscription informs that King Wastu, as the king, did something for the people welfare and appealed to the "next generation" to work hard to gain a happy and successful life. Through Kawali II inscription, Mahaprabu Niskala Wastu Kancana sincerely shares his experiences that he found the real source for the peaceful country. These sources are primarily divided into two, among others: getting used to doing good deeds (*pakena gawe rahayu*) and getting used to real welfare (*pakena kerta bener*). Based on the explanation of the content of that inscription shows that the Kawali inscription contains philosophical values and teachings of a view of life which can be used as the basis for the development of value education.

Due to this condition, all parties agreed to solve the degradation problem in this character dimension. Actually, educational institution does not completely neglect the problem of character and moral. However, that phenomenon shows that there is a failure in educational institution to foster Indonesian people with noble character. The implementation of character education indicates that it cannot only transfer the knowledge, but it needs a process, models, habituation to the students' envi-

ronment in family, school, and community. Hence, individual character will be formed through practice and habituation.

The content of History education can develop students' potential to identify national values developed in the past. It is being maintained and adjusted in current life, and it will be developed further for the future. Indonesia with all values and life process as the result comes from national struggle in the past and it will become a starting point for next struggle in the future (Hasan, 2012).

History learning is one of strategic media in providing national noble values to the next generation in particular the students. In another word, history has didactic function that takes part to build students' mental as national generation. However, History learning is scarcely taught in schools over Ciamis regency. History learning tends to be textbook centered, so it becomes poor values, and it becomes meaningless and unattractive. Whereas it is not impossible for a teacher to be a little more creative and innovative to create an enjoyable history learning with full of values (Nasution, 2015). Thus, this study put more focus on providing local wisdom based-character values on Kawali's inscription in History learning that becomes greatly significant as an effort to create the students with good character, good maintenance of their culture values, and competitive life skill for the survival.

Dealing with the study focus, this study has two research questions, namely: (1) what character values are implied on Kawali inscription? (2) How is the implementation of local wisdom based-character values on Kawali inscription in History learning? In general, the purpose of this study is to explore strategic potential of local wisdom values and specifically the writer needs to find out (1) character values that are implied on Kawali inscription (2) the implementation of local wisdom based-character values on Kawali inscription in History learning.

## METHOD

This study was conducted in Senior High School (SMA) Informatika Ciamis and in the site of Astana Gede Kawali. The focus is on Kawali inscriptions consisting of six inscriptions located in Astana Gede Kawali, Ciamis regency. The research was conducted in May 2019. Kawali's inscription has been numbering from one to six and written in ancient Sunda language and writing. It was probably constructed under the instruction of King Niskala Wastukencana that is very beneficial as a strategic potential for local wisdom based-character values in History learning. The design of this study is de-

scriptive qualitative with case-study approach. The data collections were constructed at classroom observation during History learning and interview with some informants such as the teacher, the students and an employee in the site of Astana Gede Kawali, as well as document analysis, syllabus and lesson plan. Purposive sampling and time sampling were employed as sampling technique. This study uses data and method triangulation as data validity. Data analysis in this study uses interactive analysis consisting of data collection, reduction, presentation and conclusion.

## CHARACTER VALUES ON KAWALI'S INSCRIPTION

Kawali inscription was discovered at the Astana Gede Site, Kawali village, Kawali District, Ciamis. There are six stone inscriptions on this site called Kawali I, Kawali II, Kawali III, Kawali IV, Kawali V and VI inscriptions. All of them do not have the information of year. Raffles made a facsimile of the Kawali I inscription (Raffles, 1817:58) in his book entitled History of Java volume II. And then, F. Friederich (1855:149-182) read Kawali I-V inscription, described and translated them into Dutch. After that, other scholars who discussed, read, and reinterpreted Friederich's readings were K.F. Holle, J. Noordyun, Saleh Danasasmita, and Atja (Djafar, 1991: 5).

