

Integration of Character Education through Local Wisdom in Indonesian Language Learning at Junior High School

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Abstract. Local wisdom is a noble cultural value that must be integrated into education. This study is aimed to describe the impact of incorporating the values of local wisdom on students in Indonesian language subjects at State Junior High Schools in Pajukukang District, Bantaeng Regency. This research uses descriptive quantitative data analysis techniques. The results showed some of the values of character education for local wisdom are *Tanggung Bali* (responsibility), *pandidi* (discipline), *kareso* (hard work), *assamaturu* (cooperation), *patappa kale* (self-confidence), *baji ampe* (polite), *naknak siayang waji picuru* (thorough and careful) has been instilled through learning Indonesian. This can be seen from the impact of integrating the values of local wisdom character education in Indonesian Language Subjects on students, which is the value of "very good". So the impact of integrating the values of local wisdom characters shows that students' attitudes and behavior of students are already very good in participating in classroom learning. Meanwhile, the achievement of integrating the values of character education for local wisdom in students in the Indonesian Language Subject is included in the category of values "starting to develop" and "being cultured."

Keywords: Integration; Value; Local Wisdom; Education.

1 Introduction

Local wisdom of the community has existed in people's lives since ancient times, starting from prehistoric times to the present. Local wisdom is positive human behavior that can be sourced from religious values, customs, ancestral advice, or local culture that is built naturally in a community to adapt to the surrounding environment; this behavior develops into a culture [1]. Embedding local cultural values in the learning process is very important to do. [2] argues that education is not just growing and developing all aspects of humanity without being tied to values, but that value is the binding and influence of the growth and development process. [3] argues that value and education are two things that cannot be separated from each other. The importance of the interaction process in the learning process gives change to the student doing communication. [4] states that the concept of learning is a place where teachers and students

build an interactive social environment to improve the learning process. [4][5] states that learning is a process of interaction between students and educators and learning resources in a learning environment". Good interaction between teachers and students and complete facilities as a learning resource can increase students' potential optimally. The interaction process in learning should not ignore the involvement of socio-cultural factors. [6] argues that "to find a face to Indonesia in education, a study is needed to fulfill the values and cultural orientations of the regions that have positive values for educational practice". To meet these needs, studies in the field of education are needed, especially classroom learning that involves cultural elements.

The Makassar Bugis community, like other ethnic communities, has a wealth of cultural values found in local wisdom, which is contained in the *lontara* script [7]. In this *lontara*, the Bugis Makassar keeps the knowledge and wisdom of their past, including various cultural expressions. *Lontara* has played an important role in the life of the Bugis Makassar community since ancient times because it contains high cultural values and becomes the basis for life in everyday society. According to [8]. These values include various positive character values, namely: values related to God, namely religious and *tawakkal*; values related to oneself, consisting of: honesty, responsibility, discipline, hard work, creativity, independence, curiosity, and fondness to read; values related to others, namely: obedience, solidarity, tolerance, the work and achievements of others, friendly/communicative, peace-loving and democratic; values related to the environment, consisting of social care and environmental care; values related to nationality, which consist of love for the country and the spirit of the Nation [9].

The next study did [11] by researching to develop the character of students as their base for meeting the period of globalization, the introduction of Indonesian local awareness in language teaching materials. They found that it is important to have good character to face the age of globalization in order to be a person who can judge what is right or wrong. Therefore, by incorporating character as part of the school curriculum, the younger generation needs to be educated for a solid base of moral character. The third researchers did [12] and [15], their study about Comic and Jember's local wisdom can be used as learning materials. They found that the use of comics and the local wisdom of Jember is a powerful instrument for teaching blended science. This learning tool increased the performance and performance of the students inspired them to read. The other researcher did by [13] and [14] in prospective teachers are evaluated by their abilities to plan instructional materials and learning performance in combining scientific and cultural knowledge.

2 Method

The procedure and data analysis technique should be emphasized in a literature review article. The main data in this study are answers given by respondents to reveal the integration of the values of local wisdom character education in Indonesian subjects, which can be seen from learning planning, implementing learning, evaluating learning achievement, attitudes, and behavior of students during class learning. There were three junior high schools as the study's location; each student's school chooses randomly. This study took 55 sample students who took from three schools in the Bantaeng regency. Data collection through questionnaires was carried out to determine the impact and achievement of integrating local wisdom character education values in Indonesian subjects for students. The questionnaire used is closed [16]. The respondent has been provided with alternative answers to the statements given. Using alternative answers always, often, rarely, and never, and has not been seen, begins to appear, begins to develop,

culture. In the questionnaire trial, the impact of integrating the values of character education for local wisdom using respondents as many as 55 students, thus the critical r obtained is 0.361. Test the validity of each item of the questionnaire instrument with item analysis using a computer application program SPSS for Windows 16.0.

3 Result and Discussion

The research was carried out outside school hours by providing a questionnaire to students. The assessed aspects are the attitudes and behavior of students that reflect the values of local wisdom (*Tanggung Bali*, *Pandidi*, *kareso assamaturu*, *patappa kale*, *baji ampe*, and *naknak siagang baji picuru*). Collecting data using a questionnaire instrument, the impact of integrating local wisdom values in Indonesian subjects was carried out on 55 students from three different schools. The students provide an assessment of themselves about attitudes and behavior following the actual situation. The following are the research results on the impact of the integration of local wisdom values in Indonesian subjects.

Tanggung Bali value (responsibility)

Table 1. The integration of local value *Tanggung Bali* (Responsibility)

Interval Class	Frequency (f)	Percentage (%)	F-Cumulative	P-Cumulative (%)
Very good	37	67.27	55	100
good	15	27.27	18	32.73
Pretty good	3	5.46	3	5.46
poorly	0	0	0	0
Sum	55	100	-	-

Based on the table above, the results of the research on the impact of the integration of the value of the *Tanggung Bali* (responsibility) from 4 questions assessed by 55 students showed: 37 students (67.27%) were included in the "very good" category, 15 students (27.27%) category "good", and 3 students (5.46%) included in the "good enough" category.

