

The Evaluation of Character Education Strengthening Program Based on *Kemataraman* Culture at Elementary School in Kulon Progo Regency

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Abstract

Kulon Progo is one of the regencies in the Special Region of Yogyakarta which has a Regional Regulation Number 65 of 2017 concerning Guidelines for the Implementation of Character Education Strengthening. The extracurricular culture of *Kemataraman* is one of the supporting activities for character development. The purpose of this study is to obtain a description of the planning, preparation, implementation, and achievements of the *Kemataraman* culture-based program. The research was conducted using a qualitative method with a program evaluation approach. The evaluation used CIPP model (Context, Input, Procces, Product) which is more comprehensive and effective to improve the program. Data were collected using in-depth interviews, document studies, and structured observation. The subject in this study were the Head of Education Office, the Head of Education Planning Section, Principals, class teachers, and art assistant teachers. The data analysis used Milles & Huberman analysis. The result of the study indicate that the objectives of the character education program based on *Kemataraman* culture have not been fully achieved. There is still gap between the forms of support by the government to schools as organizers and teachers as implementers. The researcher recommends the character education program based on *Kemataraman* culture at the Kulon Progo regency Elementary School to be continued with improvements.

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INTRODUCTION

The movement for character education strengthening is an educational movement under the responsibility of the education unit to strengthen the character of students through harmonization of heart, taste, thought, exercise with involvement and cooperation between education, family, community unit as stated in the Presidential Regulation of Republic Indonesia Number 87 of 2017 Chapter 1.

Character education is necessary because young generation has a great opportunity to get negative influences from technological advances. Currently, character education in the world of education is starting to be prioritized and cultivated especially at the elementary school. Therefore, it is important for the world of education to create a school atmosphere that can help stimulate character development (Pala, 2011).

Character education strengthening is the starting point of the process of change, formation, and development of student potency so that they are able to become citizens with character according to the Pancasila philosophy of life (Muttaqin et al., 2018). Ki Hajar Dewantara took initiative that to direct student's potential towards moral and social maturity can be done using "3 Nga" namely "ngerti, ngrasa, nglakoni" which means understanding, feeling, and doing (Towaf, 2017).

Lickona (2014) shared a similar opinion that the process of character education must be broadly understood to include three components: a) moral knowing; b) moral feeling; c) moral action. These three components contribute to directing students to become individuals with character especially in globalization era. The Yogyakarta government is committed to always creating an educated and characterized society.

As the consequence of the globalization era which demands qualified human resources who are able to synergize and to compete in global life. This commitment has been stated in the Yogyakarta Special Region Regulation Number 5 Year 2011 concerning

The Management and Implementation of Cultural Education which refers to the National Education System. To participate and commit to realizing an educated and characterized society, Kulon Progo Regency has Regional Regulation Number 65 of 2017 concerning Guidelines for the Implementation of Character Education Strengthening, which is carried out through intracurricular, co-curricular, and extracurricular activities.

One of the supporting activities for the development of character education is the extracurricular of *Kemataraman* culture (Sasami & Sujarwo, 2018). Character education programs based on *Kemataraman* culture become a compulsory extracurricular to foster attitudes and pride in the privilege of Yogyakarta (Kingdom of Mataram) Through the policy of *Kemataraman* culture program, the Kulon Progo government intends to develop golden generation who are smart, skilled and have character.

Sopacua et al. (2020) revealed that the implementation of character education through local wisdom can provide a positive response if applied through habituation, commitment, and discipline. Based on the attachment of Regional Regulation Number 65 of 2017 concerning Guidelines for Strengthening Character Education in Kulon Progo regency, the extracurricular program of *Kemataraman* culture is also implemented by involving the potential of local wisdom in Kulon Progo.

The local wisdom raised includes karawitan, traditional games (*jemparingan, nglarak blarak, egrang, gobak sodor, kenthisan, gatheng, wokan*), traditional foods (*geblek, sengek, growol*), traditional drinks (*wedang uwuh, legen, dhawet sambel*), *kethoprak*, and *batik geblek renteng*. Sulianti et al. (2019) revealed that the character of the nation's generation can be built through the values of local wisdom.

Apart from being an adhesive and identity, local wisdom can also answer the various future challenge (Brata, 2016). Therefore, the culture of local wisdom needs to be known and taught to raise awareness of

nationalism, one of which is love of the nation's culture.