Then Kawali VI inscription was published by Titi Surti Nastiti in her article entitled "The Kawali Inscription" (1996:25-26). That article wrote about Kawali inscription as a whole (I-V). Finally, Hasan Djafar (2015) explained all Kawali inscriptions in a focus group discussion held by the Faculty of Cultural Science, Padjadjaran University.

The focus of the study in this article is the character values contained in the Kawali inscription in history learning. However, we will firstly describe the text and translation of the Kawali inscriptions I to VI as research result from Nastiti & Djafar (2016), as follows:

### Kawali inscription I

This inscription stated:

Transliteration:

- Ia.
1. *nihan tapak wa*
2. *lar nu siya muli<sup>o</sup>a tapa[k] <sup>o</sup>i*
3. *Ña pa<sup>o</sup>r<sup>o</sup>bu raja wastu*
4. *mañadëg di kuta kawa*
5. *li nu mahayu na kadatu<sup>o</sup>an*
6. *surawisesa nu marigi sa*
7. *kuliliñ dayöh nu najur sakala*
8. *desa<sup>o</sup> aya ma nu pa[n] döri pakena*

9. *gawe rahhayu pakön höböl ja*
10. *ya dina bu<sup>o</sup>ana*

Ib.

1. *hayu<sup>a</sup> diponah<sup>h</sup> ponah<sup>h</sup>*
2. *hayu<sup>a</sup> dicawuh<sup>h</sup> cawuh<sup>h</sup>*
3. *o<sup>i</sup>a neker o<sup>i</sup>ña ager*
4. *o<sup>i</sup>ña ni[n]cak o<sup>i</sup>ña rě[m]pag*

Translation:

Ia.

1. This is the mark of
2. The majesty of
3. king Wastu
4. [who] ruled in the town of Kawa
5. li who beautified the palace of
6. Surawisesa that made the ditch [around]
7. the capital that made the prosperity to the whole
8. Village. Hopefully, there are the king successor who commit
9. the goodness for goodness and victory
10. in this world.

Ib.

1. don't be hindered
2. don't be disturbed
3. those who cut will be ager (=destroyed?)
4. those who step on will collapse

Kawali's name is written in two stone inscriptions left by King Wastu that are kept in Astana Gede Kawali. This king is expressly stated as "mangadeg di Kuta Kawali" (reigning in the city of Kawali) and the name of his palace is called Surawisesa. Prabu Raja Wastu or Niskala Wastu Kancana is the son of King Maharaja Lingga Buana who died in Bubat field in 1357. As the youngest son whose three older siblings had died, he was the remaining heir to the throne of his father's kingdom. Because Wakyu happened when he was only nine years old, the government was represented by his uncle, Mangkubumi Suradipati or Prabu Bunisora, also known as King Lalean horse. In Babad Panjalu it is called Prabu Borosngora. Because he also became a respected accomplished hermit and sage, given the title Batara Guru in Jampang. After he died, he was buried in Geger Omas.

Wastu Kancana was crowned at the age of 23 after the government was run by his uncle and father-in-law for 14 years. He began reigning his own government in 1371. The first wife was Lara Sarkati, a girl from Lampung. From this marriage, Haliwungan was born who was latter crowned the regional king in Sunda with the title Prabu Susuktunggal. The second wife was Mayangsari, the eldest daugh-

ter of Bunisora. From this marriage, Ningrat Kancana was born who became the ruler of Galuh. Then she had the title Prabu Dewa Niskala, the king of Singapore (Mertasinga) and Ki Gedeng Tapa. After Wastu Kancana died in 1475, the kingdom was split in two between Susuktunggal with Dewa Niskala in an equal position (Danasasmita, 2014).

That inscription informs about King Wastu who, as a king, did something for the welfare of his people. The second part is an appeal to the "next generation" to be willing to work hard for a happy and successful life. During the reign of Mahaprabu Niskala Wastu Kancana, writer Carita Parahiyangan gave information: let alone humans, what (water), teja (light), bayu (wind), akasa (sky), and bu (ether) felt at home under his rule. That is the message of the King Niskala Wastu Kancana, in his leadership life he always teaches ways to form strength in peaceful conditions (Iskandar, 2001).

