

Internalizing Values of Character Education

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Abstract—One solution to resolve the identity crisis for the young generation of Indonesia in the era of globalization is character education. The extraction of original character education from Indonesia has been widely tested and studied. This study aims to determine the value of character education as local wisdom in Cireunde Village, Cimahi city, West Java which can be promoted as the basis for forming the character of the Indonesian Nation. The research was conducted in Cireunde Village, Cimahi City, West Java. Research Methods used descriptive qualitative research methods. Data collection techniques were observation, interviews and documentation. The results of the research showed that the value of local wisdom embraced by adherents *sunda wiwitan* village Cireunde Cimahi city of West Java are; maintain and preserve nature, productive, mutual assistance, tolerance, and *Saur kudu dibubut, Basa Kedah dihampelas* Process internalization of value is done through the example of elders and stakeholders who directly practiced in everyday life. In addition, internalization of values is also done through customary events.

Keywords—*internalized value; character education; Cireundeu indigenous community*

I. INTRODUCTION

The process of education is an attempt to internalize the values of one generation to the next generation, in the process of internalization in which there is also an innovative effort to renew the value to a better direction. Through the world of education is expected this nation increasingly become a nation of character, which can compete in the era of globalization because the challenge of education is getting bigger in the digital age. A lot of news that is not necessarily the truth even the hoaxes that alternate come through social media groups such as WhatsApp, Facebook, BBM, Twitter, Instagram and other social media that often trigger unnecessary arguments. Indonesia's famous nation has a polite, friendly, and caring attitude as if lost. Character education that was echoed since many years ago is very necessary to rebuild the character and identity of this nation.

Character education can be interpreted as a holistic education process that connects the moral dimension with the social sphere in the life of the learner, as the foundation for the formation of a quality generation that is able to live independently and have a principle of truth that can be justified [1].

Character education is character education that involves the aspects of knowledge (cognitive), feeling, and action has nine

pillars of the character of the universal values that must be inherited, namely (1) Love god and truth, (2) Responsibility, discipline and independence; (3) Trusted; (4) Respect and courtesy; (5) Compassion, caring and cooperation; (6) confident, creative and unyielding; (7) Justice and leadership; (8) Good and humble; (9) Tolerance and peace love [2].

Character education is defined also as an education that instills and develops noble characters of the learners so that they have the noble character, apply and practice in community life [3]. If this nation wants to character then the values of these characters must continue to be internalized so as to form the character. Character basically refers to three things: moral knowing, moral feeling, and moral behavior. Lickona adds that the character of good (good character) includes knowledge of goodness, and then generate commitment (intentions) to the good, and finally really do good [4].

Character-based culture education is the building of character (character building) of Indonesian people based on the treasures of cultural values that we have. So the development of culture-based education of Indonesia is supposed to be developed. Indonesia has so much local cultural wisdom that it becomes Indonesian genuine and time-tested. The values of local wisdom have been instrumental in framing Indonesia to remain intact and rich as a nation.

Indigenous peoples who still preserve traditional customs and values known as local wisdom still survive in the midst of the advent of fast-paced and instant mobilization, not to be regarded as ancient or backward, remembering what it is retained to have reason that is considered reasonable. The local wisdom implicit in all life forms is the result of a long journey in the effort to preserve their customs. Indigenous villages are able to survive is a community that is able to keep their customs, but it does not mean closed or closed from outside the influence of their community, only they still maintain everything they believe stronger influence from changes in the outside their environment. One of them is Kampung Adat Cireundeu, in which people still hold firm traditions that by the outside community is considered something different from the announcement of the way of life of the majority of people. Cireundeu Indigenous people are administratively located in the Cimahi city of west java province.

This paper aims to explore the values of local wisdom and methods of internalizing these values to the indigenous communities of Cireunde Village in Cimahi City, West Java. Expected to values of character education based on local values (local genuine) in Indonesia.

The previous research results that are used as a reference for researchers are:

- Local Wisdom of the Cireundeu Indigenous Peoples, Leuwigajah, South Cimahi, Cimahi City (Nedi Sunaedi and Salsa Nuritsa of the Teaching and Education Faculty of Siliwangi University Tasikmalaya) explores the local wisdom in Cireunde but the research is still general.
- Application of Local Wisdom Values in Cireundeu Indigenous Community Culture as a Learning Resource for Social Sciences (Triani Widyanti, Study Program of Social Sciences, University of Education Indonesia) examines the values of local creativity and social culture.
- Local Wisdom Values of Kampung Naga Indigenous Peoples as Alternative Learning Resources (Lelli Qodariah and Laely Armiya lelly Muhammadiyah University prof. Dr. Hamka) discussed the values of local wisdom of Naga Village indigenous communities as alternative learning.