Educational institutions are the right place to form character, leadership, and qualified personal behavior (Rokhman & Syaifudin, 2014). Character education programs have been implemented in all elementary school in Kulon Progo Regency and have produced various findings related to the evaluation of character education programs. Evaluation is carried out to determine the success of a program in achieving the goals that have been set.

There are many designs and models that can be used to evaluate a program, one of them is CIPP model. Evaluation of CIPP model (Context, Input, Procces, Product) developed by Stufflebeam (1966) reviews the program comprehensively includes planning (Context), preparation (Input), implementation (Procces), and result (Product) (Sopha & Nanni, 2019).

Evaluation using CIPP model can be used to determine the success and improve of character education prgrams (Aziz et al., 2018). The result of the evaluation of character education that have been carried out in Kulon Progo Elementary School show that the character education program is still having problems.

The problems faced related to the management of infrastructure, government support, monitoring and evaluation (Darmayanti & Wibowo, 2014), (Mukhlisin & Suharno, 2019), (Yulianto et al., 2020). The evaluation of character education programs that have been carried out in previous studies has not revealed the result of the evaluation of character education programs specifically and comprehensivelt. Therefore, it is important to study the evaluation of programs, especially character education based on *Kemataraman* culture. So far, the achievement of *Kemataraman* culture program that only exists in Kulon Progo Regency is not yet known.

This is reinforced by the result preliminary observations and interviews that the monitoring carried out by the government still focused on the final result so that the problems experienced by schools and most teachers are

not exposed. This evaluation aims to obtain a description of the planning, preparation, implementation, and achievement of the character education program based on *Kemataraman* culture. The study in this research provides benefits for determining the sustainability of character education program based on *Kemataraman* culture in Kulon Progo Regency.

METHODS

Research was conducted using qualitative method with program evaluation approach. The evaluation model used is CIPP model (Context, Input, Process, Product). The use of CIPP evaluation model is based on its advantages which are more comprehensive and can be used to improve a program. Evaluation ini this study is to obtain an explanation of the strengths and weaknesses of the the program.

This explanation is used as a decision-making tool so that it can be used as a reference for determining the future program policies. The design used in this research is a case study. Determination of the research design is based on the unique and special character of the case, which is related to the character education program based on *Kemataraman* culture that only exist in Kulon Progo Regency.

The research started in August until November 2019. Head of Education Office, Head of Planning Education Section, Principals, class teachers of grades IV, V, VI, and art assistant teacher as research subjects. The research was conducted at SD N 4 Wates, SD N Donomulyo, and SD N 2 Jonggrangan. Data were collected using in-depth interviews, document studies, and structured observation.

Data validity in this study using credibility criteria with source triangulation and member check techniques. Data that has the same, different, or more specific wiews are known through triangulation of source. The overall credibility of the data is considered using a member check. Data analysis was carried out by researchers after obtaining data using Milles & Huberman analysis.

RESULTS AND DISCUSSION

Good character education meets the criteria for implementing religious learning, scouting, practicing Pancasila and introducing Mataram culture (Ngatinah, 2018).

The findings in previous studies showed that evaluation of character education program in Kulon Progo in general was still constrained by government support (Darmayanti & Wibowo, 2014), (Mukhlisin & Suharno, 2019), serta (Yulianto et al., 2020). The evaluation that has been carried out does not specifically examine the character education program based on Kemataraman culture so that the findings in previous studies are still very limited.

Evaluation of character education program based on Kemataraman culture in Kulon Progo Regency Elementary School resulted in various findings related to the needs that have not been fulfilled by the program. The need is procurement of modules, distribution of program socialization, fulfillment the needs of art assistant teacher, financing, procurement of textbooks, teacher training, selection of material based on student cognitive level, time allocation, and appropriate program implementation design during the pandemic.

Besides to the above findings, the character education program based on Kemataraman culture in Kulon Progo Regency for the past three years has also shown its achievements.

Planning Evaluation (Context)

Character education programs cannot be implemented without careful planning. Planning is always needed and placed as a control. Several things need to be done to plan a character education program: 1) identifying the types of activity that are appropriate for the school; 2) developing learning materials; 3) planning implementation activity; 4) preparing supporting facilities (Zulhijrah, 2015).

Thus, the character education program becomes more effective and efficient in line with the planning. Planning evaluation of character

education programs based on Kemataraman culture resulted several achievements and findings. The results of the planning evaluation are shown Table 1.

