

Character Education Model Based on Local Wisdom

(An ethnographic study in Kampung Dukuh, Ciroyom, Garut Regency, West Java)

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Abstract—Character of a nation is particularly shaped by the core ethical values derived from the nation’s religious, philosophical, and cultural values. These various values can be the foundation of a nation to create strong and advanced civilization. Indonesia is a country that has many ethnic groups and indigenous areas; one of which is Kampung Dukuh located in Garut, West Java. This village still manages to maintain its cultural values up to this day. Based on this phenomenon, this ethnographic study was undertaken to figure out how the indigenous people of Kampung (hamlet) Dukuh internalized their own traditional and cultural values. The people in Kampung Dukuh, Garut regency, West Java are group of indigenous people who actualize and preserve the traditional and noble values such as preserving nature, promoting mutual aid, upholding good manner, and maintaining simplicity. The values are internalized through teaching, modelling, motivating, and enforcing the rules in order to form strong character that lives in its people.

Keywords—character education; local wisdom; indigenous people; Kampung Dukuh

I. INTRODUCTION

The character of a nation is particularly shaped by the core ethical values derived from the nation’s spiritual, philosophical, and cultural values. According to Hasanah, the values may serve as the foundation of a nation to create strong and advanced civilization. However, in this global era, these noble values are threatened by the invasion of foreign cultures which intervenes the existence of the local wisdom [1].

Indonesia is a country which is known for the friendliness, helpfulness, and deliberateness of its people. It is also famous for the simple life promoted by the society. However, as the impact of the globalization, Indonesians experience moral crisis in which many young Indonesians often involve in activities such as free sex, drug abuse, dispute etc.

With the emergence of those negative social phenomena, Indonesia seems to lose its fine character which so far is acknowledged as friendly, helpful, and deliberated. Therefore,

any efforts that may help maintain and preserve the local wisdom practiced by the local community or the indigenous people in Indonesia are required and encouraged.

Indonesia is a country that has many ethnic groups which have different hamlets. According to the Central Bureau of Statistics, the statistical data in 2016 indicated that Indonesia has 1340 ethnic tribes that spread from Sabang to Merauke. Each of these tribes have their own principles and wisdoms which they treat as the guidelines in making sense of their life and environment, and in creating various “social activities”. They also incorporate the local principles to different aspects of their life such as religion, science, technology, economy, social organization, language, communication, and art.

Alwasilah states that there are numbers of teaching tradition practices (ethno didactic) that are considered to be successful such as the indigenous communities Kampung Naga and Baduy in preserving the environment. However, many indigenous peoples in general have actualized and implemented what so called as tradition education including character education quite well. Even more some indigenous people have actively kept their local wisdoms as an integral part of their everyday life and as the solutions to the problems that occur in their community [2].

In recent years, the local wisdom is often ignored or even rejected due to the misconception that it is not compatible with the development. However, if examined wisely, the local wisdom is flexible and can be promoted as a potential model to the development of Indonesian cultures. This is in line with Brata in his article entitled "Local Culture Adhering to National Identity" in which he states that the local wisdom preserved in the regions within the territory of the Republic of Indonesia is very extraordinary and diverse. Selectively, many of which can be appointed as assets of the nation's cultural wealth and can be used as an adhesive as well as a basis to strengthen the identity of the nation [3].

Based on the aforementioned situation, this ethnographic study is undertaken to explore how the indigenous people as

the minority internalize their cultural values and wisdoms into cohesive values which reflect their strong characters. The people lived in Kampung (hamlet) Dukuh are a group of indigenous people who keeps internalizing and preserving their local values and traditions. Somehow, in the midst of the dominant cultures of the majority, their practice to live in the local wisdom shapes their strong characters.

This study is conducted based on the assumption that one of the main problems faced by the minorities or indigenous people in different parts of Indonesia is the ignorance of the majority toward the minorities' wisdoms, belief, and culture. The issue is clearly unfortunate and unjust since they are also Indonesians who should be treated equally and fairly. Moreover, the issue indicates that there is discrimination, exclusion, or limitation based on race, color, language, religion, origin, birth, social status, and so forth. Such acts have diminished the recognition, the enjoyment, the fulfillment of all the rights and freedom that are supposed to be equal for all people.

