

Local-Wisdom-Based Character Education Management in Early Childhood Education

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Abstract

Efforts to prepare better future generations through local character education based on local wisdom should be done since early childhood. The purpose of this research is to explain (1) the implementation of character education based on local wisdom, (2) character education management based on local wisdom, and (3) factors that influence the management of character education based on local wisdom. Data were drawn using (1) interviews, (2) participant observation, and (3) documentation techniques. The data were analyzed by means of an interactive model consisting of data collection, data reduction, data display, and inference. The results show that (1) the character values taught in PAUD KB Al-Irsyad Al-Islamiah Cirebon City adopt the kinship system which is one of the local cultural centers in Cirebon City. The local wisdom of the communities in Cirebon is derived from SGJ, especially the sayings of SGJ which imply piety, belief, discipline, wisdom, policy, decency, manners and social life; (2) the character education management that is based on the local wisdom includes planning, implementation, and supervision; (3) the supporting factors in the implementation of the character education management include the government support, human resources, facilities, programmed activities, support of school residents, parents, and surrounding communities. The inhibiting factors include limited control of the school after the students are off school and the influence of the media. The local wisdom based character education is planned with reference to the school vision, i.e. "Forming a smart, good, skilled, and noble learner". Character education can be integrated into every subject and linked to the context of everyday life. As a supervisor, the principal has supervised and guided the teacher periodically during each turn of the school year. The learning method that is based on local wisdom is in accordance with the reference of the Directorate of Early Childhood Education. The results of this study can be used as a reference for preparing and planning the management of local-based character education in early childhood education, and providing input for PAUD managers in developing and implementing the model of planning, implementation, and supervision of character education that is based on local wisdom.

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INTRODUCTION

Efforts to prepare better future generations through education should be done since early childhood (preschool age). This age is the most appropriate time to habituate in the formation of a person's character. Character is the value of human behavior that is associated with God Almighty, self, fellow human, environment, and nationality embodied in thoughts, attitudes, feelings, words, and deeds based on religious norms, law, etiquette, culture, and customs (Anwar, 2004, p.12). The realization of the expected formation of characters requires strategies to manage character education in the appropriate sphere, especially in early childhood education that will inculcate the character values in everyday life and form learners with character.

The implementation of character education for the Indonesian nation does not stand alone but integrates with the existing lessons by incorporating the values of national character and culture on the basis of local wisdom. In general, the tradition of local wisdom in the Cirebon community is derived from the tradition taught by Sunan Gunung Jati, especially the sayings of Sunan Gunung Jati which contain the meaning of piety and belief, discipline, wisdom, modesty and manners, and social life. One of the popular sayings in the community is entitled *ingsun titipna tajug lan fakir miskin*, meaning 'I entrust the mosque and the poor'. The values are required to shape the character of a child. Although these values are extracted from the local cultural potential, they are universal in nature so that they can be used as common values and used by anyone, anywhere, and anytime, especially in early childhood education. Therefore, educational institutions can apply local wisdom in the area to shape the character of the learners.

Play Group is one of the early childhood education. Early Childhood Education (PAUD) programs that have been perceived to operate are still not optimal because they do not provide adequate stimulation as required by each learner. This is due to PAUD management that has not been able to carry out effective management functions, lack of quality and

quantity of teachers of early childhood character education, and implementation of PAUD management that has not been based on local wisdom. From the description above, character education - especially in early childhood which is called golden age, requires management that can manage character education itself so that it is not misguided and can achieve the purpose of character education applied to early childhood. Therefore, the authors are interested in and need to conduct a more in-depth study of "the Local-Based Character Education Management in PAUD in Cirebon City.

The purpose of this research is to find out (1) the implementation of education through the character values that is based on local wisdom, (2) the management (planning, implementation, and supervision) of character education based on local wisdom, and (3) the factors that influence the management of character education based on local wisdom in early childhood in Cirebon City. The results of this study can be used as a reference for preparing and planning local-wisdom-based character education management in early childhood and providing input for managers in developing and implementing the model of planning, implementation, and supervision of character education that is based on local wisdom.