Table 1. Planning Evaluation Results

Achievement
a. Program socialization
b. Raising local wisdom
c. Distribute funds
d. Publishing manuals book
e. Compiling the syllabus
f. Compiling the module
g. Carry out monitoring (supervisor)
h. Evaluating the program (<i>PendekarKU</i>)
Finding
a. Procurement of modules

Survey data on policy design planning shows that the government has made efforts to develop the golden generation of Kulon Progo through a character education program based on Kemataraman culture in order to the students able to understand and preserve the typical culture of Yogyakarta (Mataram) before getting to know foreign culture.

This effort is accompanied by involving the potential of local wisdom that already exists in Kulon Progo Regency. Various forms of support are provided by the government to schools as organizers and teachers as program implementers. Supriyanto (2020) explained that support from the government is absolutely needed so that character education programs can run according to their goals.

The Kulon Progo government has not been able to fully delegate the program to schools. So far, the government has only been able to provide opportunities for schools to carry out extracurricular activities based on the principle of independence. So, schools are not required to carry out programs with infrastructure and human resources that are not owned by schools.

The principle of independence is implemented based on the situation and condition of each school, namely the availability

of infrastructure and extracurricular art assistant teachers. This availability adjusts to the material to be taught both inside and outside the classroom. So far, the support provided by the government in the extracurricular program of Kemataraman culture is socialization, funding, procurement of teaching materials/modules, monitoring and evaluation through supervisors (offline) and through PendekarKU platform (online). PendekarKU stands for Pendidikan Karakter Kulin Progo.

The socialization of the extracurricular culture of Kemataraman has been held by the government through a forum for school principals and teachers with imposing techniques, so that principals and teachers who have participated in the socialization are required to continue the material that has been obtained in their school environment.

Socialization is the first step in implementing the program. The activities in the program are expected to be carried out effectively through socialization. Socialization can increase understanding related to the urgency of character education (Mawardi et al., 2020). Therefore, the socialization of the Kemataraman culture extracurricular program is expected to be able to bridge various parties related to the basic objectives and principles of program implementation.

The Kulon Progo government also provides support through the procurement of program implementation guidebooks. Matters relating to management, duties and roles, scope, facilities and infrastructure, and the syllabus of material on the culture of Kemataraman have been included in the manual book.

Not only manual book in hardfiles and softfiles provided, to support schools especially students in recognizing, understanding, and developing the Kemataraman culture material, the government has also made a module which contains a summary of the material and assessment sheets. For students, the module becomes a learning media that can be used as an alternative to study at school or at home (Fatmawati et al., 2018).

However, the results of the document study show that the Kemataraman culture module is still limited and only available for 1st grade. Monitoring support for the Kemataraman culture extracurricular program is carried out with the help of supervisors who carry out direct observation. Implementation of monitoring aims to identify the obstacles faced and provide solutions to problems that occur during program implementation. In addition to monitoring supervisors, the extracurricular of Kemataraman culture program was also evaluated using PendekarKU.

PendekarKU began to be implemented at the beginning of semester 2 of the 2018/2019 academic year. PendekarKU is a digital observation service that is used to report three types of character strengthening activities on web pages namely general, special, and achievement reports. The general report contains the implementation of program procedures that are routinely carried out in class every morning and afternoon, special reports are carried out every day by including documentation and narration of Kemataraman, scouting, and gotong royong activities, while reports on the achievements of religious programs (tadarus) are carried out per semester. In its reporting, PendekarKU is still supervised by the supervisors who are responsible for each school. Reporting time for elementary school level starts at 15.00 until 24.00.

In order to optimize the educational process, schools need to be managed according to their characteristics (Karnama & Prihmdani, 2019). Therefore, in reporting on character strengthening activities, the government provides an opportunity for schools to upload documentation in accordance with school conditions. This is because the management of each school has a different basis.

Based on the results of the analysis and conformity with the conditions in the field, the policy design for strengthening character education programs based on the Kemataraman culture is mostly relevant. However, the findings indicate that the development of material on the Kemataraman culture through learning modules

is still limited and only available for 1st grade. Module development is still very much needed.

Preparation Evaluation (Input)

Good human resource management contributes to improving the quality of education (Rifa'i, 2017). Without human resources, a unit will have difficulty achieving its goals. Infrastructure is one of the National Education Standards that important as an effort to improve the education quality (Nurmalasari & Karimah, 2020). Funds can be a factor the cause of extracurricular activities that cannot be implemented properly (Kurniawan & Karyono, 2010).