As a nation, Indonesia is considered as a plural and multicultural nation in which socio-politically the people both minorities and majorities together contribute to the development of Indonesia. Therefore, values, beliefs, thoughts, and cultures of the indigenous people as the minority group should also be taken into account in order to shape and enrich the Indonesian-ness that currently preserves.

Indigenous people in Indonesia still preserves their own local wisdom. Wisdom in the term "local wisdom" can be understood as a person's ability to use his/her thought (cognition) to take action or behave which is resulted from the assessment on many objects or events. Local wisdom can be defined as wisdom or value that is reflected in the local cultural treasures such traditions, proverbs (*petatah-petitih*), and the life motto. Local wisdom can be viewed as thought, feeling, character, attitude, and advice for the betterment of human life. The understanding of local wisdom will make the souls become more virtuous [4,5].

The discussion of local wisdom will also lead to the discussion about culture, the result of human creativity. It is because local wisdom embraced by the local community stems from preserved traditions and cultures. According to Suriasumantri, what matters in a culture is the values underlying it. They are the soul of its creation. Aside from being shaped by the cultural values, culture is also manifested in the form of living order such as the human activity which is a real reflection of the cultural value. The dynamics in the life of the community has created new values which are practiced based on the culture that they have created, respected, and practiced [6]. Within the scope of nationality, the interaction of various local wisdom may generate new cultural values in the life as a nation and as a state. Indonesian has social values that make up the local wisdom implemented a part of everyday life. Ethnic groups in Indonesia also have diverse customs and traditions which, if issued with local wisdom, they may generate new orders and values in the society such as mutual cooperation, kinship, deliberation for unanimity, and tolerance to cultural difference. Such wisdoms arise from the public consciousness which eventually unites in everyday life.

The second basic assumption is related to the notion that character education based on local wisdom can be used as a medium to preserve the potencies in each region. The local wisdom should be developed based on the local potencies. Local potencies are specific resources owned by the local. One of the efforts to preserve the culture is that there should be a new form of education that incorporates and bases its implementation on the local wisdom. Regarding this, Maluppi argues that local wisdom-based character education, in practice, is an example of education which concerns with developing and empowering the locals in each region with many different skills [7].

The character education should be implemented properly and correctly, within the scope of school, family and society, it can be assumed that character education can ideally help shape outstanding characters of Indonesians who can create advanced civilization [1]. According to Tafsir, achieving the goal of education is the responsibility of all stakeholders such as government, principals, teachers, parents and students [8].

II. RESEARCH METHOD

The present study was conducted under the ethnographic design. The participants of the study are the indigenous people of Kampung Dukuh, Ciroyom, Garut regency. Meanwhile, the object of the study is the local wisdom-based character education. The data were collected by using: (1) observation on the process and the local people's activities in Kampung Dukuh that are related to the internalized local wisdom values upheld by the local people. This study also gathered some data from in-depth interview which was conducted to gain the data related to (a) the history of Kampung Dukuh; (b) the value internalization model (goal, program, process, and evaluation) done by the indigenous people of Kampung Dukuh; and (c) the characters and values of the people in Kampung Dukuh that may contribute to the development of the Nation's characters. Besides, some documentation was also designed to collect documents related to the cultures of people in Kampung Dukuh. The documents collected were the condition of Kampung Dukuh, the historical artefacts, the typical stilt houses of West Java, the typical food, and etc [9].

In regard to data analysis, there were several stages undertaken. The first stage was data collection which was done through the use of observations, in-depth interviews, and documents. During the observations and interviews, the researchers used field notes and predetermined interview guidelines. The second stage was data reduction in which the data were transformed and transcribed into written forms. Then, the data were summarized, coded based on the main categories, and labelled systematically to get clearer descriptions of what have been collected.

The third stage was data display in which the data were usually presented through graphics, matrices, or charts in order to provide general descriptions of the finding. The fourth stage was data verification. In this stage, the researchers interpreted and attributed meaning to the data that have been collected. To put simply, the data analysis was done by classifying the collected data and later describing them objectively and systematically [10].