METHODS

This research is descriptive-qualitative. The method is related to the collection of data to provide a picture or affirmation of a concept or symptom through in-depth research on a particular social unit.

The object of this research is Play Group Al-Irsyad Al-Islamiyah Cirebon City. The data were drawn using three techniques:

1. Interviews conducted to the principal, five teachers, and five parents of the students aiming to obtain information in the form of appropriate data;
2. Observation intended to know all activities organized by all components and to complement and test the results of interviews provided by the informants;
3. Documentation used to supplement data was obtained through observation

and interview directed to materials such as photography, video, memos, letters, diaries, and recordings.

To obtain accurate data, this study employed data analysis techniques proposed by Miles and Huberman, namely (a) data collection, (b) data reduction, (c) data display, and (d) conclusion/verification.

RESULTS AND DISCUSSION

Implementation of Local-Wisdom-Based Education in Al-Irsyad Al-Islamiyah Play Group

For early childhood learners, character education has a higher meaning than moral education because it is not only about right-wrong problems, but also about how to implant a habit of good behavior in life so that they have a high awareness and understanding, as well as a commitment to apply virtue in everyday life (Mulyasa, 2012). The implementation of the character values taught in the process of education in early childhood of Al-Irsyad Al-Islamiyah Play Group in Cirebon City originated from the customs of Cirebon people who embrace the kinship system that is one of the cultural center of the local city of Cirebon. The tradition of local wisdom of Cirebon community in general comes from the tradition taught by SGJ, especially SGJ's sayings that contain broad and complex meaning. Efendi (2004, pp.14-34) claims that the elements of the sayings are associated with piety and conviction, discipline, wisdom and policy, modesty and manners, and social life. The character values that are applied to early childhood education in Al-Irsyad Al-Islamiyah Play Group in Cirebon City refers to the nine pillars of character as follows.

Pillar 1 Loving God and His Creations

Loving God and all of His creations implies piety and faith. One of Sunan Gunung Jati's popular sayings in the community of Cirebon is "*ingsun titipna tajug lan poor fakir*". In addition to mentioning *tajug*, Sunan Gunung Jati also explains the meaning of "*Yen worship pucuke arrows*" (when praying, people must be solemn and *tawadhu* like arrows that stick strong).

Pillar 2 Independence and Responsibility

Independence and responsibility are characterized by the self-concept and self-discipline (taking food and drink in place). The teaching about discipline sourced from this local wisdom, more precisely, contains the meaning of consistency, reciprocity, and learning intent. There are three messages he delivered, namely (a) *Aja nyindra promise mubarang* (do not break the promise), (b) *Pemboraban kang ora patutu anulungi* (the wrong should not be helped), and (c) *Aja janji kejayaan kanga la rautah* (do not learn to the interests that are incorrect or misused).

Pillar 3 Honesty/Trust and Diplomacy

The teachings of honesty and diplomacy are reflected in Sunan Gunung Jati's sayings such as (a) *Singkirna sifat kanden wanci* (avoid bad deed), (b) *Duweha sifat kang wanti* (have good deed), and (c) *Aja ilok gawe bobat* (do not like to lie).

Pillar 4 Respect and Courtesy

The teachings of respect and courtesy are based on the local wisdom, as they are represented in Sunan Gunung Jati's sayings which include the attitude of (a) *Den hormat ing wong tua* (the necessity of respecting parents), (b) *Den hormat ing leluhur* (the necessity of respecting ancestors), (c) *Hormaten, emanen, mulyaken ing pusaka* (respecting, loving, and valuing sacred weapon), (d) *Den welas asih ing sapapada* (the necessity of loving humanity), and (e) *Mulyaken ing tetamu* (respecting guests).