Based on this, the Kemataraman culture program can be carried out well if human resources, infrastructure, and funds are available in schools. Evaluation of school's readiness in supporting Kemataraman culture program resulted in several achievements and findings. More complete results are presented in Table 2.

Table 2. Preparation Evaluation Results

Achievement
a. Principal participates in program socialization
b. Define extracurricular activity based on local wisdom, interests, and infrastructure
c. Allocate funds
d. Provide the relevant teaching material
e. Set a schedule of activity
f. Ensure the availability of education personnel
g. Fill out the evaluation report
Finding
a. Distribution of program socialization
b. Limited art assistant teacher
c. Limited funds
d. Availability of textbooks

Preparatory survey data show that schools have made efforts in accordance with their respective capabilities to meet the needs of

human resources, namely education personnel, infrastructure, and funds through various legitimate sources. The teacher is an important component in the process of achieving educational goals (Sidik, 2016). Not only classroom teachers take an important role, art assistant teachers are also involved in extracurricular activities. Adequate teacher readiness is one of the keys to the success of SD N 4 Wates as a pilot project school in implementing Kemataraman extracurricular including karawitan, dancing, batik, and jemparingan, but opposite to SD N Donomulyo. Even though it already has the facilities and infrastructure, SD N Donomulyo has not been able to carry out extracurricular dancing and batik because it is constrained by the availability of art assistant teachers.

As a school located in a cultural village area, the human resources at SD N 2 Jonggrangan are very cooperative and competent in dance, karawitan, and kethoprak. As we all know that socialization is one of the efforts to socialize something so that it becomes more known, understood, and internalized. Each school has received socialization from the government regarding the Kemataraman culture program at the beginning of the program year (2018). Understanding related to the urgency of character education can be carried out through socialization activities (Mawardi et al., 2020).

Therefore, it is important for all parties to be directly involved in the socialization of the Kemataraman culture extracurricular program. The socialization has been delivered in the forum of the Working Group of School Principals throughout Kulon Progo Regency. However, not all school principals received the socialization, especially for new principals. The socialization delivered was about character education programs in general as well as innovations regarding the guidebook.

In carrying out extracurricular activities of Kemataraman culture, SD N 4 Wates, which already has adequate facilities, chose the arts of karawitan, jemparingan, dance, and batik. This is different from SD N Donomulyo, which only chose Kubro Siswo as its art so that the culture

related to the Islamic struggle can be preserved and developed. While SD N 2 Jonggrangan chose musical arts, kethoprak, and dance.

The existence of traditional jemparingan arts, kubro siswo, dancing, batik, and kethoprak shows that the local wisdom in extracurricular activities of Kemataraman culture in Kulon Progo is very diverse. The wealth of local wisdom plays an effective role in shaping character (Fajarini, 2014). It is proper that the local wisdom of Kulon Progo which is part of the Special Region of Yogyakarta (Mataram) be excavated so that it will not be lost by globalization.

Each school has arranged the implementation of the extracurricular program of Kemataraman culture using a five-day school schedule. The results of the document study show that the extracurricular activities of Kemataraman culture in each class are carried out once a week at the end of class hours with a total allocation of 1 lesson hour (35 minutes). Activities that have been arranged in such a way aim that the implementation of co-curricular, intra-curricular, and extra-curricular activities can be carried out together.

Even though the government has provided a guidebook for the implementation of the Kemataraman culture program, the teaching materials have not been provided. Teaching materials are a means to facilitate teachers in providing learning materials (Nugraha et al., 2012). To provide a theory related to Kemataraman culture so far, each school has used teaching materials in the form of Javanese language books as an alternative. The book is considered relevant to the material contained in the syllabus of Kemataraman culture. It's just that not all Kemataraman culture material is contained in Javanese language books.

Fajri (2018) argues that one of the functions of using textbooks in learning activities is so that educational goals can be achieved more effectively and efficiently. The availability of Kemataraman textbooks is an important thing in helping schools to organize extracurricular activities of Kemataraman culture in accordance with the objectives that have been described. So

far, schools have given authority to classroom teachers in determining the material to be taught while still being guided by the syllabus.

This is because the material contained in the syllabus of the Kemataraman manual book has not been divided based on the cognitive abilities of students (level per class). An understanding of the student's level of ability is an important guide in the selection of material so that in the end students can understand the material optimally according to their cognitive abilities (Bujuri, 2018).