III. FINDINGS AND DISCUSSION

A. Findings

1) *General description of Kampung Dukuh:* Kampung Dukuh which is located at Cikelet sub-district, Garut regency is a village which is rich with customs and traditions. The people of Kampung Dukuh are followers of Imam Syafii's thought. This cultural belief influences the physical condition of the village and the customs of the people. The people of Kampung Dukuh strongly uphold the social balance and harmony. According to the story, the name "Dukuh" was derived from Sundanese *tukuh* which means strong, faithful, and confident in defending what belongs to him, and devoted in preserving the tradition of their ancestors. The term "Dukuh" originally came from *padukuhan* or *dukuh*= *calik*= stay. So, *Padukuhan* means *pacalikan* or a place to stay or live [11]. Kampung Dukuh is a unified cluster of settlements consisting of several houses lining on the slope of the terraced land. In each level, there is a row of houses facing west direction. As the houses were like terraced houses in which each house is so closed and even shares the side walls, the road in the village is on the sidelines of the people's buildings. The road is in form of footpath. Moreover, Kampung Dukuh consists of two main settlements; *Dukuh Luar* (*Dukuh Landeuh*= down *Dukuh*) and *Dukuh Dalam* (*Dukuh Tonggoh*= upper), Beside *Dukuh Luar* and *Dukuh Dalam*, there is another area called *Tanah Karomah* (sacred land). Inside *Tanah Karomah*, there is a sacred tomb. These three areas are separated only by hedges.

These three areas are separated only by hedges. Kampung Dukuh is 10-hectare areas which are divided into 7 hectares for *Kampung Dukuh Luar*, and 1 hectare for *Kampung Dukuh Dalam*. The rest of the land is either uncultivated land or cultivated land. There is also an area called "*Karomah*" (sacred) which is specifically used for Syekh Abdul Jalil tomb.

In *Kampung Dukuh Dalam*, there are only 42 buildings and a mosque. Those buildings are occupied by 40 households or around 172 people. Meanwhile, *Kampung Dukuh Luar* is inhabited by 70 families. They make a living by engaging in various activities such as farming, breeding, and rice milling.

The buildings in *Kampung Dukuh* does not use brick walls, roof tiles, and glass windows. The village is also not allowed to have any electricity and electronic goods because they are believed to give not only advantages but also high disadvantages. The recommended cutleries and eating utensils should be made from tree materials such as bamboos, coconut shells, and woods. It is because the materials are believed to have economic advantage and health benefit such as they are not easily crushed and can easily absorb dirt. Moreover, in *Kampung Dukuh*, there are either written or unwritten laws that should be followed by the people. For example, it is not allowed to stick out a foot toward the direction of the sacred tomb particularly the one that is in the northern part of the village. It is also forbidden to eat while standing, to build a house that is better and nicer than that of the neighbors, and to use any electronic goods. However, the last rule has been

violated since young people in *Kampung Dukuh* recently start using mobile phones. The unique thing is that when the batteries run out, the young people go outside the village to look for electricity to charge their phones.

2) *The practiced and unpracticed customs and traditions*

a) *The practiced custom and traditions:* The globalization era gives effect toward the customs and traditions of *Kampung Dukuh*. Some of these traditions are still maintained and practiced, and some others are simply neglected. The following are the examples of traditions in *Kampung Dukuh* that are still preserved. The customs that are still valid, practiced and maintained up to the present are cultural patterns of non-physical aspects in the forms of cultural rituals such as:

- Offering food/meals (*Ngahaturan tuang*) is a ritual ceremony that the local people do to the visitors. If one has intention to do things such as business, marriage, or even dating, the locals will help him/her by giving salt, coconuts, eggs, goats, or anything they can give.
- *Nyanggakeun* is an activity of "handing over" agricultural products to *Kuncen* or the gatekeeper to be prayed and blessed. The locals are not allowed to eat the products before they pass the *Nyanggakeun* ritual.
- *Tilu waktos* (three periods) is a ritual performed by *Kuncen* in which he brings food to 'Bumi Alit or Bumi Lebet' (small house or inside the room) for the purpose of 'tawasul', *Kuncen* brings the food to *Bumi Alit* and then prays. It usually takes place on 1st Shawwal, 10th Dhu al-Hijjah, 12th Rabi' al-awwal, and 10th Muharram.
- *Manuja* is a kind of celebration happened during Eid Mubarak and Eid Al-Adha in which the local people hand over the crops to *Kuncen* to be blessed.
- *Moros* is a ritual in which the local people give their farming products to the local government such as the village chief or sub-district head.
- *Cebor Opat Puluh* is a ritual of bathing that involves spraying water from a shower for forty times. Even though it happens in a village bathroom but the water has been prayed.
- *Jaroh* is a ritual of visiting the grave of Syekh Abdul Jalil. However, prior to pilgrimage the grave, the people should make sure that they first do *Cebor Opat Puluh*, take ablution, strip off all the jewelries and wear plain clothes.
- *Shalawatan* is held on Friday in *Kuncen's* house. In *Shalawatan*, the people recite *Karmilah* for 4,444 times which is counted by using stones.
- *Sebelasan* is regularly held on 11th every month. In *Sebelasan*, the people read *Marekah*. Meanwhile, *Terbang Gembring* is a ritual held regularly on 12th Rabi' ul-awwal and attended by the elders of *Kampung Dukuh*