The government of Galuh Kingdom has its own uniqueness, which is divided into three powers. Prebu Rama-Resi. The three powers are called Tri Tangtu di Buana. In the ancient Sanghyang Siksakandang Karesian manuscript (written 1518) it is stated:

*Ini ujar sang sadu basana mahayu drebyana. Ini tri-tangtu di bumi. Bayu kita pina/h/ ka prebu, sabda kita pina/h/ka rama, h(e)dap kita pina/h/ka resi. Ya tritangtu di bumi, ya kangken pineguh ning bwana ngara(n)na. Ini triwangsa dilamba, Wisnu kangken prabu, Brahma kangken rama, Isora kangken resi. Nya mana tritan(g)tu pineguh ning bwana, triwarga hurip ning jagat. Ya sinangguh tritan(g)tu di nu reya ngaranya (Danasasmita dkk, 1987: 90).*

The translation is more or less as follows:

This said that a wise man when touching his personality. These are the three conditions in the world. Our serenity is like a king, we say it is like rama, our mind is like a receipt. That is the tri-tangtu in the world, which is called the enforcer of the world. These are three terms in life. Wisnu is like a king, Brahma is like a rama, Isora is like a rishi. That is why the tritangtu becomes the enforcer of the world, the three families become the life in the world, which is called tritangtu in many people's names (Danasasmita et al, 1987: 114-115).

It seems that the concept of Tritangtu di Buana is similar to the concept of state administration put forward by Charles de Secondat Montesquieu. In his book *Esprit des Lois* 'The Soul of Law' (published in 1748), Montesquieu held the view that state power must be divided into three

separate powers (laseparation des pouvoirs / separation of powers). The three powers referred to are powers: (1) forming laws (legislative power); (2) enforcing the law (executive power); (3) adjudicating violations of law (judicial power). This can be interpreted as follows: (1) Legislative duties are held by the Rama group and can only be carried out by the agency located in the Kabataraan. Rama's residence is Keramaan or kebatatan. It is outside the royal capital. (2) The executive duties are under the authority of the Prebu or Queen which can only be carried out by the agency located in the Karaton or Karaton. Prebu is what is called Raja Galuh and lives permanently in the palace which is located in the royal capital as the center of government. (3) Judicial duties are held by the Resi and can only be carried out by the agency located in Kawikuan. Resi lives in Karesian. It is also outside the capital of the country as well as Kebataraan (Lubis, et al, 2013).

The same thing is expressed by Azra and Nata (2008), in the course of history it has been proven that historical events have been influenced by the issue of leadership. The country's dynamic and continuation in the history cannot be separated from the influence of its leaders. Therefore, the name of the leader is often better known by the public than the country he leads. Thus, it is clear that leadership plays an important role in society. Based on humanistic / populastic theory (Kartono, 2006), the function of leadership is to realize human freedom and to fulfill all human needs achieved through the interaction of the leader with the people. To do this, it is necessary to construct good organization and good leaders who are willing to pay attention to the interests and needs of the people.

### **Kawali inscription II**

This inscription stated:

Transliteration

1. °aya ma
2. nu ñösi °i
3. na kawali °i
4. ni pakena kë
5. °rta bëñër
6. pakön na[n]jör
7. na juritan

Translation:

1. hopefully, there are
2. occupants
3. In Kawali
4. carrying out
5. prosperity and justice
6. to win
7. in war

The content of the Kawali II inscription tends to be the hope of Mahaprabu Niskala Wastu Kanca-na, which is addressed to anyone who reads the inscription in the future. Through this inscription, Iskandar (2001), Mahaprabu Niskala Wastu Kanca-na sincerely shared his experiences to find the essential source of the country's peace. These sources are primarily divided into two, among others: (1) Getting used to doing good deeds (pakena gawe rahayu); and (2) Getting used to real welfare (pakena kerta bener).

