

Internalizing National Values through Local Culture-Based Character Education

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Abstract

This study aims to identify how culture-based character education internalizes national values. Character education must be introduced to the younger generation as they leave the local culture. This study used a qualitative approach with a literature review method. It used secondary data from relevant books, articles, and other literature. Data were analyzed using the Critical Discourse Analysis (CDA) model. This study showed that character education based on local culture could instill national values. National values covered religion, mutual cooperation, local art and literature, and local skills values. It is essential to provide character education to the young generation to instill national values that begin to fade. This country is rich in local cultures, and they must be introduced to a young age as globalization can fade local culture.

Keywords

Local Culture; National Values; Character Education

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1. INTRODUCTION

In general, education cannot be separated from local wisdom values. Education changes along with cultural developments as education is a process of transferring culture and as a mirror of cultural values (education is reflective) (Normina, 2017). In the modern era, the new culture (Nahak, 2019) explains that people think western culture is considered modernity or modernization, while eastern culture is considered traditional or conventional. Modernization can bring benefits of a more comfortable, effective, and efficient life. It provides convenience in various activities carried out by the community. However, effectiveness, efficiency, and the greed of upholding the hedonism value make modernization a boomerang that can threaten human civilization (Basyari, 2013).

The younger generation in Indonesia considers foreign cultures cooler and more exciting. They do not have a high interest in local culture, so the local culture starts to fade. Malinowski in (Nahak, 2019) argues that a higher and active culture will influence a lower and passive culture through cultural contact. Based on Malinowski's theory, western culture is considered higher and more active than Indonesian culture. The younger generation prefers western music, which is regarded as cool and interesting. Indeed, local music is also available, but they don't know more about it. Besides influencing the behavior of youth, the development of knowledge and technology has changed life in society, such as shifts in culture, values, and religion through the adoption of values of other countries, which might not be by the identity of the Indonesian nation that can cause value degradation in society (Hidayati, 2008).

(Amin, 2021) explains that teaching local culture emphasizes values of local culture in the form of traditions, customs, mottos, attitudes, etc. Local culture can be taught to the community to preserve it. For example, courtesy in Sundanese culture, in which every time someone passes other people, they will show courtesy by saying "excuse me" to respect them. The local culture needs to be preserved by introducing and sharing the local wisdom values with the younger generation.

The younger generation is the nation's future and will be the future leader. Therefore, it is important to develop a cultural characteristic of this nation to differentiate it from others. The existence of local culture can strengthen the identity and pride of Indonesian citizens. Indonesia's plural culture, diverse ways of life, and different cultural backgrounds are indicators of rich cultural values (Nafsar, 2020).

Character education and globalization issues are important to discuss in this globalization era. Character education is a major foundation in the direction of better improvement in national education (Sulhan, 2018). Character education is essential to maintain the stability of a nation, especially the morality of the next generation. The moral degradation among the young age is worrying. It can be seen that the younger generation is in an apprehensive condition. Globalization also causes bullying, violence, corruption, anarchy, and radicalism.

The National Character Development Master Design (Mahardika, 2017) reports that the fade of the national character is caused by (1) disorientation and the values of Pancasila, which have not been able to be internalized as a philosophy and ideology of the nation (2) limited integrated policy tools in realizing Pancasila values, (3) shifting of an ethical value in social life towards national cultural values, (4) waning public awareness of national cultural values, (5) the threat of national disintegration, and (6) the weakening of national independence. They make the identity of the Indonesian nation as a cultured nation fade.

Culture can be defined as a system in society related to beliefs, values, and behavior. Referring to (Suradi, 2018), local culture cannot be separated from universal cultural elements such as world views, art, religious systems, literature, culinary, traditional ceremonies, social organizations, equipment, clothing, artifacts, language, building, traditional medicine, and regional customary law. Local culture is acquired and learned by how a person adapts to the circumstances around him, which goes

dynamically along with time.

The cognitive development approach is a developmental approach with the characteristics of emphasizing cognitive aspects and their development. In this approach, students are invited to actively think about moral issues in making decisions (Sulhan, 2018). Elias in (Sulhan, 2018) states that moral development is the development of the level of thinking in making moral judgments from a lower level to a higher level. According to Superka (1973) (Mu'min, 2013), this approach has two main goals: to assist students in making a more complex moral judgment based on higher values and to discuss the reasons for selecting values and positions. The process of teaching values in this approach is based on a moral dilemma using the group discussion method. This theory is considered relevant and easy to apply in the educational process in the classroom as it focuses on the aspects of developing thinking skills.