- *Tembang Sejak* is a show performed during celebrations such as circumcision and wedding reception. The example of the show is *debus* performance (a kind of martial art)

Based on these rituals, it can be concluded that there are some important dates celebrated in Kampung Dukuh; 10th Muharram, 12th Rabi' al-awwal, 27th Rajab, 1st Syawwal, and 10th Dhu al-Hijjah. The important days are Saturday (pilgrimage to the grave) and Rebo (Wednesday) Welasan, the last day in Safar.

The water sources used by the community are usually given "a charm or chant" to avoid misfortune. People are usually obliged to take a bath with the water. Even more, on 14th Rabi' al-awwal, people are suggested to do *Cebor Opat Puluh* since it is believed to be a good time to learn knowledge from the elders or *gurus*. There is also 30 *Bewah*, a ritual prior to fasting in Ramadhan.

b) The unpracticed custom and traditions: Meanwhile, the customs that are no longer practiced by the people of Kampung Dukuh are taking off the slippers when entering the village and not using umbrellas when the rain comes. The former costum used to be applied for visitors or residents when they entered the village of Hamlet; they were not allowed to use footwear. The people of Kampung Dukuh consider it as one of the ways to respect the land/Kampung Dukuh. However, these days visitors only take off their sandals when they are about to enter Karomah forest. In regard to the latter custom, the people in Kampung Dukuh do not use umbrella when it rains. They used to do that custom as a sign of gratitude for the gift of rain given by God to humans. Both of the aforesaid customs are no longer practiced due to the development of time.

3) The Local wisdom values internalized by the people of Kampung Dukuh: Every ethnic group has their own local wisdom values and so does Kampung Dukuh. These values are protected, preserved, and passed down from generation to generation. This also happens in Kampung Dukuh because these values are believed to bring goodness to the life of the people in Kampung Dukuh. Based on the observations and interviews, the local wisdom values that are kept maintained by the people of Kampung Dukuh are conserving nature, mutual assistance (*gotong royong*), good manners and etiquette, and simplicity. The following are the explanations of each value:

a) Conserving nature: In attempt to conserve the nature, the village chief enforces various regulations to protect the natural resources that become the substantial need of the community such as forests, and water springs. In Kampung Dukuh, there are some kinds of forests (*leuweung*); closed forest, forbidden forest, reserve forest, and cultivated forest. These natural resources should absolutely be preserved and kept from the increasingly harmful threat of natural destruction. It is clearly important since the sustainable forests can provide a source of abundant water during the drought, and protect the village from landslides or floods. According to the interview with one of the people in Kampung Dukuh, the

fallen trees or twigs found in the forbidden forest are not allowed to be taken. They should be just left crumbled to ground. If the people need woods for the purpose of building or repairing the houses, they should take the materials from other forests around Kampung Dukuh.

b) Gotong royong: *Gotong royong* tradition is highly promoted by the people of Kampung Dukuh. Nearly all activities either for community or individual purposes are always accomplished through *gotong royong*. It can be seen from the weekly event held every Saturday, day of *Jarah* visiting the grave, by the local community. The men who do not go *Jarah* work together fixing the fence surrounding the forbidden forest, while the women clean the forbidden forest.

c) Manner and etiquette: Based on the traditions that exist up to the present day, the people of Kampung Dukuh are obedient to their ancestor's advices (*kasauran karuhun*). The advices advocate people to live a simply life, demonstrate good manner and etiquette, not to pursue solely worldly pleasures, and to devote to the principle of togetherness. As stated above, people of Kampung Dukuh has offering meals ritual (*ngahaturan tuang*) in which the people give food to visitors. This ritual is a tradition of honoring the guests that visit Kampung Dukuh.