So far, the distribution of material for Kemataraman in schools is adjusted to the schedule and policies of the choice of each class teacher. The determination of the material from the teacher is carried out by still looking at the syllabus of the material of Kemataraman culture as a reference. In order to monitor the progress of the extracurricular culture program, each school receives monitoring and evaluation. Monitoring and evaluation is important to analyze and find out the strengths and weaknesses of the implementation of activities in the education unit (Putra et al., 2020).

So far, the monitoring carried out by the government on the extracurricular culture of kemataraman program is in the form of supervision visits. In addition to monitoring supervisors, each school is required to fill out reports on extracurricular activities for the culture of Kemataraman through the PendekarKU website. For some schools, the platform is considered appropriate for evaluation facilities, but for some schools it also has an impact, including causing a sense of saturation and limiting memory storage.

The source of funds is the main key so that the extracurricular culture of kemataram program can be implemented in the school environment. Kurniawan & Karyono (2010) explain that and can be a supporting factor as well as a causal factor of extracurricular activities that cannot run properly. Financing for the implementation of the Regent's Regulation, including the Kemataraman culture program has been charged to the regional revenue and

expenditure budget through the government and other legal and non-binding sources.

Sources of funds for extracurricular activities of Kemataraman culture at SD N 4 Wates are quite adequate. Schools budget from school operational assistance funds and community funds. The community fund used is a voluntary donation fund from the parents of who have agreed to support the Kemataraman culture program in schools. Extracurricular activities for the Kemataraman culture at SD N Donomulyo have been running, but the allocation of school funds for activities is still not enough.

Funds only come from the government, so schools think that even though they have tried their best and the results still need to be improved. So far, extracurricular activities at SD N 2 Jonggrangan have been budgeted for from government funds and assistance from the committee.

The situation on the ground shows that the extracurricular of Kemataraman culture program in each school during the Covid-19 pandemic had to be postponed. Schools are only required to carry out religious programs whose implementation is in collaboration with the community around the school. Implementation of extracurricular activities can be carried out from home. Likewise with the extracurricular of Kemataraman culture, schools should continue to support these activities during the pandemic.

Based on the results of the analysis and the existing conditions in the field, the readiness of schools to support the policy design of the extracurricular of Kemataraman culture through the availability of human resources, infrastructure, and funds is less relevant. The findings show that the socialization of the program, the availability of art assistant teachers, teaching materials, time allocation, activity facilities, and funds are still limited and need to be reviewed by the government as the planner of policy design.

Implementation Evaluation (Procces)

The environment and student learning outcomes will be more optimal when managed

by competent teachers (Basri, 2017). An understanding of the level of students ability becomes an important guide in tehe selection material so that students can understand the material optimally (Bujuri, 2018). Time is also the main component that affect student learning outcomes (Prastowo, 2017).

Evaluation implementation of character education programs based on Kemataraman culture resulted in several achievements and findings. The results of the implementation evaluation are shown Table 3.

Table 3. Implementation Evaluation Results

Achievement
a. Teachers participate in program socialization
b. Completing teaching material
c. Sorting material
d. Build competence
e. Looking for alternative program implementation design during pandemic
Finding
a. Distribution of program sozialization
b. Teacher training needs
c. Limited textbooks
d. Distribution of material preparation
e. Limited time allocation
f. There is no standard program implementation design during pandemic

The survey data on the implementation of Kemataraman culture program show that for the last three years teacher have participated in the socialization program, completed the teaching materials, and built their competence independently. Most of the teachers have accompanied the Kemataraman culture since it was firstly implemented. Several teacher representatives have also participated in the program socialization.

Socialization carried out by strengthening character building workshop. But not ata all teachers get socialization. Some teachers only

received socialization and confirmation from the principal and appointed fellow teachers. The implementation of the *Kemataraman* culture extracurricular program by teachers has been arranged by the school according to the schedule set determined that is for one hour lesson (35 minutes) at the end of lesson.

For the most classroom teachers, the allocation time is still considered sufficient to provide the *Kemataraman* culture material theory. However, for art assistant teachers the allocation of 1 hour lesson is considered very less and reduces the students' interest when the practice is carried out at the last time of school activities. Time is an important component in learning because it is quite influential on learning outcomes (Prastowo, 2017) so that the alternative for art assistant teacher it to change one month of meetings to one meeting starting from 07.00 to 10.45.

