

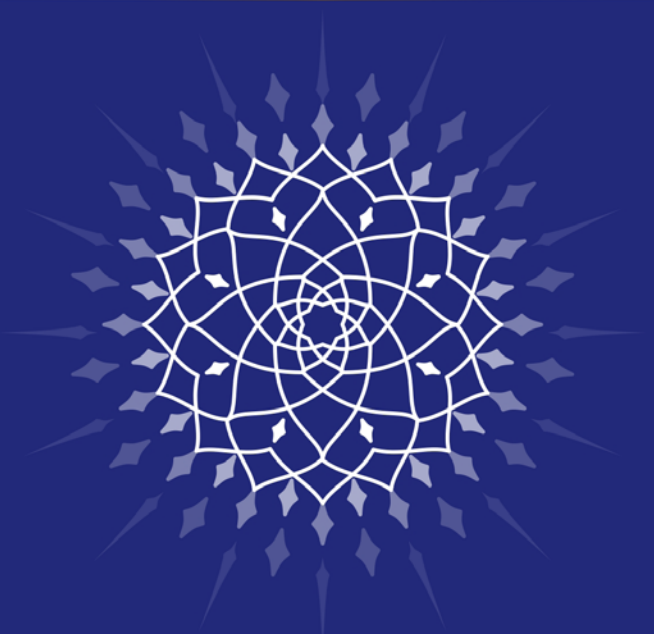
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NUSANTARA ISLAMIC EDUCATION

CULTIVATING CULTURAL EDUCATION VALUES OF ISLAM NUSANTARA
IN MA (ISLAMIC SENIOR HIGH SCHOOL) ALI MAKSUM KRAPYAK

Sembodo Ardi Widodo

THE DYNAMICS OF ISLAMIC CALLIGRAPHY TEACHING
AND LEARNING IN SOUTH SULAWESI

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TRACING THE HISTORY OF THE ARABIC-JAVANESE LANGUAGE
TRANSLATION BOOKS IN NUSANTARA ISLAMIC EDUCATION

Abdul Munip

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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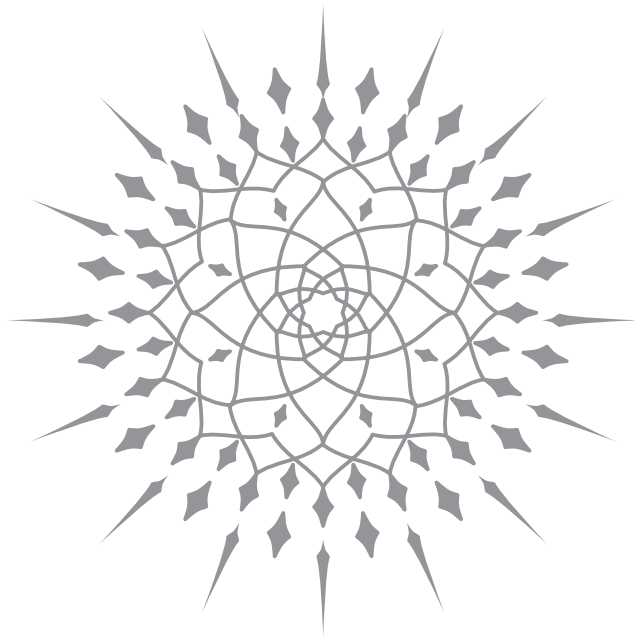
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Internalization of Character Education Based on Local Wisdom: Field Studies in Kampung Kahuripan / Tajur Pasanggrahan Village of Purwakarta Regency

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Abstract

The character of Indonesian nation as the friendly, cooperation, deliberation to agree, and modesty nation has been gone because the local wisdom values has been ignored. In this context, the field research is done to see how the society of customas minority groups whom keeping local wisdom values internalized. The society of customin Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta District is still internalizing and keeping the custom values such as keeping conservation, deliberation to agree, cooperation, politeness, and modesty. The process of internalization is through teaching, familiarizing, modeling, motivating and law enforcement so that the character is internalized to all of people in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency.