There is a gap. The difference between this research and those studies is that the research does not reveal how the process of internalizing the values of character education in society so that it becomes a form of local wisdom that can be used as a source of character education. The purpose of this research is to find out how the character values of the Cireunde indigenous people are internalized in society, so that they can be implemented in a value setting amid increasingly modern cultural conditions. Therefore, researchers limit this research to the process of internalizing the value of character education. In the Cireunde indigenous people so they can survive with these values in the midst of an increasingly modern era. The definition of value proposed by Richard Merrill, according to him, is the standard or standard of choice patterns that can guide a person or group toward satisfaction, fulfillment, and meaning.

Value can also be known by comparing it with facts. Fact is something that exists or goes on like that. While value is something that applies, something that entices or appeals to us. The value of role in the atmosphere of appreciation or judgment and its consequences will often be judged differently by the crowd. Values always relate to one's judgment, while the facts concern only the objective characteristics [5].

Value internalization is the appreciation of a doctrine, or value so as to cultivate belief and awareness of the doctrinal truth embodied in attitudes and behavior. Internalization of value can also be interpreted as an effort made to enter the values into the soul so that it belongs to him [6]. In internalizing values, Simon, Howe, and Kirschenbaum in Wahab offer 4 (four) usable approaches: a moral approach to cultivation, a free value transmission approach, an exemplary approach, and a value clarification approach [7].

Trans-internalization stage from the simplest to the most complex stage involves accepting the object is willing to accept new values developed in affective attitude, responding is the willingness to respond to the values that he receives and

memirulikan satisfaction to respond value, giving the value that is able to give the new meaning of values that arise with the criterion of the value that is believed to be true, organizes the value of the regulation of the validity of the value system that the subject believes to be the truth in its personality so that it has a value system different from the other, the value that is believed, and that has been organized in his personal behavior so that the value becomes an indispensable character of his life [8]. In the context of psychology, internalization is nothing more than a way of building and developing mental dimensions. In other languages, psychology encourages the awareness of *kebatinan* towards certain values to be implemented in everyday life.

II. METHODS

This research was conducted in Cireunde village of Cimahi City, West Java Province in May 2018. The reason for this village selection, because it is still thick in running local wisdom *Sunda Wiwitan*. The type of research is field research, while the research method uses qualitative research because the research problems studied are complex, holistic, dynamic and full of meaning. Researchers try to understand the social meanings that emerge in the environment of research objects in depth, trying to find patterns, hypotheses using the theory to study the object of research [9]. The research approach is ethnographic. Researchers look for patterns (describe as rituals, customary social behavior, or habits) of group mental activities that are reflected through their observed action. Data collection is done by visiting research sites, observation of study subjects' lives, interviews and documentation, the aspects that will be studied in this study are the cultural values of the traditional village communities that can be promoted as the basis for forming the character of the Indonesian Nation.

III. RESULT AND DISCUSSION

In general, the Kampung Adat Cireundeu community is a community of indigenous people who are in the midst of other societies that have been much more modern. Various uniqueness that exist and develop in this *adat kampung* society, become heritage for the city of Cimahi, and able to represent this city to compete with other cities in its participation in various festivals both local and international, by carrying their uniqueness that is in consuming snack made from cassava.

The villagers of Cireundeu still hold firmly the values they believe since their ancestors are internalized in their daily life. These values must continue to be internalized so as to shape the character and become an inner strength in responding to something morally [10]. Character is basically not only referring to three things; moral knowing, moral feeling, and moral behavior, but also a noble character which includes knowledge of goodness, then raises commitments and finally truly does good [11].

The Cireundeu village indigenous people still adhere to the values they believe in from their ancestors:

A. Maintain and Preserve Nature

Maintaining and preserving nature is a form of local values that are still upheld by the people of Cireunde Village. The goal is to maintain the sustainability of the natural balance. Because according to the teachings of Cireunde Village people if humans ruined nature then they will be wrath by Nature. The wrath of Nature is usually indicated by the occurrence of natural events that disturb human life such as floods, prolonged drought or disease outbreaks caused by the destruction of nature and the limited human food provided by nature, especially staple foods.