The character values in the Kawali II Inscription are in accordance with the end of the Kawali I Inscription, which is to urge and hope that the successors in the Kawali region, especially or outside the area, lead their territory well, continue to exercise leadership fairly and provide welfare for their people.

### **Kawali inscription III**

This inscription stated:

Transliteration:

1. san hyan lin
2. ga hyan

Translation:

1. Sang Hyang Ling-
2. ga Hyang

In interpreting the values of Kawali III Inscription, there is a meaningful relationship with the Kawali inscription 1 regarding the three leaders in Sundanese royal society. What must be understood is that although there is an explanation that addressing to Tri Tantu being equivalent to Trimurti in Hinduism, it is not "in essence" the same as a different name. Tri Tantu is clearly the creation of the ancient Sundanese people themselves that has developed in their society, maybe even before the influences of Indian culture. Tri Tantu is a reflection of human being and so far, it has never been known in other ancient cultural spheres, such as in Old Javanese or Old Balinese society. Thus, Tri Tantu is only equated with the gods of Trimurti, but not the gods themselves. Tri Tantu is the incarnation of Sang Manon (The Seer), and Sang Manon is actually an aspect of Sang Hyang Jatiniskala, which is not in Hinduism (Munandar, 2013).

However, it needs to be explained that since the end of the 15th century, religious teachings have emerged that emphasize the worship of hiyang indicated by a "decline" in the degree of gods under hiyang. This can be read implicitly in the Sanghiyang Siksakandang Karesian text, namely "... ratu bakti di dewata, dewata bakti di hiyang...." "The king

submits to the gods, the gods submit to the hiyang ...' (Danasasmita in Lubis et al., 2016).

The character values in the Kawali III inscription explains monotheistic beliefs, namely believing in a single and intangible God and tolerance of beliefs held by other societies.

#### Kawali inscription IV

This inscription stated:

Transliteration:

1. *saṅ hyaṅ liṅga*
2. *Biṅba*

Translation:

1. Sang Hyang Lingga
2. Bingba (= Statue)

In another sense, bingba is a form, there are also those who interpret statues. When interpreted, the statue is a tangible object and can be described. This is the same in understanding the Kawali III inscription which reads Sang Hyang Lingga Hyang. (Danasasmita in Lubis et al., (2016).

The character values in this inscription are the same as the Kawali III inscription, which is about belief in God who created the universe and everything in it.

#### Kawali inscription V

Transliteration: “- °aṅana (?)”

The writing is only one word written in Old Sundanese script and language. There are straight lines that form plaids to the left of the writing and there is a picture of a hand and a pair of feet beneath them. According to (Djafar, 1991), the 45 plaids (9x5 boxes) are calendar-like (kolenjer).

The character values in the inscription are that a person must have the ability to think about a problem that occurs in his life so that he can overcome these problems by finding the best solution. Pramono (2012) said that conceptually, history contains values that are useful in developing students' ability and skill in analyzing various problems based on a historical perspective. In fact, developing students' attitude, personality, and character can be done by using the history and values of society's civilization.

This inscription shows that the community at that time had found a solution to the problems that occurred by having the knowledge to determine good or bad days for farming.

#### Kawali inscription VI

This inscription stated:

Transliteration:

1. °ini pē°ṛti[ṅ]
2. gal nu °atis
3. ti rasa aya ma nu
4. ṅōsi dayōḥ °iwō
5. °ulaḥ botoḥ bisi
6. kokoro

Translation:

1. This is the re-
2. Main of [yang] *asti-*
3. *ti* [from] the existing sense,
4. Inhabiting this town
5. Don't gamble can
6. Be miserable

Character values that can be learned from the Kawali VI Inscription are a leader calling on the next generation who will continue his leadership to leave bad jobs and carry out good jobs. This is because a bad job will only bring misery and stuff to oneself and its people.