Keywords: *Internalization, Local Wisdom, Educational Character*

Abstrak

Karakter bangsa Indonesia sebagai bangsa yang ramah, saling tolong menolong, suka bermusyawarah untuk mufakat, dan hidup sederhana telah memudar disebabkan nilai-nilai kearifan lokal pada masyarakat di Indonesia yang sering diabaikan. Dalam konteks inilah studi lapangan dilaksanakan untuk melihat bagaimana masyarakat adat sebagai kelompok minoritas yang masih menjaga nilai-nilai kearifan lokal

menginternalisasi nilai-nilai budayanya. Masyarakat adat yang berada di Kampung Kahuripan/ Tajur Desa Pasanggrahan merupakan kelompok masyarakat adat yang tetap menginternalisasi dan melestarikan nilai-nilai tradisi berupa menjaga kelestarian alam, musyawarah mufakat, gotong royong, sopan santun, dan hidup sederhana. Upaya internalisasi dilakukan melalui pengajaran, pembiasaan, peneladanan, pemotivasian dan penegakkan aturan sehingga membentuk karakter yang tertanam kuat pada setiap warganya.

Kata Kunci: *Internalisasi, Kearifan Lokal, Pendidikan Karakter*

Introduction

Since the economic crisis hit Indonesia in mid-1997, the political, defense and security, human rights, social, cultural, and moral was quite apprehensive.¹ In the moral sphere shows mental condition, character, manners, and morals of the nation which very apprehensive as deviant behavior, behavior that is incompatible with the values of noble character, and behavior as if there is no positive legal order. The situation is like the situation of anomie, that is the dissipation of prevailing values and the absence of norms or common values.²

Under these conditions, as though Indonesia has lost its character as a friendly nation, helping each other, like deliberation and consensus, simple life and others. Therefore, there should be efforts to maintain the return values of local wisdom contained in some groups / minorities or indigenous communities in Indonesia which has a lot of cultural values of the nation are still going strong into the identity of the character of their peoples.

In the perspective of anthropology, classifies Indonesia in these areas there are 436 indigenous ethnic group in Indonesia from Sabang to Merauke.³ Of course, the ethnic group of these people who for thousands of years had a culture in Indonesia. Each of ethnic group has own local wisdom which become guide in every single life such as religion, science and technology, economy, social organization, polite manners and art. Because of these, there a variety of perspectives on the importance of character education development based on local wisdom.

Character education is an effort that is designed and implemented to help students in understanding of the human values associated with the Almighty

¹ Tafsir Ahmad, dkk, *Cakrawala Pemikiran Pendidikan Islam, Bandung: Mimbar Pustaka*, 2004, 18.

² Soekanto, *Kamus Sosiologi* (Jakarta: PT. Raja Grafindo Persada, 1993), 26.

³ Melalatoa M. Yunus, *Ensiklopedi Suku Bangsa Di Indonesia* (Jakarta: Departemen Pendidikan dan Kebudayaan Departemen Pendidikan dan Kebudayaan, 1995), xxiii.

God, ourselves, our fellow human beings, environment and nationality embodied in thoughts, attitudes, feelings, words and deeds based on religious norms, laws, manners, culture, and customs.⁴ Based on these opinions, it can be seen that character education is the effort made in the context of value investment to students originating from religion and culture so that these values can be applied in the association in the community well.

Alwasilah acknowledges that a number of traditional educational practices (ethno didactic) that are proven effective, such as the indigenous people of Kampung Naga and Baduy in preserving the environment.⁵ But in fact the whole of the traditional community has organized education can be called a tradition of education, including character education as well. Indigenous peoples who still exist, have kept the values of local wisdom becoming an integral part of everyday life and is the basis for a solution to the problems that occur in the community. However, the values of local wisdom is often ignored, because it is already outdated. In fact, from such wisdom could be promoted noble values which can serve as a source of value in educating characters on each learner.