Pillar 5 Generosity, Loving to Help, and Cooperation

The generosity, being helpful, and cooperation are reflected from Sunan Gunung Jati's sayings that are related to wisdom. Among Sunan Gunung Jati's advice which is closer to the teachings of morals and *tarekat* are (a) *Amapesa ing bina batan* (do not be greedy in life), (b) *Angadahna ing perpadu* (avoid contention), (c) *Gegunem sifat kang pinuji* (have a commendable character), (d) *Yen kaya den luhur* (the rich must be generous), and (e) *Tepo saliro den adol* (show good behavior).

Pillar 6 Self-Confidence, Creativity, and Hard Work

Confidence, creativity, and hard work based on local wisdom are reflected in the sayings of Sunan Gunung Jati which include the

attitude of (a) *Angasana diri* (capability of self-introspection) and (b) *Ngoletena rejeki sing halal* (look for *halal* fortune).

Pillar 7 Leadership and Justice

Leadership and justice that are based on the local wisdom are reflected in the sayings of Sunan Gunung Jati which include the attitude of (a) *Aja ngagungkaken ing salira* (do not exalt oneself) and (b) *Gegunem sifat kang pinuji* (possess the noble character).

Pillar 8 Being Good and Humble

Being good and humble that is based on the local wisdom is reflected in the sayings of Sunan Gunung Jati which include the attitude of (a) *Aja ngagungkaken ing salira* (do not exalt oneself) and (b) *Aja ujub ria suma takabur* (do not be arrogant).

Pillar 9 Tolerance, Peace, and Unity

Tolerance, peace, and unity which are based on the local wisdom are reflected in the sayings of Sunan Gunung Jati which include the attitude of (a) *Ake lara ati ing wong, namung so duriat* (if often hurt by people, face it with love not persecution), (b) *Angadahna ing perpadu* (avoid contention), and (c) *Aja ilok ngamad kang durung yakin* (do not like to criticize something that the truth has not been proven).

The values of local-wisdom-based character education such as the above mentioned sayings generally contain broad and complex meaning that can be useful not only for children and their descendants but also for the wider community. Basically, there are six meanings contained in SGJ's sayings:

- 1) They contain advice about good and wise acts that ultimately expect the descendants of the sultan and the wider community to be wise in dealing with their neighbor and patient as well as trustworthy in worshipping Allah Almighty.
- 2) Implicitly, the message provides direction and guidance for many people to remain consistent in practicing the teachings of Islam. While explicitly, the message affirms the provisions that must be implemented by children and their descendants.
- 3) Both subtly and frankly, the message expresses a stance that contradicts the

conscience of the people, the children, and the descendants. It contains a subtle and violent reprimand that is solely intended to keep the norms of life from being violated.

- 4) The message contains suggestions to obey the agreed rules so as to continue to be preserved for eternity until future generations.
- 5) There is a hope that the followers observe the sayings for the upholding of Islamic values.
- 6) The message contains sanctions in the form of social and moral punishment for anyone who violates the sayings.

Local-Wisdom-Based Character Education Management

Planning

Planning is the whole process of thinking determining all activities that will be done in the future in order to achieve goals. The planning of character education that is based on local wisdom implemented in PAUD KB Al-Irsyad Al-Islamiyah Kota Cirebon is as follows.

- 1) In the curriculum, there are nine pillars of characters that is divided into two, the pillars 1-5 to semester 1 and pillars 6-9 for semester 2. However, in practice every day the 9 pillars of the character is implanted and developed so that the character will appear as expected.
- 2) Character education in PAUD KB Al-Irsyad Al-Islamiyah intends to realize the vision of the Play Group which, as a whole, contained in the Play Group curriculum such as: applying the values of character education based on local wisdom that is the value of piety and belief, discipline, wisdom and policy, courtesy and manners, and social life.
- 3) The program is planned at the beginning of the school year and followed up with the creation of a guidebook that is shared with the parents of the learners.