#### THE IMPLEMENTATION OF LOCAL WISDOM -BASED CHARACTER VALUES ON KAWALI' INSCRIPTION IN HISTORY LEARNING

In general, the term character is often associated with a defined temperament with an emphasis on psychosocial elements. From a behavioral point of view, character is also understood with an emphasis on the somatopsychic elements that individuals have from birth. Therefore, character is considered the same as personality. Personality is considered as “a characteristic style of a person derived from formations received from the environment, for example family in childhood, as well as one's innate nature from birth (Sjarkawi, 2006).

In line with Muslich (2011), character education is the education that aims to improve the quality of implementation and educational outcomes that lead to the achievement of character building and morals starting from students as a whole, integrated, and balanced.

The implementation of character education is strengthened through the 18 values that exist in education units that come from religion, Pancasila, culture, and national education goals, namely: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, enthusiasm, nationality, love the country, respect achievement, friendly / communicative, love peace, love to read, care for the environment, care for social, and responsibility (Kemdiknas, 2011).

According to Hasan (2012), it is different from previous curriculum experiences in Indonesia, national character education is not interpreted as

education about value, moral, character, culture, or even Pancasila (five principles). Education about value, moral, character, culture or even Pancasila that has occurred in the past has resulted in more knowledge about values, morals, culture, character or Pancasila. National character education applies the vision and theory of value education based on the philosophical view of humanism, progressivism, and social reconstruction, not the “transfer of knowledge” used in the past and which undermines the philosophical views of essentialism and perennialism. The curriculum development approach used is different from Kohlberg’s “moral cognitive” thinking, so that the task of developing character does not become a burden on certain subject but becomes a curriculum task as a whole and as a whole.

Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local people to answer various problems in solving their needs. In foreign languages, it is often conceptualized as local policy “local wisdom” or local knowledge “local knowing” (Fadilah, 2016).

The values of local wisdom can be used as the basis for character education in schools. Wahab (2012), says that people who support cultural values and some of them can be categorized as local genius or local knowledge can be a source of value for the supporting community. Cultural values that have been considered good in terms of local wisdom are used as materials or sources of educational materials.

The values of local wisdom need to be preserved and revitalized as a filter against foreign cultures that affect local culture so that it is not obsolete. There are several ways to preserve character education based on local wisdom. One of which is integrating local wisdom-based character values into historical learning. This is reflected in departing from the real situation of the student environment, the history lesson teacher connected the existence of a link between the history subject matter in the textbooks and the student environment available in the community when the teacher explained the material about “Indonesia during the Hindu Buddhist era Cross Local and Global Culture Early Stage” with Core Competencies and Basic Competencies referring to the 2013 Curriculum. In addition, teachers provide guidance and assistance so that students are able to understand, experience real life from their environment and implement local wisdom-based character values on the Kawali’s Inscription in the personalities of students in schools,

families and public.

Based on the result of the researcher’s analysis regarding the planning of the syllabus and RPP (lesson plan) preparation that character education planning is in accordance with the school guidelines for character education development issued by the Ministry of National Education (2010), saying that the character education planning subjects is included in the syllabus and lesson plans. History teachers include history material based on local wisdom to explore the potential of character values in the Kawali inscription in history learning. The teacher has designed history learning objectives according to the formulation of the history learning syllabus, indicator, learning material, approach, learning strategy and method, learning evaluation and learning follow-up such as remedial and enrichment.

History teacher designed learning activities written on the lesson plan in two meetings, namely: the first meeting, held at the Astana Gede Kawali site on the Kawali inscription. The teacher designed the learning material “Indonesia during the Hindu Buddhist era, Early Stage of Local and Global Culture Crossing” with Core Competencies and Basic Competencies referring to the 2013 Curriculum and integrating the material in the textbooks with Ciamis Informatics High School environment. The second meeting, held in class XNatural Science 1 Ciamis Informatics High School. The teacher designs student learning by discussing the result of the visit report on the Kawali inscription on the Astana Gede Kawali site.