Regarding the material being taught, the class teacher is given the authority by each principal to choose material that accordance with the syllabus and the level of cognitive development of students. This causes differences in the selection of materials between teachers. Bujuri (2018) explained that the understanding of the level of cognitive abilities of students become important guidelines in the selection of material so that it can make students able to understand the material maximally.

It would be better if the division of the material was explained at once according to the student's level development so that there is no difference between teachers in the provision of the material. In addition, the level of recognition, understanding, and development of the student's *Kemataraman* culture can be known more specifically.

So far, the provision of teaching materials by classroom teachers is still constrained by teaching materials. Though one of the functions of the use of materials teaching in learning activities including so that educational goals can be achieved more effectively and efficiently (Fajri, 2018). But, the teacher has to find the materials himself through relevant sources such

as Javanese language books, the internet, and discussions with more competent teachers.

As it is known that teachers are professional educators who have the main task of educating, teaching, guiding, directing, practicing, and evaluating. The teacher feels inferior to teach the *Kemataraman* culture material because they feel they are not competent in certain materials.

This shows that teacher competence still needs to be improved, through governmentsupport in the form of additional training. The training is expected to provide provisions for teachers to provide student's material later. Basri (2017) revealed that the environment and student learning outcomes will be more optimal when managed by competent teachers. Education must be able to strengthen awareness of the importance character values of Indonesian nation, which dominated by west culture nowadays (Suminar et al., 2020).

Therefore, the right teaching method needs to carry out by the teacher when providing material to students so that is more easily understood. The teaching method is the teacher's effort to provide understanding so that students can develop optimally according to their talents and interest (Muslimah, 2020).

This requires teacher to be more selective in determining learning methods so that the process of internalizing student's character values can be optimally. The teacher hopes that parents can also participate to support the *Kemataraman* culture extracurricular program from home such as helping children to do Javanese and other task such as manner internalization.

Based on the analysis of result, the implementation of the *Kemataraman* culture program is relevant. However, for equal distribution of socialization, textbook reference, time allocation, material distribution, and an appropriate implementation design of the *Kemataraman* culture program during pandemic still needs to get attention.

Product Evaluation (Product)

Extracurricular program can grow and develop student's interests and talents (Wafa & Syamwil, 2015). Evaluation product of character education programs based on *Kemataraman* culture result in several achievements and findings. More complete results are presented in Table 4.

Table 4. Product Evaluation Results

Achievement
a. Government support and program implementation policies based on the principle of independence
b. Ful fillment of program readiness in accordance with the ability of the school
c. Implementation of extracurricular <i>Kemataraman</i> culture program by teacher
Finding
a. The character education program based on <i>Kemataraman</i> culture has not been fully achieved

The survey data on the results of the character education program based on the *Kemataraman* culture in Kulon Progo Regency show that so far the government has provided some support and opportunities for schools to organize extracurricular activities based on the principle of independence, namely in accordance with the availability of infrastructure, art teachers, and funds. Each school has made efforts to prepare human resources, infrastructure, and funding sources according to their abilities. Teachers have also participated in socialization, completed teaching materials, built competencies, and took the initiative to design the *Kemataraman* culture program so that it can continue to be implemented during pandemic.

The results of the analysis and the conditions in the field show that the Kulon Progo government's idea to prepare human resources with character and quality through character education programs based on the culture of *kemataram* has not been fully

achieved. There is still a gap between the forms of support provided by the government to schools as organizers and teachers as implementers. The researcher recommends the *Kemataraman* culture program to be continued with improvements. This recommendation is based on achievement data and findings in the field regarding the relevance of theory to existing conditions.

Improvements need to be made in the development of learning modules, continuous socialization, the availability of art assistant teachers, textbooks references, time allocation, distribution of materials according to student's cognitive level, and the proper and appropriate design of the implementation of the *Kemataraman* culture program during pandemic.

CONCLUSION

The policy design of the character education program based on the culture of *kemataram* by the Kulon Progo Regency government is supported through the principle of independence. Each school organizes programs in accordance with the capabilities of human resources, infrastructure, and available funds. The teacher participates in program socialization activities, looks for teaching materials that are relevant to the material, compiles the material to be taught, and builds competence independently. The objective of the character education program based on the *Kemataraman* culture in Kulon Progo Regency in order to prepare human resources with character and quality has not been fully achieved. The program should continue with improvements

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