This principle actually contains a moral message that human beings should respect nature, do not destroy nature, take the result of nature as necessary only and preserve nature. Because according to the beliefs of Cireunde Village people if it destroys nature, then this is the beginning of the creation of disaster for mankind. In order for these values to be upheld from generation to generation, the indigenous people of Desa Cireunde internalize the value through the activities of preserving the Nature of Cireunde villages and farming which is their main quest.

B. Productivity

Historically, the ancestors of Cireunde's traditional village have begun to change their food consumption from rice to cassava since 1918. This is based on the notion that they should not be fixated on one type of food, namely rice, given that rice is the staple food of the Indonesian people generally. The idea is based on the fact that the availability of food on earth is so diverse. If humans continue to consume only one type of food (rice) it is feared there will be hunger and poverty. Given the amount of food (rice) will decline compared with the number of people who add up every time.

Based on that, then their ancestors decided to invite the whole village to switch from consuming rice to cassava, of course, with various efforts to change the habit that has long been going on. The transition from rice to cassava was only realized in a real and comprehensive way in 1924. The Cireunde people uphold the principle of “*teu boga sawah asal boga pare, teu boga pare asal boga beas, teu boga beas asal bisa nyangu, teu nyangu asal dahar, teu dahar asal kuat*”. That is the principle that characterizes Cireunde society to survive cassava consumption until now. Potential cassava processing activities conducted by the Cireunde community can provide many benefits one of which is to improve the standard of living.

Rasi which is the staple food of Cireunde indigenous people has now started to be processed into other foodstuffs to serve as souvenirs for guests visiting Cireunde. The changing of constellations into other foodstuffs is a positive impact for Cireunde indigenous people because it makes some Cireunde indigenous communities establish a home-based industry for processing cassava-based foods.

C. Gotong Royong (Mutual Assistance)

Indigenous peoples showed a close relationship in the personal relationship and the social interaction that occurred between humans, raised certain pattern called a uniform or customary way of behaving within a social group [12]. The basic principle of gotong Royong in the village of Cireunde emphasizes on mutual cooperation and help that should not distinguish Religion, their economic status, social as well as lineage. So between *Sunda wiwitan* and Non-*Sunda wiwitan* established cooperation and mutual help. The attitude of kinship and gotong royong that is expected is the creation of the balance of human Nature. Through the spirit of mutual help Cireunde society is expected not greedy. Another intention of this principle is that people can meet their needs on an ongoing basis, throughout the year there is no shortage. So this principle is internalized through mutual cooperation between residents in meeting the needs of Rasi for their meals. They work together from cultivating cassava to processing cassava into constellations or other foods. This causes them to never lack in basic food.

D. Tolerance

Tolerance in Cireunde villagers means keeping the values of diversity and togetherness which means that man is bound to his society, man must prioritize the interests of society rather than his personal interests. This attitude of tolerance is internalized in the Cireunde village religious life in their daily lives. Included in celebration of the holiday. Sundanese *wiwitan* will not disturb the followers of Islam who celebrate Eid –Fitri and Eid al-Adha, as well as adherents of Islam will not interfere with those who embrace the *Sunda wiwitan* belief in performing the 1 *Sura* Ceremony.

This ceremony or ritual is a great day for the followers of the *Sunda Wiwitan* which is celebrated on two occasions, i.e. every 1st *Sura* according to the Sundanese calendar celebrated specifically for indigenous people and on the 20th which contains entertainment that can be attended by the general public. Usually done from the morning until the evening that took place in the *Bale Saresehan* (a gathering place of indigenous peoples).

E. Saur Kudu Dibubut, Basa Kedah Dihampelas

The indigenous people of Cireunde village are famous for their hospitality and speeches of good and polite language, this is inseparable from their ancestors' *Saur kudu dibubut* means to tell / talk must be careful and must be in the appropriate place, *basa kedah dihampelas* means talking should be good and polite. . the fact is that at this time there are so many people who speak harshly without knowing the true meaning, with the culture *saur kudu dibubut basa kedah dihampelas* the Cireunde community are very guarding their words so that this is in accordance with the statement of Jenkins critically changing and shaping global culture to be meaningful and in accordance with social and cultural life [13].

IV. CONCLUSION

Lots of local wisdom values exist in Indonesia that can be developed in character education. One of the local wisdom that can be developed is the values adopted by the people of Cireunde Village, West Java. These values are; maintaining and preserving nature, productive, gotong royong, tolerance, and *Saur kudu dibubut, Basa Kedah dihampelas* meaning to tell / talk must be careful and must be in the appropriate place and should be well and polite. The process of internalization of value to the next generation is done through the example of elders and stakeholders who directly practiced in everyday life. In addition, internalization of values is also done through customary events.

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