There are four indicators that students want to achieve, based on the indicators designed by the teacher. They are describing Indonesian subjects in the Hindu Buddhist era, cross culture between local and global cultures at the initial stage, connecting the life of Indonesian people during the Hindu Buddhist era and the early stage of local and global culture with the current society condition within student’s environment, discussing the benefit of the values on Kawali’s Inscription and compiling reports of learning outcomes regarding character values based on local wisdom on Kawali’s inscription in history learning.

Furthermore, the researcher conducted observation and interview with students to find out the benefits of history learning design for students, based on the observed aspects, such as students’ attitudes in the implementation of history learning which are right on time, students’ interest and motivation towards history subject matter, students’ ability to search, to find and to inform the

knowledge needed to learn history, the ability to connect history learning materials from textbooks with the school surrounding, the ability of students to develop questions and have dialogue during class discussion.

Based on the findings of the implementation of learning on the Astana Gede Kawali Site on Kawali's Inscription, the teacher guides students to receive material about the meaning and values contained in the Kawali's Inscription from the resource person. In the learning process, students listen to the material presented by the resource person and try to understand what he explains. Then, many students also asked questions so that there was a dialogue between students and sources regarding the historical existence of the Astana Gede Kawali Site and the Kawali's Inscription along with the meanings and values contained in them. Good communication is established among students and history teachers, resource persons, and fellow students. Learning runs smoothly, even though the atmosphere is relaxed but fun and meaningful because students seem enthusiastic of receiving the material provided by the resource person.

Based on the above statement, the historical subject matter is about past events that are far from students' lives, but through historical learning based on local wisdom on the Kawali's inscription, students can imagine past events being present in real terms and being involved with the surrounding environment. As student involvement with the environment, helping students to understand the material and the meaning contained in it. Therefore, contextual historical learning is very relevant (Johnson, 2007). Hence, the relationship between the text and the outside world as well as the textual meaning, the relationship within the text itself needs to be understood by educators, because students who have diverse experience and knowledge will interpret learning topics in a variety of ways. Education cannot be separated from life so that meaningful learning is always based on life, including the interests of the nation, is called referential meaning (Hariyono, 2018).

In this case, learning history through historical sites is in accordance with the objectives of learning history in the 2013 history curriculum. The objectives are to enable the students to have the ability to; (1) build students' awareness of the importance of the concept of time and place/space in order to understand changes and sustainability in social and national life in Indonesia; (2) develop the ability to think historically (historical thinking) through the correct study of historical facts and

events; (3) foster students' appreciation and appreciation for historical heritage as evidence of past civilization in the Indonesian archipelago; (4) foster students' understanding of themselves, society, and the process of forming the Indonesian nation through a long history and still in progress until now and in the future; (5) foster students' awareness as part of the Indonesian nation who has a sense of pride and love for the country and generate empathy and tolerant behavior that can be implemented in various fields of community and state life (Sholeh et al., 2019).

Hariyono (2018) states that education must be approached in dialogue in order to allow various perspectives to appear in all its multi-interpretations through learning from historical experience. Maintaining the status quo, value education is not used as an excuse. Students are not focused on memorizing subject matter. Students are emphasized to reconstruct the knowledge learned while developing positive self-perceptions. At the primary and secondary education level, education needs to be prioritized to equip students in anticipating life's problems. Meanwhile, a more complete "learning capacity" is developed at the higher education level. And overall, students are facilitated to have a "passion for learning". It is real learners. According to Yoesoef (2018), "It teaches us how to think (how to think), not what (what to think)" so that in learning history, students are not forced to memorize facts but can think about how the facts are constructed and interpreted the value as a real education ".

The value of religious character can be shown when starting and ending the implementation of learning. it consists reading prayers, the value of tolerance character through discussion in class when there are differences in opinion among friends, trying to understand these differences wisely, the value of social care character by helping friends who need help or visit to a friend who is sick, and the character of environment care value by appealing students to maintain their school environment health and beauty by planting trees in pots in front of their respective classes.