This paper, intended to explain, analyze and interpret the values of local wisdom in accordance with Islamic values that serve as a source of value in character education. The approach in this study is a qualitative approach using ethnographic methods. A qualitative approach to ethnographic methods used for attempting to describe, analyze and interpret the values of local wisdom in a society.⁶ The values of local wisdom to be interpreted are the values of local wisdom that has long internalizing and has become characteristic for each community residing in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency, which can later be applied in the development of character education in Indonesia in accordance with the values of local wisdom.

Character Education Based On Local Wisdom

Before discussing the character education based on local wisdom, we should check out the meaning of local wisdom. Local wisdom in English is often conceived as local knowledge or local genius. Local genius can also be interpreted as an idea about life.⁷

4 Aan Hasanah, "Jurnal Pengembangan Pendidikan Karakter Berbasis Kearifan Lokal Pada Masyarakat Minoritas, Analisis" XII/ 1 (June 2012).

5 Alwasilah Chaedar, dkk, *Etnopedagogi Landasan Praktek Pendidikan Dan Pendidikan Guru* (Bandung: Kiblat, 2009), 50.

6 Cresswell John W, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research 4th ed, Columbus*, (Ohio: Merill Prentice Hall, 2012), 462–63.

7 Hasanah, "Jurnal Pengembangan Pendidikan Karakter Berbasis Kearifan Lokal Pada Masyarakat Minoritas, Analisis."

Another definition states that local wisdom is a manifestation of endurance and ability to grow which is manifested through a philosophy of life, knowledge, and various strategies of life in the form of activities undertaken by local communities to address the various problems in fulfilling their needs, while maintaining the culture. In this sense, local wisdom as an answer to survive and grow in a sustainable manner that supports culture.⁸

Based on the explanation with regard to the definition of local wisdom, then the author's view that the local knowledge is a reference / guide line that comes from the results of thinking, worldview and policies used by the local community in addressing any problems experienced for subsistence and maintain their culture.

Culture is seen as a manifestation of life any person or group of people who constantly changing nature. Human activities treat the natural environment, thus culture. Culture is the human effort, struggle each person or group in deciding their future. Culture is an activity that can be directed and planned.⁹ Therefore demanded their ability, creativity, and new discoveries.

Dynamic culture is a necessary thing. This is not out of human activity with the role of his wits. The dynamics or cultural change can occur for many reasons. Physically, the increase in population, the migration of population, the influx of foreign population, the influx of new equipment, easy access into the area can also cause changes in certain cultures. In the sphere of human relations, individual and group relationships can also affect cultural change. One thing that can not be avoided that the development and change will always happen. Among anthropologists, there are three patterns that are considered the most important issues related to cultural change: evolution, diffusion, and acculturation. The foundation of all this is an invention or innovation.¹⁰

The grounds and the intended direction of innovation culture is his own man so humanization of a basic framework in a culture of innovation strategy. By looking at the local wisdom as a form of culture he will experience continuous reinforcement be better. Moertopo said that the process of humanization is ideal and cultural purposes. Therefore, the local wisdom as a manifestation of the culture that goes with strengthening in life show as a form of humanization in cultured

⁸ Nasrudin dkk, *Buku Kearifan Lokal Di Tengah Modernisasi* (Jakarta: Pusat Penelitian dan Pengembangan Kebudayaan Badan Pengembangan Sumber Daya Kebudayaan dan Pariwisata Kementerian Kebudayaan dan Pariwisata Republik Indonesia, 2011), ix.

⁹ Peursen Van, *Strategi Kebudayaan* (Yogyakarta: Kanisius, 1976), 10–11.

¹⁰ Lauer Robert H, *Perspektif Tentang Perubahan Sosial, Alih Bahasa: Alimandan* (Jakarta: Rineka Cipta, 1993), 387.

human. That is a manifestation of humanity, well-regarded local wisdom that has strengthened continuously.¹¹

Character education based on local wisdom can be used as a means of preserving the potential of each region. Local wisdom should be developed from the potential of the region. The potential of the area is a potential specific resources owned by a particular area.