Based on the explanation, the researchers found that the guidebook in which there is a character education activity plan is distributed to all parents/guardians of the students at the

beginning of the school year. The guidebook contains the Vision and Mission of Early Childhood Education of Al-Irsyad Al-Islamiyah Kata Cirebon, orientation and objectives of Al-Irsyad Al-Islamiyah's Family of Elementary School in Cirebon, the implementation of the vision in the core values program of character education worth local wisdom (piety and belief, discipline, wisdom and policy, politeness and manners, and social life), school culture, educational calendar including program of character education activity and arrangement of PAUD managers, teachers, staff and employees.

Wiyani (2012, p.56) mentions that planning has two main functions, namely (1) Planning is a systematic effort that describes the preparation of a series of actions to be taken to achieve the objectives of the institution by considering the existing resources; (2) Planning is an activity to mobilize or use limited resources effectively to achieve the intended purpose. Al-Irsyad Al-Islamiyah Playing Group in Cirebon City has established a character education program based on local wisdom through the stages of management function effectively.

Implementation

Based on the observation, local-wisdom-based character education applied in Early Childhood Education of Al-Irsyad Al-Islamiyah Kata Cirebon has been integrated to the school's teaching plan and reflected in the annual program of the academic calendar of the school by:

- 1) Integrating character education contents that have been included into all subjects;
- 2) Integrating character education into daily activities at school and beyond;
- 3) Integrating character education into planned activities;
- 4) Establishing communication cooperation between schools and parents/guardians of the learners

Associated with the implementation of character education in PAUD KB Al-Irsyad Al-Islamiyah Cirebon City, the results are in line with a growing pattern that the implementation of character education minimally must be based

on sincerity, honesty, compassion, courage, and affection.

The implementation of local-wisdom-based character education is arranged gradually and programmed with the final result that the students have the skills in communicating, for example in Cirebon, introducing that Cirebon is the city of guardians with the Islamic religious leaders of Java land, namely Syarif Hidayatullah known as Sunan Gunung Jati, and introducing the social and cultural symbols of SGJ's heritage. This can be seen from the various aspects that are still partly evident at present.

According to Kontz & O'Donnel (2000, p.35), the implementation function is a close relationship between individual aspects arising from the regulation of subordinates to understand and effective and efficient division of labor to achieve real organizational goals. In the early childhood play group Al-Irsyad Al-Islamiyah Kota Cirebon found that the institution uses exemplary approach (*uswatun hasanah*) and system approach in developing the values of character through: habituaisasi, formation / development of character values by way of habituation in everyday students class, school / early childhood and home; personification, embodiment of character values in everyday behavior and behavior both vertically (*hablum minallah*) in relation to God Almighty and horizontally (*hablum minannas*) in relation to self, fellow, family, community, and environment; the role model of a person's behavior, especially the teacher (*homeroom teacher* and the *lesson teacher*) who plays an elaborate and imitated strategic role to be a model of attitude and behavior for his students; the integration of extra-, intra-, and co-curricular activities and the creation of a conducive environment (*bi'ah*).

Supervision

Monitoring and evaluation is a series of activities to obtain, analyze, and interpret the process and the results of the implementation of character education values performed systematically and continuously so it can be information that can provide meaning in policy-making to determine the success rate of wisdom-based character education program in school.

Supervision and evaluation on the implementation of character education based on local wisdom in Early Childhood Education Al-Irsyad Al-Islamiyah Cirebon City involving the school builder. The success of character education supervision can be seen in the learning outcomes; at the time of taking report cards parents/guardians of students and teachers can discuss about the development of the character of the child both the character value (sincerity, trust, laughter-dhu'an, obedience, belief, and aqqamah), exemplary, environmental awareness, love cleanliness, honesty, discipline, communicative, and responsibility so that parents or guardians of the students can freely convey the development of children.