Pandidi (Discipline) value

Table 2. The integration of local value *Pandidi*' (Discipline)

Interval Class	Frequency (f)	Percentage (%)	F-Cumulative	P-Cumulative (%)
Very good	41	74.54	55	100
good	11	20	14	25.46
Pretty good	3	5.46	3	5.46
poorly	0	0	0	0
Sum	55	100	-	-

Based on the table above, the results of the research on the impact of the integration of *Pandidi* 'scores (Discipline) from 7 questions assessed by 55 students showed: 41 students

(74.54%) were in the 'very good' category, 11 students (20%) were in the 'good' category. "And 3 students (5.46%) are included in the "good enough" category.

Kareso value (Work hard)

Table 3. The impact of integration *Kareso* (Work Hard) value

Interval class	Frequency (f)	Percentage (%)	F-cumulative	P-cumulative (%)
Very good	27	49.09	55	100
good	23	41.82	28	50.91
Pretty good	5	9.09	5	9.09
poorly	0	0	0	0
Sum	55	100	-	-

Based on table 3, the results showed the impact of the integration of *Kareso* (Hard Work) scores from 3 questions assessed by 55 students showed: 27 students (49.09%) were included in the very good category, 23 students (41.82%) were in a good category, and five students (9.09%) were in the pretty good category.

Assamaturu (Cooperation) value

Table 4. The impact of integration of local value *Assamaturu'* (Cooperation)

Interval class	Frequency (f)	Percentage (%)	F-cumulative	P-cumulative (%)
Very good	25	45.45	55	100
good	22	40	30	54.55
Pretty good	8	14.55	8	14.55
poorly	0	0	0	0
Sum	55	100	-	-

Patappa Kale (confidence) value

Table 5. The impact of integration of local value *Patappa Kale* (confidence)

Interval class	Frequency (f)	Percentage (%)	F-cumulative	P-cumulative (%)
Very good	15	27.27	55	100
good	26	47.27	40	72.73
Pretty good	14	25.46	14	25.46
poorly	0	0	0	0
Sum	55	100	-	-

Based on table 5, the result showed the impact of the integration of the value of *Patappa Kale* (Confidence) 4 questions assessed by 55 students showed: 15 students (27.27%) were in the "very good" category, 26 students (47.27%) were in the category "Good, and 14 students (25.46%) are included in the "good enough" category.

Baji Ampe (polite) value

Table 6. The impact of integration of local value Baji Ampe (polite)

Interval class	Frequency (f)	Percentage (%)	F-cumulative	P-cumulative (%)
Very good	37	67.27	55	100
good	14	25.46	18	32.73
Pretty good	4	7.27	4	7.27
poorly	0	0	0	0
Sum	55	100	-	-

Based on table 6, the result showed the impact of the integration of the value of Baji Ampe (Polite) from 6 questions assessed by 55 students showed: 37 students (67.27%) were included in the "very good" category, 14 students (25.46%) were in the "category" good ", and 4 students (7.27%) are included in the " good enough "category.

The discussion in this study refers to the result that character development and character education are a must. Because education does not only make students smart, it also has good manners and manners, so that their existence as a member of society becomes meaningful both to themselves and others—Education character through local wisdom values that are integrated into subjects. Materials related to the norms of values in each subject need to be developed, explicitly linked to daily life. This is in line with the description put forward by [17] states that students with good character can continue to develop and realize their future goals and be able to produce positive activities. It is absolutely necessary to develop character values from an early age so that the values displayed when they grow up will be better and understand all the differences. Learning the values of local wisdom is at the cognitive level and touches on internalization, real experiences in the daily lives of students and society.

Based on the results of observations, it states that the values of character education for local wisdom, especially in the case of *Tanggong Bali*, *Pandidi*, *kareso*, *assamaturu*, *patappa kale*, *baji ampe*, *naknak siagang baji picuru* have been instilled in students during learning. It is known that the results of the observation data on the integration of the values of character education for local wisdom show that from 2 observers give a score of 1 on each item so that the total value of 37/observer is obtained. This value is between $18.5 < X$. So it can be concluded that the values of local wisdom characters include the *Balinese Tanggong*, *Pandidi*, *Kareso Assamaturu*, *Patappa Kale*, *Baji Ampe*, *Naknak Siagang Baji Picuru*, which have been instilled in students through learning Indonesian.

These values can be in the form of values that are deliberately institutionalized through formal provisions such as a) the value of the Balinese *Tanggong* is a very important value because children who have responsibilities usually also have a strong personality, even one's success in life depends on how he lives and take responsibility; b) the value of *Tanggong Bali*, *pandidi* ', is an important value because it can help one's success. Discipline is closely related to the value of the quality of life in the future. For children, discipline must be strictly enforced because discipline is one of the keys to success. So with character education, a child will be emotionally intelligent. Emotional intelligence is an important provision in preparing children for the future because with it, a person will be able to succeed in facing all kinds of challenges, including challenges to succeed academically.

4 Conclusion

The Integration of Character Education through the Values of Local Wisdom in Indonesian Language Learning for Class VIII Students of State Junior High Schools in Pajukukang Sub district, Bantaeng Regency, shows that the values of character education for local wisdom are Tanggong Bali (responsibility), pandidi (discipline), kareso (hard work). Assamaturu (cooperation), patappa kale (self-confidence), baji ampe (polite), naknak siangang baji picuru (thorough and careful) have been instilled through learning Indonesian.

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