This emphasis on character education based on local wisdom is an important part that is often forgotten in the educational process during this time. Though the substance of education itself is the process to develop the character of optimism in people, providing critical awareness so that people are able to develop reasoning, will call to man the ultimate truth, and enlightening faith and human reason.¹²

The character education program based on local wisdom that can be applied in a community environment is through teaching, habituation, imitation, motivating and enforcement rules.¹³ The character education program can be authors explain as follows:

- 1) Teaching; character education begins with providing the teaching of the local wisdom values in both the environmental community and the family. Provide teaching of local wisdom in society can be done by community leaders through lectures in the recitation, and when dialogue with the citizens, or any other method that can provide insight to the public the values of local wisdom that should be owned by every society and values bad to be avoided to eliminate the values of local wisdom. In essence, gives instruction to every citizen to understand and practice the values of good character / commendable, as well as avoiding the properties and values unsavory characters / despicable.
- 2) Habituation; once people know the values of local wisdom that needs to be preserved and internalized within them, the next step is to become familiarized behavior. In character education, habituation has a very important position as part of the process of forming attitudes and behavior are relatively consistent and are automated through a learning process repeated. Attitudes or behavior becomes a habit has the characteristics: 1) the relatively consistent of behavior; 2) habituation generally do not require high thinking function; 3) the habit not as a result of the maturation process,

¹¹ Murtopo Ali, *Strategi Pembangunan Indonesia* (Jakarta: CSIS, 1978), 12.

¹² Abdurrahmansyah, *Wacana Pendidikan Islam: Khazanah Filosofis Dan Implementasi Kurikulum, Metodologi, Dan Tantangan Pendidikan Moralitas* (Yogyakarta: Global Pustaka Utama, 2004), 179.

¹³ Hasanah Aan, *Pendidikan Karakter Berperspektif Islam* (Bandung: Insan Komunika, 2013), 134–38.

but as a result or a result of experience or learning; 4) the habit of appearing repeatedly in response to the same stimulus.

- 3) Imitation; The next stage is to set an example of community leaders is good for every society around it, so that every citizen has an exemplary figure.
- 4) Motivating and enforcement rules; an aspect that should be considered, especially in character education. At the beginning of the process of character education, enforcement of the rules is a limit where no restriction setting limit which should and should not do, what should and should not be done by every citizen.

The character education program in the community in maintaining local wisdom as described should be implemented as a whole in maintaining the character of every citizen. This means that the application of good character education in society must always be instilled in society, then familiarized with good character and kept away from bad character. In addition, community leaders should set a good example and motivating citizens to dare doing good and noble character. When there are people committing aberrant, should not reproach but with punishment which is the most late in shaping the human character.

The efforts to develop character education based on local wisdom will not be established properly without the participation of the family, school and community optimally. The participation of the various elements of society in taking the initiative and the organizer of character education program is a valuable contribution, which need attention and appreciation. I wish that character education can be implemented properly in the scope of school, family and society, it can be assumed that character education should ideally be able to build the character of the Indonesian nation is superior, so will get the Indonesian nation to the superior civilization.¹⁴

Getting to Know Socio-Cultural of Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency

Kampung Kahuripan / Tajur known as a cultural village is located right in the village Pasanggrahan consisting of three RT (RT 10, 11 and 12) and one RW (RW 05), District of Bojong, Purwakarta Regency of West Java Province. Kampung Kahuripan / Tajur surrounded by trees, hills, rice fields, natural Burangrang mountain great views and plantation. The road network that crosses Kampung Kahuripan / Tajur Purwakarta, including district roads, rural roads, stone paths and dirt roads. Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency is a village that was pioneered by local governments (purposely made to be

¹⁴ Ibid., 21.

exact) to serve as a tourist village nuanced village, typical Sundanese culture (01/01-W/Kond-Obj-Kp-Kahuripan/25-5/15).