d) Simple and humble life: Another value practiced by the people of Kampung Dukuh is simplicity in life. They live for farming, socializing with their people, and most importantly worshipping God. They adhere simple life and concern with nature conservation. For instance, the people of Kampung Dukuh refrain themselves from using a gas stove since it is believed to break or violate the rule of the ancestors. Instead, for the purpose of cooking, the people of Kampung Dukuh use traditional hearth fueled by wooden sticks or twigs. The local people stated that using traditional hearth or stove is easier and safer than using gas stove.

4) Internalization process of the local wisdom values by the people of Kampung Dukuh: One of the things that is firmly believed and practiced by the people of Kampung Dukuh is Islamic law, *Shari'a*. They believe that the harmony and the existence of a particular tradition (*adat*) is highly depended on the practice of the Islamic law, *Shari'a*. It is reflected in their jargon; "*adat ngadég syariat ngadég*" *Adat* is preserved and *Sharia* is practiced. In Kampung Dukuh, there are two different mosques called mosque *pameget* (man) and *istri* (woman). The former is a place of worship for male followers and the latter is the one for female followers. In addition, in Kampung Dukuh from young girls to the elderly women, they cover their heads with scarves (*hijab*). The internalization process of the local wisdom values in Kampung that is practiced up to the present days are Islamic lectures and recitations held at *Mushola* and *Madrasah*. *Mushola* is a place for men while *madrasah* is a place for women.

In addition, the internalization of local wisdom applies to the following systems.

a) Marriage system: People in Kampung Dukuh should follow the marriage system governed by the Islamic teaching.

In other words, the law in Kampung Dukuh allows the people to marry anyone they love as long as their marriage are not against the teaching of Islam. People in Kampung Dukuh, therefore, are able to marry the people from outside of the village and vice versa.

b) Inheritance system: Beside marriage system, the inheritance system also follows the teaching of Islam. Thus, in Kampung Dukuh, the males are ‘nanggung’ and the females are ‘ngais’. This means that the male’s share is twice that of the daughter. However, in general the inheritance system practiced by people of Kampung Dukuh follows two different laws:

- The Qur’anic law

This law means that the parents should share their goods fairly and justly in accordance with the law written in the Qur’an in which man’s share is twice bigger than that of the woman, and the woman inherits only a half as much as the man’s (2:1).

- The Biridho law

This law obliges the parents to give their goods to their children equally without differentiating them based on their gender. Thus, both the sons and daughters receive the same amount of share. In this case, the boys should wholeheartedly (ridho) accept the law in which the share of the inheritance is given equally.

Based on the above explanations, it can be concluded that the process of internalizing the local wisdom values in Kampung Dukuh is done through the teaching and accustoming people to internalize the values, motivating and enforcing rules so that the people know which one should and should not be done, and emulating those virtuous values from the village leaders. The aforementioned practices are done as attempt to maintain and sustain the traditional values in Kampung Dukuh.

B. Discussion

Virtuous values derived either from religion, culture, philosophical belief, or educational goal are constructed within the frame of character building to the people in Kampung Dukuh through the process of socialization, internalization, and intervention [12]. The character-building shapes and influences the characters of the community. The process of character building to the people of Kampung Dukuh is illustrated in the following figure:

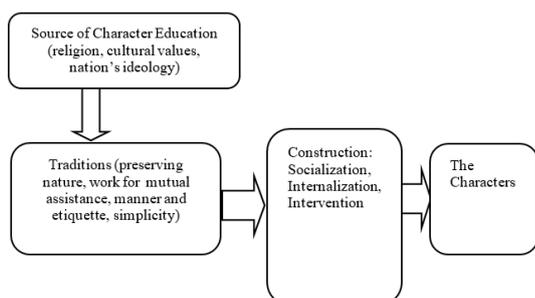


Fig. 1. Character building of people in Kampung Dukuh.