Supervising the implementation of character education requires special assessment. This assessment is intended to obtain information objectively, continuously, and comprehensively about the process and results achieved so that later can be used as a basis for determining the next action. This is in accordance with the expression of Dharma Kesuma, et al (2012, p.138) that evaluation is an attempt to know the state of an object by using certain instruments and comparing the results with certain standards to obtain conclusions.

Factors Affecting the Management of Wisdom-Based Education of Local Character in Early Childhood Education in Cirebon City. Interviews and observations about factors affecting character education management with the principal Ibu Fani Awaliyah, Teachers, and parents produce the following data.

- 1) Factor habituation both orally and continually acts given by all parties both teachers and parents of students. Habituation is given every day so that the value of the character can be internalized in the child, for example, when washing children's hands can be queued and orderly without prompting.
- 2) Environmental factors, teachers, facilities-infrastructure, parents. Teachers and parents should work together in stimulating children's character education. The process of child development is different so it

needs the application of character education continuously. The impact of character education, among others, is that the child can be independent, honest in acting and behaving, and responsible in cleaning up his toys, putting things in place, and disposing of waste in his place.

- 3) Factors that influence character education is the support of the environment when students are in the classroom, the classroom teachers and assistants, because the application of character education requires environmental support and the main support is the family consistent environment. Family is a more important environment to instill character education because if character education is only given to students at school and not in the family then the child will find it difficult to accept the values of character implanted in school.

Based on the description, the factors that influence the application of character education management to students include supporting and inhibiting factors. Supporting factors include: government support, human resources, facilities and infrastructure, pre-programmed activities, school community support, parents, and surrounding communities. Inhibiting factors include the limitation of control of the school after off-school students and media influence.

Lexono & Reeves (2009) as cited in Syamsiyatun & Wafiroh (2013) stated that there are three things that can influence the character development of children, that is structural factors covering the socio-economic condition of the family, parental background, family structure, gender, cultures, and other things that are around the child during their growth and can affect child development including government policies. The second factor is parenting style that includes warmth, responsiveness, control and discipline. The third factor is psychological vulnerability such as genetic factors, prenatal condition. Environmental factors include the education system received in schools.

The systemic-integrative management system in the PAUD AL-Irsyad Al-Islamiyah of

Kota Cirebon is implemented through the habitualization of character education values with exemplary approach and system approach, as follows.

- 1) Create awareness on the environment of the school environment that is reflected in a good environment so that learners grow into human beings with good character;
- 2) Controlling the behavior of learners in daily life at school;
- 3) Provide benefits to the surrounding environment so that learners are responsible so that their behavior can be beneficial to the environment;
- 4) Practice character values through various school activities;
- 5) Inculcating the tradition of cooperation in building character;
- 6) Having an awareness of the values of characters that are not merely possessed of knowledge but awareness to practice those values;
- 7) Familiarize the learners to do self introspection (*muhasabah*);

CONCLUSION

The implementation of the values of characters taught in the process of education in early childhood Play Group Al-Irsyad Al-Islamiyah Cirebon city embraces a kinship system that is one of the cultural center of the local city of Cirebon. The local wisdom tradition of the Cirebon community is generally derived from the tradition taught by SGJ, especially the saying of the SGJ *petitih* which implies piety and belief, discipline, wisdom and policy, modesty and manners, and social life. Management of character education based on local wisdom includes planning, implementation, and supervision. Factors supporting the implementation of character education management include government support, human resources, facilities and infrastructure, pre-programmed activities, support of school residents, parents, and the surrounding community. Inhibiting factors include limited control of the school after students return from school, media influence.

Based on these conclusions, the researchers provide suggestions as follows. The need to develop the concept of quality education excellent academic character (honesty, discipline, responsibility, communicative, self-control) and religious awareness (sincerity, exemplary, loving kindness).

Need to improve the quality of character education program by continuing to develop character education planning model based on systemic-integrative model, implementation model using habitualization, personification, role model model, and the establishment of conducive environment (*bi'ah*) supervisory models use internal control management through orderliness and attitude book, and externally through home visit, controlling cooperation through parents of learners.

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