Named Kampung Kahuripan is based on the philosophical foundations of its terminology -which was later called "Seventeen Principles Kahuripan Purwakarta"¹⁵ which is thought and determination of the vision and mission of Purwakarta Regency. The vision of Purwakarta is Purwakarta having character. To realize this vision, then is lowered into the Mission Purwakarta Regency: (1) Developing based on local wisdom which is worth religiosity, oriented to the excellence of education, health, social welfare and economic equality with justice for all communities; (2) Developing of the region and the spatial structure oriented environmental integrity both upstream and downstream as well as the elements of earth, water, air and sun; (3) developing a governance structure that is oriented satisfaction of public service-oriented rural-based prosperity.¹⁶

One of the highlights in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency is for visitors who want to know the daily activities are made public, provided homestay for rent to visitors. The visitors who stay are given several directives / regulations are not written during a stay in the Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency(02/03a-W/Trad-Pendikar-Kear-Lok/25-5/15).¹⁷ Every visitor who comes permitted to follow the activities of citizens, such as rice field of activities, activities in the garden, to tap palm, making palm sugar, take grass for cattle, making *rengginang*, and others(01/03b-W/ Kond-Obj-Kp-Kahuripan/25-5/15). The livelihoods of most people in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency is as a farmer, farm workers and goat breeders. Farmers is people who own fields and rice fields and the work assisted by farm workers. Presentations between farmers and farm workers is greater the farm workers than the farmer (01/01-W/ Kond-Obj-Kp-Kahuripan /25-5/15).

Sundanese culture and tradition that is still carried the name *ngencileng*. Tradition of *ngencileng* done by the community to anticipate famine stricken when

¹⁵ One of seventeen principles Kahuripan of Purwakarta in keeping the local wisdom is needs to be done to strengthen the values of local (local wisdom, local value), both of which are geographical, territorial or shows that are intellectual capacity. It is as part of efforts to optimize the domestic potential, whether they are cultural, regional, local or create a personal advantage, with wisdom, intellectual, emotional and spiritual. It is in the perspective of Islamic philosophy called al-Insan al-Kamil or in the theological of Sunda known as *congong nyurup kana puhu, ka luhur sirungan ka handap akaran..*

¹⁶ "Peraturan Daerah No. 15 Tahun 2013 Tentang Rencana Pembangunan Jangka Menengah Daerah, Kab. Purwakarta Tahun 2013-2018," n.d.

¹⁷ Such regulations include: should not commit adultery, play loud music, playing guitar, and other activities that can disturb local residents. In this case, the residents of Kampung Kahuripan / Tajur upholds the harmony between their peoples.

their village such as crop failure or poor harvest. *Ngencleng* tradition is every citizen putting a ± 10 cm sized of bamboo and the bamboo filled with rice and then put on their doorsteps. Bamboo rods containing rice was taken by a security guard at night and then collect and store the rice in the village hall. The deposits of rice will be used if the crops fail to distribute evenly to each resident or sold back to the market and the proceeds to cover the needs of the village such as fencing, road improvements, repair places of worship, improvement of village halls and other public facilities that exist in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency. In addition there is also a tradition of *oftetunggunan* or activities hit the rice using mortar and *halu* but it's not done every day, only on special occasions just like a celebration / celebration welcoming guests, the independence day of Indonesia Republic (02/02-W/Trad-Pendikar-Kear-Lok/25-5/15).

In the Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency there is one thing that is unique is seen stilt houses typical of West Java with the beautiful atmosphere of rural and most of the stage house was painted with white and black plus their toilet facilities in a number of point with full management by residents(01/01-Obs/ Kond-Obj-Kp-Kahuripan /25-5/15).And when entering one of the houses in this village, cookware still use firewood although some people are using the government assistance gas. To produce rice not infrequently still using mortar and *halu* to grind grain.