Based on the figure 1, there are a number of values that may be valuable for culture education and nation’s characters including the act of preserving nature, mutual assistance, good manner and etiquette, and simplicity. If these values are successfully implemented and promoted as the basis for developing the nation’s characters, a new hope may be emerged. The citizens of Indonesia may have formidable characters that may send Indonesia as a developed nation. The advanced nation is one with the character. This is in line with Marpaung who states that positive characters of a nation can be seen from its local wisdom (ethnicity). In local wisdom, the characters that can be found are socializing and cooperatively providing mutual assistant, applying the true values based on religion and local custom, having leaders, respecting leaders, acting properly, being trustworthy, maintaining unity, not blaspheming, and so on. This is what is done by each region as an effort to build an advanced region that may shape the character of the nation as a whole [13]. In accordance with that, Mungmachon states that “the main occupation of the community is agriculture. Members live intimately, helping each other and sharing what they have. This sort of life has enormous value for people and so ought to be revived and maintained to the extent possible, while incorporating new ideas and new ways that do not destroy the very fabric of traditions” [14].

According to Hasanah, the model of character education found in Kampung Dukuh, Cikelet, Garut can be explained in several aspects; a. goal; b. program; c. process; d. evaluation [1]. These aspects can be explained as follow:

- In terms of goal, the establishment of Kampung Dukuh is intended to spread knowledge and teach religion. It is a serene place to practice and teach Islam. This village is named “Dukuh”, a word derived from Sundanese word *tukuh* which means firm and consistent in defending what belongs to him, or faithful and very devoted to keep the traditions of their ancestors.
- Moreover, the internalized local wisdoms in Kampung Dukuh that are associated with religious beliefs or Islamic rituals and that are practiced up to the present days are Islamic lectures and recitations held at Mushola and Madrasah. Mushola is a place for men while madrasah is a place for women. Other values internalized are marriage and inheritance systems which rely heavily on the Islamic teaching. The internalization practice as an attempt to sustain the local wisdom values either within the household or the community environment is done through teaching the values, accustoming people to internalized the values emulating the knowledge of the influential figure in the village, and enforcing firm rules to let people know which one should and should not be done. These practices strengthen the traditions that exist in Kampung Dukuh. This is in line with the statement of Syukur and Qodim in Qodim’s 2016 article entitled "Islam, Local Traditions, and Nature Conservation: A Case Study in an indigenous village in Garut Regency" stated that among the Indigenous Villages, Kampung Dukuh is an Indigenous Village that not only lives on the basis of ancestral customs or traditions, but also adheres to the

teachings of Islam [15]. In some cases, the Islamic tradition is still used and maintained by the community of Kampung Dukuh [16].

- The evaluation practice in Kampung Dukuh that reflects the local wisdom is usually an informal evaluation such as reflective deliberation which is led by Kuncen, the gatekeeper, and done when there is a request from the locals to discuss any matters such as inequality and etc. This evaluation practice projected to preserve the local wisdoms has been passed down from generation to generation. It is done accordingly with the expectation that the people will have similar vision and mission in preserving the local wisdom values. This can be seen in their customs and traditions which some remain practiced and some others do not.

IV. CONCLUSION

The findings and discussions on the local wisdom-based character education (an ethnographic investigation in Kampung Dukuh, Ciroyom, Cikelet sub-district, Garut regency), generate some important conclusions:

- The people in Kampung Dukuh, Ciroyom, Cikelet sub-district, Garut regency is a group of indigenous people that keep practicing and maintaining the ancestral traditions such as conserving nature, doing mutual assistance, showing good manner and etiquette, and adhering simple life.
- The local wisdoms in Kampung Dukuh that are associated with religious beliefs or Islamic rituals and that are practiced up to the present days are Islamic lectures and recitations held at Mushola and Madrasah. Mushola is a place for men while madrasah is a place for women. Other values internalized are marriage and inheritance systems which rely heavily on the Islamic teaching. The internalization practice as an attempt to sustain the local wisdom values either within the household or the community environment is done through teaching the values, accustoming people to internalized the values emulating the knowledge of the influential figure in the village, and enforcing firm rules to let people know which one should and should not be done. These practices strengthen the traditions that exist in Kampung Dukuh.
- As the result of the internalization of the local wisdom values, the people of Kampung Dukuh advocate simple life, promote mutual assistance, show good etiquette, and protect the nature. These virtuous characters owned by the people of Kampung Dukuh can serve as the basis for shaping the Indonesian's characters.

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