In Indonesia, character education only emphasizes the recognition of norms or values in the form of mere knowledge. It has yet to be carried out with actual actions in everyday life. Concerning character education, noble values characterize each domain, such as intelligence, critical, creativity, innovation, curiosity, open-mindedness, productivity, science-oriented, and reflection. (Yaumi, 2014).

Referring to (Purnama, 2019), character education focuses on developing students' potential. So, they can become individuals ready to face the future, survive, overcome the challenges of a dynamic era, and realize these goals. The role of the family, schools, and communities determines children's character building for a better life. By creating a conducive environment, children will be individuals with character and develop optimally.

In the implementation of character education at schools, all aspects and components of the school have to be involved covering the educational components such as curriculum, learning and assessment processes, management of subjects, school management, application of co-curricular activities, facilities infrastructure, financing, and the work perspective of all school/environmental communities (Hakim, 2022).

Education about values, morals, character, culture, or Pancasila has produced more knowledge about morals, culture, values, character, and Pancasila. National character education applies the vision and theory of value education based on the philosophical views of humanism, progressivism, and social reconstruction, not the "transfer of knowledge," which expel the philosophical views of essentialism and perennials (Hasan, 2012).

Based on the description above, a comprehensive assessment is needed regarding instilling national values through culture-based character education. Therefore, this study examines local culture-based character education in instilling national values into several discussion topics, namely character education based on local culture and internalizing national values in character education based on local culture. Based on the description above, a comprehensive assessment is needed regarding instilling national values through culture-based character education. Therefore, this study examines local culture-based character education in instilling national values into several discussion topics, namely character education based on local culture and internalizing national values in character education based on local culture.

2. METHODS

This study used a qualitative approach to the literature review method. Referring to (Cresswell, 2014) literature review is a written summary of articles from journals, books, and other documents that describe theory and information, both past and present, organizing literature into the topics and documents needed. This study aims to provide a "rationalization" regarding the importance of internalizing national values through character education based on local culture. Besides, it tries to

provide argumentative information to maintain the local culture in this globalization era and maintain the unity and integrity of the Indonesian nation as a multicultural country. The National Values are lessons mandated by the constitution to form excellent and intelligent Indonesian citizens and understand their rights and obligations as Indonesian citizens.

This study used secondary data from previous studies and interpretations of relevant materials from books, journals, and articles. The data were collected using a literature review by collecting relevant reference sources from books, journals, articles, etc.

Data were analyzed using the Critical Discourse Analysis (CDA) model. The steps of the CDA model based on Aminuddin cited (Fatchan, 2009) were understanding the data string as text analytically; connecting the representation of the meaning of words and sentences as a differentiating element of the text analytically; determining the meaning or value contained in the text contextually and intertextuality by pre-supposition patterns, assumptions, and theoretical concepts used by researchers; and making comparisons between conclusions and justifications that are produced by concretizing data as well as with concrete reality as found in the world of the researcher's experience.

3. FINDING AND DISCUSSION

Local Culture-Based Character Education

Character education based on local culture interprets culture as something that must be learned and practiced for the next generation. The culture of a nation is a national identity that has to be studied as a whole and dynamically. Culture also means innovation and change as well as the source of the change. The functional relationship between education and culture covers some meanings. The first is reflective, meaning that it is a description of the current culture. The second is progressive, meaning that education moves to renew and bring culture toward the advancement of civilization. These meanings are relevant to character education, where the educational process is an individual endeavor and an innovative and dynamic effort to deal with changing times in a better direction.

Character education is one of the ultimate goals of the educational process. Character is the result of the mind. Meanwhile, morality is based on human self-awareness, and human self-awareness is centered on the human mind. Therefore, awareness of the soul and nature of the mind must be balanced to maintain morality, as this morality affects humans' values, and legal and moral responsibilities.

Character education is a potential within every human being that must be actualized through an educational process. The number of values that must be developed in a character education process can be divided into three main parts, namely (1) Diversity, consisting of the values of a special relationship with God, obedience to religion, good intentions and sincerity, good deeds, and retribution for good and bad deeds, (2) Independence; consisting of the values of self-esteem, discipline, work ethic, sense of responsibility, courage and enthusiasm, openness, and self-control, and (3) Decency; consisting of the values of love and affection, togetherness, solidarity, mutual help, tolerance, respect, decency/compliance, shame, honesty, and expressions of thanks and apologies.