Values of Indigenous Peoples Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency

In each of indigenous peoples have the local wisdom values of its own as well as in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency. The local wisdom values always kept and maintained from one generation to the community as a characteristic of Kampung Kahuripan / Tajur Purwakarta because of these values contain a kindness to people's lives. The local wisdom values that find in the Village community of Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency based on interviews with the head of Kampung Dusun III Kahuripan / Tajur Pasanggrahan Village of Purwakarta Regency (04/01-W / Inter-Pendikar-Kear-Lok / 25 and 9-6 / 15) in this study is the preservation of nature, like deliberation and consensus, mutual cooperation, courtesy, and simple. Explanation of the noble values are as follows:

a. Caring for Nature

In an effort to preserve the natural head of the hamlet enforcing laws to protect the various areas into broader community needs, such as: the protection

of forests, protection of water sources, protection of rice cultivation, and protection of watersheds.

The citizens of Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency are very obey proverbs “*ceuk kolot baheula*”. For example, Head of the village in this area says that “the banyan tree is not cut down, later ancestor upset,” and all citizens obeying it without any rebuttal. Though this phrase actually contains high philosophy that the head of the hamlet are already talking about the environmental impact assessment (EIA), because the law of nature that the trees in the forest was cut down will occur by flood.

The preservation of nature is in accordance with the principle of seventeen Kahuripan who became a philosophical foundation in realizing the vision and mission of the Purwakarta Regency. Besides the preservation of nature is philosophical Sundanese culture that believed people in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency is *heug urang teundeun di handeuleum sieum, geusan sampeureun, cag urang tunda di hanjuang siang, geusan alaeun*, which means that we have to be very clever to store, maintain, addressing and preserve something that characterizes the culture / something useful for the future / next generation.¹⁸

b. Like deliberation for Consensus

One of the values set and maintained is likes deliberation to reach a consensus. To facilitate it, in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency there is a special place that is used for deliberation. Deliberation takes place every day just about anything, not specified when, only when something is not clear (imbalances) and if there are new programs that want to do we perform the deliberation, it is in order to maintain the values of local wisdom in fall generation, discussion was also conducted to evaluate programs that are already running. So hopefully there is a common view in the vision and mission with the goal of maintaining the values of local wisdom.

c. Mutual Cooperation

The mindset shared by most traditional Indonesian society embodied in the activities together for a specific purpose which is commonly referred to as mutual cooperation. As is known since long, mutual cooperation is a social

¹⁸ “Peraturan Daerah No. 15 Tahun 2013 Tentang Rencana Pembangunan Jangka Menengah Daerah, Kab. Purwakarta Tahun 2013-2018.”

institution that is quite prominent in traditional communities, especially rural communities.

The tradition mutual cooperation is still prominent in the community of Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency. They believe that mutual cooperation is disclosure of goodwill harmony, social awareness, and awareness to help each other to achieve a common goal. Almost every social activity or individual needs are always done in a spirit of mutual cooperation. For example, when there is a resident who would renovate his house, then other people will definitely help and does not need to reward the people who help, but enough to prepare a meal.

The attitude mutual cooperation in accordance with the principle of seventeen Kahuripan who became a philosophical foundation in realizing the vision and mission of the Purwakarta Regency. Moreover, the attitude mutual cooperation is philosophical Sundanese culture that believed people in Kampung Kahuripan / Tajur *issareundeuk sa igel, sa bobot sa pihanean, ka cai jadi sa leuwi, ka darat jadi sa logak*.¹⁹

d. Politeness

Village community politeness in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency so exclusive. This can be seen when we went to the location of Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency the residents greeted with friendly. In addition, the community applied the values of decency when they are talking to an older person or a person who is considered to have a higher degree because they have knowledge or to their governments. In a family environment, there could be a younger brother should not have done that is disrespectful to her brother. The younger sister taught to respect the family's older. Against brother or parent is a big mistake.

e. Modest Living

Modest Living of village community in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency can be seen from the pattern of clothing, food and shelter they have. Village community in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency hold the principle of thankfulness.

It can be seen that the values of local wisdom in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency is great potential in Indonesia's

¹⁹ Ibid.

participation creating a nation of character. We always hear an expression that says, “a great nation is a nation that does not leave history”. But there’s one thing must be remembered is, a nation is not enough to just be great alone, but must go forward. Meanwhile, to become a developed nation then the country should have a value or character. In other words, that a developed country is a country that has the character.