The implementation of character education is strengthened through the 18 values that exist in education units derived from religion, Pancasila, culture, and national education goals (Kemdiknas, 2011). This is in line with the character values on the Kawali inscription, namely: 1) A just leader. 2) Hard work (nihan tapa (k) walar nu siya noble tapa inya parebu raja wastu maꦒꦔꦔꦁꦏꦸꦛꦏꦮꦭꦶꦤꦸ mahayu na kadatuan surawisesa nu rnarigi sa



kulilin dayöh). 3) Love of peace (nu najur sakala desa). 4) Democratic (aya ma nu pa (n) döri pakena gawe rahhayu pakon höoböl ja ya dina buana). 5) Respect for achievement (hayua diponah ponah hayua cawuh inya neker inya a (η) ger inya ni (n) cak inya rempag). 6) Honest (I'm still talking about it, this time because it's really Pakon Nanjor Na Juritan). 7) Independent. 8) Religious (sanghiyang phallus hiyang) and (sanghiyang phallus Bingba). 9) Tolerance. 10) Social care (This is poro ti (n) gal nu astiti, aya nu yosi dayoh iwo act botoh bisi kokor). 11) Care for the environment.

Meanwhile, the evaluation of the implementation of local wisdom-based character values on Kawali's Inscription in history learning includes evaluation of the implementation process and the result of history learning. The teacher designs the assessment of question-and-answer activities for dialogue, assesses the appearance of each group in class discussion activities to develop creative thinking in finding and to find and to inform the knowledge possessed by students. The most important thing in attitude assessment is observing students and emphasizing students' personality intelligence, not only based on academic intelligence. The values of local wisdom on Kawali's inscription become students' characters to be internalized and preserved in everyday life at school, family, and society.

Based on the researcher's observations, the implementation of character values based on local wisdom on the Kawali Inscription in history learning has a positive impact on students who have the motivation to always do good, have a spirit of leadership, are fair, are religious, behave honestly, are independent in completing work, work hard in carry out duties, make decisions in a deliberative manner, be responsible for the work given, respect others, respond to differences peacefully, always help friends who need help, and care for their environment.

Thus, building character education through local wisdom is very appropriate. This is due to the fact that education based on local wisdom is education that teaches students to always be close to the concrete daily situations they face. The local wisdom-based education model is an example of education that has high relevance for life development skill based on the local skill and potential improvement in each region. Local wisdom-based education can be used as a medium to preserve the potential of each region. Local wisdom must be developed from local potential. Regional potential is the potential for specific resources in a certain area, so

local understanding wisdom as the noble cultural values of our nation can be used as a source of national character building (Hasanah, 2016).

## CONCLUSION

The character values contained in the Kawali inscription are as follows: 1) A just leader. 2) Hard work (nihan tapa (k) walar nu siya noble tapa inya parebu raja wastu maḡgadeg in kuta kawa li nu mahayu na kadatuan surawisesa nu rnarigi sa kulilin dayöh). 3) Love of peace (nu najur sakala desa). 4) Democratic (aya ma nu pa (n) döri pakena gawe rahhayu pakon höoböl ja ya dina buana). 5) Respect for achievement (hayua diponah ponah hayua cawuh inya neker inya a (η) ger inya ni (n) cak inya rempag). 6) Honest (I'm still talking about it, this time because it's really Pakon Nanjor Na Juritan). 7) Independent. 8) Religious (sanghiyang phallus hiyang) and (sanghiyang phallus Bingba). 9) Tolerance. 10) Social care (This is poro ti (n) gal nu astiti, aya nu yosi dayoh iwo act botoh bisi kokor). 11) Care for the environment.

The implementation of local wisdom-based character values on the Kawali's inscription in history learning is reflected in the syllabus and lesson plans. The teacher designs and implements history learning by integrating history subject matter with the surrounding environment to explore the potential for character values on the Kawali's Inscription to form better, adaptive and positive student character to meet life's needs and be able to face challenges in solving daily problems. Meanwhile, evaluation of history learning by implementing character values based on local wisdom on the Kawali's inscription includes the process and result evaluation of history learning.

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