In principle, national culture and character development are not included but are integrated into school subjects, self-development programs, and school culture (Marsono, 2019). Therefore, teachers and schools must integrate local cultural values with cultural and character education in classroom learning. The learning principle used in developing cultural and national character education seeks that students recognize and accept cultural values and national character as their own and must be responsible for the decisions they make through a stage of identifying choices, assessing choices, making decisions, and developing values by self-confidence. With this principle, students learn through acting, behaving, and thinking to develop their abilities to carry out their social activities and see themselves as social beings.

According to Koentjaraningrat (Widaningtyas, 2018), culture is the entire system of ideas, actions, and all human works in the framework of community life, which are made the property of humans by learning. In this case, Koentjaraningrat refers to the concept of culture as a system of ideas shared by the supporting community covering (1) belief; (2) knowledge; (3) the overall norms and values of relationships between individuals in a community, which is lived, carried out, adhered to, and preserved; and (4) all ways of expressing feelings with written, spoken, singing, playing music, dancing, and painting or using symbols (Soetarno, 2004).

If local culture does not conflict with norms, local culture must always be maintained to strengthen the nation's character. If the local culture is well understood, it will be as competitive as foreign cultures. Therefore, it is necessary to instill the values of nationalism in the young generation to increase their love for local culture.

Local wisdom is an accumulation of policies and knowledge that grows and develops in a community that represents its theological, cosmological, and sociological perspectives. Creating the character of the younger generation based on local culture from an early age through education is considered the right step. Schools can empower local cultures in learning.

The Urgency of Local Culture-Based Character Education in the Internalization of National Values

Lickona (1987) (Syarbini, 2014) explains that character is divided into knowing, feeling, and behavior. Good character consists of knowing the good, desiring the good, and doing the good, habits of the mind, habits of the heart, and habits of action. They are necessary for leading a moral life and making up moral maturity. When we think about the kind of character we want for our children, it's clear that we want them to judge what is right, care deeply about what is right, and do what they believe to be correct, even. Based on this information, Lickona provides three essential parts to explain the character education framework, namely moral knowing (knowledge about morals), moral feeling (feelings about morals), and moral action (moral actions). These three things can be used as a reference in implementing the character education process.

Local wisdom in each region has different characteristics in terms of types and forms. Generally, there are the same values regarding wisdom in interacting with fellow human beings. Referring to (Mahardika, 2017), the values contained in local wisdom in Indonesia are divided into religious values, mutual cooperation, local art and literature values, and local skills values.

The religious values contained in Pancasila in the first precepts illustrate that Indonesian people cannot be separated from their belief in God. The law recognizes six religions in Indonesia, namely Islam, Christianity, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. Meanwhile, it is still determining the number of religious beliefs. The diversity in religions and beliefs in Indonesian society results in various religious values and activities. Indigenous peoples only teach religious activities in the regions, and schools rarely teach in-depth religious activities to students.

Cooperation is an attitude of mutual assistance or mutual help between local communities. Local wisdom in each region has a culture of mutual cooperation, but with different terms such as *goro* (Minangkabau), *marimoi ngone future* (Ternate), *pela gandong* (Ambon), *gugur gunung* (Yogyakarta), *sagilik saguluk sabayanntak* (Bali), *situlutuu* (Mandar), *hoyak tabuik* (Padang), *nyemplo* (Banjarmasin), *paleo* (Samarinda), and others (Mahardika, 2017). Even though the terms are different in each region, they have the same meaning, namely the spirit of helping each other and forging togetherness among human beings. Mutual cooperation is taught cognitively and implicitly in school activities such as pickets, voluntary work, group work, etc.

One of the local wisdoms that has a noble value is oral and written literature. Literature that exists in Indonesian society is advice in local languages. Each group in the society's culture has different variations and uniqueness in the form of spoken and written actions. For example, the slogan for the unity of the Indonesian nation, *Bhinneka Tunggal Ika*, which means unity in diversity, is a saying taken

from Javanese advice and *tut wuri handayani*, which implies an educator or teacher must be able to set an example, direction, and motivation.