Internalization Process Values Local Wisdom Peoples Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency

The process of internalization local wisdom values in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency are closely linked to the beliefs and rituals of Islam, which is still ongoing, namely through: (1) specialized in The pengajians pond Friday night; (2) pengajians on Wednesday night for the kids youth; (3) pengajians Monday night and Friday night for the fathers, (4) pengajians late afternoon on Sunday, Monday, Wednesday and Saturday for children and (5) commemoration Islamic days. Fifth tradition is said to be a special symbol for the people of Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency because the fifth routinely carried out by generations have mutually reinforce the formation of traditional values in society Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency (03/02-W / Pros-Inter-Nil -Kear-Lok / 9-6 / 15).

The internalization process is carried out other than through the regular teaching activities are carried out in the community and in the family which applied internalizing the values of local wisdom. In addition, the role of government in this case the head of the hamlet is very influential to maintain the local wisdom values in society Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency. One example is when there will be a wedding, the head of the hamlet socialize in order not to hold entertainment that invites disobedience, if it is violated then certainly run business bankrupt / incident trance and other incidents, and it is highly trusted by the people in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency (03/02-W / Pros-Inter-Nil-Kear-Lok / 9-6 / 15).

Thus, it can be seen that the internalization process is done to maintain the indigenous happened to the family environment and the community in the form of teaching, then habituation to internalize the local wisdom values, imitation of influential people in the village (the ranks of government-in this case the head of the hamlet, RW, RT chairman and head of the family), motivating and enforcement of strict rules, so people know where you should and should not be implemented so as to strengthen the formation of traditional values in society Kampung Kahuripan / Tajur.

Internalization Development Character Values in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency

Values as forming the characters, whether they are from the religious, cultural values and philosophy of the country (Pancasila). From these sources, identified a number of cultural and educational value for the nation character.²⁰ The sources of these characters constructed value in the development of character in society Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency through socialization, internalization and interventions by community leaders in the community or parents in the family environment. So the result of the construction that produces a form of behavior is the public character of the preservation of nature, consensus, mutual cooperation, courtesy and simple. If the values are successfully applied and can be promoted as a base forming the character of the United Nations, it will be very optimistic, that the people of Indonesia will have a tough character so that it can become a developed nation, as a developed nation is a nation of character.

The process of formation of character behavior in society Kampung Kahuripan / Tajur District Purwakartadapat seen in the chart below:

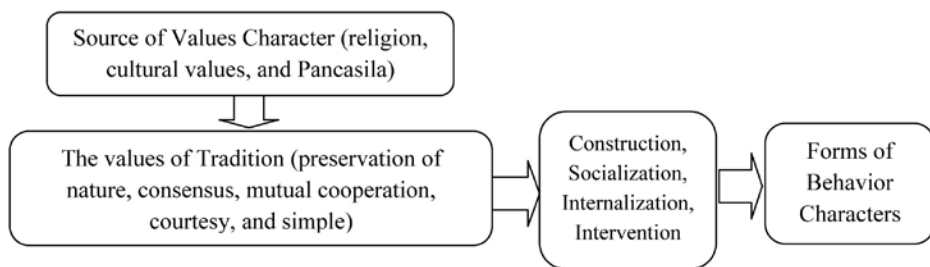


Figure 1 Character Formation Process Based Local Wisdom

The development of character education based on local wisdom carried out in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency adapted from the research results Hasanah dissertation deals with the conceptual model of character education that consists of several components such as: (1) aims; (2) program; (3) process; (4) evaluation.²¹

²⁰ L.N Syamsu Yusuf, "Strategi Pendidikan Karakter Di Sekolah" (Acara Seminar Nasional Program Studi Bimbingan dan Konseling Sekolah Pascasarjana Universitas Negeri Makassar, Bandung, Universitas Pendidikan Indonesia, July 8, 2012), 3.

²¹ Aan, *Pendidikan Karakter Berperspektif Islam*, 117.

- 1) In terms of aims, the establishment of kampung Kahuripan is based on the philosophical foundations of its terminology -which was later called "Seventeen Principles Kahuripan Purwakarta," which is thought and determination of the vision and mission of Purwakarta Regency. The vision of Purwakarta Regency is Purwakarta having character. To realize this vision, then lowered into the mission of the Purwakarta Regency is (1) developing based on local wisdom which has worth religiosity, oriented to the excellence of education, health, social welfare and economic equality with justice for all communities; (2) developing the region and the spatial structure oriented environmental integrity both upstream and downstream as well as the elements of earth, water, air and sun; (3) developing a governance structure that is oriented satisfaction of public service-oriented rural-based prosperity.²² To develop the values based on local wisdom religiosity, it was established Kampung Kahuripan / Tajur as an example in the cultivation of the local wisdom values that has religious nuances.
- 2) Program and process undertaken for the cultivation of the local wisdom values which have religious nuances in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency carried on the family, school and community in the form of teaching, then habituation to internalize the values of local wisdom, imitation of an influential person in the country (the ranks of government-in this case the head of the hamlet, RW, RT chairman and head of the family) and at the school, motivating and enforcement of strict rules so people know where you should and should not be implemented so as to strengthen the formation of traditional values in society Kampung Kahuripan / Tajur Kab. Purwakarta.
- 3) Evaluation carried out to maintain the local wisdom values in the form of evaluation is informal (in the form of reflection or deliberation), which is usually done by the head of the hamlet or the proposal of the residents if something is not clear (imbalances), it is in order keeping the local wisdom values for generations. So hopefully there is a common view in the vision and mission with the goal of maintaining the values of local wisdom.

²² "Peraturan Daerah No. 15 Tahun 2013 Tentang Rencana Pembangunan Jangka Menengah Daerah, Kab. Purwakarta Tahun 2013-2018."

The development of character education in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency we can see in the scheme below:²³

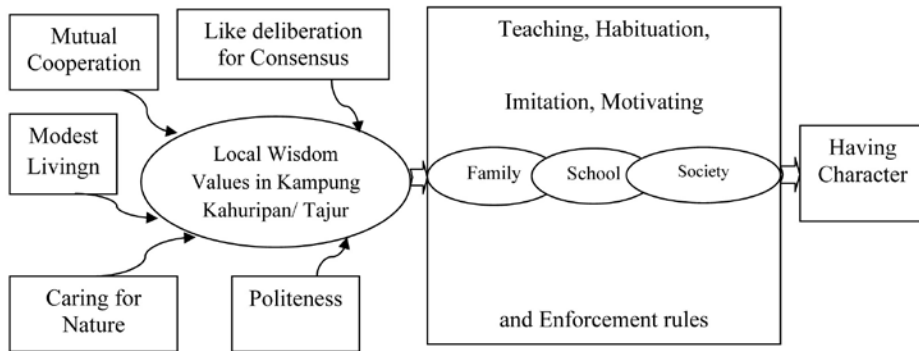


Figure 2 Character Education Model Based Local Wisdom

Conclusion

Kampung Kahuripan society is a society that still maintains the local wisdom values. This is evident from the daily life that always guided by the values constructed as to preserve the natural, mutual cooperation, the simple life, manners and always consulted on an issue to find consensus. The local wisdom maintained – in the opinion of some people that the local wisdom values is already outdated – with manner inherited through a process of education that are designed and carried out systematically to every citizen society. So, they can be formed the thoughts, words and attitudes appropriate to the local cultural and religious norms.

Character education based on local wisdom is attempting to preserve the local wisdom values to become an integral part of everyday life and is the basis for a solution to the problems that occurred in the community at this time. Therefore, local wisdom-based character education is very important to implement in instituted formal education. Formal education today should be encouraged to go back to the meaning, essence and philosophy of national education that is rooted in religious values and national culture.

²³ Aan Hasanah, *Pendidikan Karakter ...*, hlm.190

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