Local skills can be valuable in agriculture, handicrafts, herbal medicine, trade, natural resources, herbal medicine, cultural arts, religion, etc. The increasingly advanced technology and information make it easier to provide innovation on existing local wisdom. The creative industry has begun to develop in some regions in Indonesia and has proven to penetrate the international market. Industrialization makes local wisdom in agriculture less attractive to the younger generation. Therefore, schools can be used as places to instill interest in and love for local wisdom in agriculture by providing learning about how to plant rice using traditional methods and others. The values contained in local agricultural wisdom are tenacity, patience, sincerity, and responsibility.

The four national values can be linked to character education. The first is religious values. Morals in religion must be increased because the young generation sees religion as mere talk and rarely implemented in everyday life. Religious values are fading, so there is a need for character education based on local culture to increase these religious values by holding religious activities according to the beliefs and strengthening the character to be obedient in religion. The second is mutual cooperation, in which the younger generation lacks concern because this form of concern only comes when there is a natural disaster which forms a cooperation between individuals to help victims. Therefore, to increase morale or concern for others must be increased by conducting classroom learning by carrying out mutual cooperation activities such as helping others when students have deficiencies in learning. This small example can shape a person's character. The third is local art and literary values, in which local wisdom values vary, such as local languages in Indonesia. Many young people still need to learn their local language, especially those living in urban areas.

For this reason, character education in enhancing local art and literary values must be taught in class by using the local language in one-day learning so that they remember the local wisdom of the language. The fourth value is local skills which discuss how local wisdom in agriculture could be improved and seen by today's young generation. They only know the technology that can be used in agriculture but need to learn the traditional way of agriculture. Therefore, knowledge of conventional farming methods must be developed in classroom learning, such as providing practice or knowledge in social science subjects to increase national values in local culture.

One of the factors to categorize a country as a developed country is the quality of its population. Still, achieving that category is impossible without strengthening the population's character (Budiman, 2022). The character of a nation roots in its cultural values. It is difficult to preserve and maintain cultural values as globalization brings cultures from outside. Thus, it is essential to develop local culture seriously through character education.

Preserving and maintaining Indonesian culture can be done in various ways. Sendjaja in (Nahak 2019) explains that the community, especially the younger generation can support and maintain local cultures through Culture Experience by going directly experiencing the culture, for example, learning and practicing traditional dances and performing the dance in certain events such as cultural festivals. Besides, it establishes Culture Knowledge as an information center about local culture that can be functionalized in many forms for learning purposes. Therefore, the younger generation can enrich their knowledge of the local culture. Many countries take Indonesian culture as theirs, so it is important to anticipate such action by knowing and preserving local cultures.

Schools can initiate activities that emphasize introducing the local culture whose content and delivery media can be linked to the social and cultural environment. Schools can also establish cultural art galleries as a means or media for developing students' talents. It is also deemed necessary to increase the knowledge and love of the younger generation for the local culture. Besides, using the local language is also essential at least one day out of 5 school days. Learning and practicing the local language will help instill cultural values in the younger generation.

Outside schools, the implementation is by actively participating in seminars (workshops) on local culture-based character education.

The government must encourage national culture preservation by inserting character education based on local culture in the school curriculum. This can help preserve the local culture and national culture. Besides, the government's way of preserving national culture is to fully support the local cultures, such as traditional dance or traditional song events. Such events are rare due to low community interest in cultural performances.

4. CONCLUSION

Based on the results and discussion above, it can be concluded that local culture and character education can be integrated through (1) Diversity; consisting of the values of a special relationship with God, obedience to religion, good intentions and sincerity, good deeds, and retribution for good and bad deeds, (2) Independence; consisting of the values of self-esteem, discipline, work ethic, sense of responsibility, courage and enthusiasm, openness, and self-control, and (3) Decency; consisting of the values of love and affection, togetherness, solidarity, mutual help, tolerance, respect, decency/compliance, shame, honesty, and expressions of thanks and apologies.

The values contained in local wisdom are divided into four: religious, mutual cooperation, local art, and literary values, and local skills values. The first value is religious which can be realized by carrying out religious activities according to the children's beliefs to strengthen the character of obedience. The second value is mutual cooperation that can be improved by cooperation in learning, such as helping other students with learning difficulties. A small example that can shape a person's character is Local Arts and literary as the third values. Many young generations do not know their local language, especially those living in urban areas. Local art and literary values can be taught in class by giving lessons or using the local language a day out of five school days. The fourth is local skills value. Local skill value in agriculture are limited. Therefore, knowledge of traditional ways of farming must be developed in classroom learning by providing knowledge and practice in social science subjects.

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