



The Implementation of Characters' Values Through Local Wisdom of Sadranan in Elementary Schools

Tri Murwaningsih¹; Siti Sutarmi Fadhilah²; Abdul Rozaq Sholeh³

^{1,2} Sebelas Maret University, Indonesia

³ Master Program of Elementary School Teacher Training and Education, Sebelas Maret University, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v7i1.1315>

Abstract

Characteristic education is one of government flagship program to improve education quality in Indonesia. The main issue of Indonesian's education is currently focuses on characteristic education. Characteristic education can be used as a process to form moral and characters of each individual. The purpose of this study is to describe the implementation process of local wisdom in elementary schools. This research uses a descriptive qualitative approach and interviews, observations and documentation for collecting the data. Furthermore, the data are validated use source and technique triangulation. The result shows that the implementation of local wisdom can be accomplished by habituation and integrating the local wisdom values into class subject.

Keywords: *Values Implementation; Local Wisdom; Sadranan*

1. Introduction

Characteristic education is the main issue that can be used to shape each individual to be someone who have a character and moral. Characteristic education will be more meaningful if implemented since early age, because during that age the children still experiencing growth and development process (Laili, 2003). Besides, as a process to shape a character and moral, it can also be used as individual lives foundation during the succession of characteristic education program and the creation of Indonesia's gold generation (Zuber, 2017).

Koesoema (2010) reveals that the characteristic education is a human activity in which there are educative and didactic actions made for growing generations. In line with the previous opinions that characteristic education is better implemented early. Thus, during this implementation of certain values, students will get educative actions. Through school characteristic education, it can urge the students to have noble character values, such as being respectful and care for others, responsibility, discipline and many more values that need to be implemented. This is supported by Marzuki (2015) argument that states characteristic education must be able to make the students to stay away from bad things, despicable, and

prohibited. Thus, it is hoped that using an educative action the students who are initially do not have a foundation for behaving in good manner, will become the students who well behave through the implementation values process in characteristic education.

Hereinafter, Adisusilo (2015) states that “between temperament and character are the most important thing and a person’s characters can be shaped, developed through the values education. It means that, a teacher can form the students’ characters who are initially not good into better one. Naturally, this is not an easy thing to do, but if a teacher can shape the character then it can be started in early age. The establishment of temperament in school as an advance form of family education of each student.

Rokhman and Syaifudin (2014) states about the concepts of implementing values in characteristic education as follow, the concept of character education is 1. Character is not taught but it is a habitual formation for example internalizing values, choosing good choice, doing them as habits, and providing examples; 2. Educating character to youth has to involve the youth situation and condition. 3. In Education some issues should be considered are; learning situation, learning process, learning materials, and learning evaluation. 4. Character education is never ending process. From the previous statement, it can be explained that in implementing values through the use of characteristic education means that teacher cannot teach it to the students. However, teachers need to make the habituation of its values through examples to implement it. The characteristic education must involve situations and conditions aspects. Teachers need to pay attention on situation and condition both from the students and the environments. Furthermore, some values can be taught through teaching and learning situations, teaching and learning activities, and even it can be integrated into class subjects. Thus, education is a never ending process. It means that to implement the values or characters, teachers need to know the implementation process cannot be done instantly. Values implementation takes a longer time, therefore students can well behave after the process takes places, and the characteristic implementation must be carried out continuously in order to become a habit.

From the previous concepts and supported by the opinion from Pala (2011) which states that character education is a national movement creating schools that foster ethical, responsible and caring young people by modelling and teaching good character through emphasis on universal values that we all share. It is the intentional, proactive effort by schools, districts and states to instil in their students important core ethical values such as caring, honesty, fairness, responsibility and respect for self and others. During the characteristic education, teachers can provide examples and take part in teaching and learning situations by emphasizing the values that will be implemented to the students.

The aims of characteristic education are contained in educational law which explains that an education is not only teaches the concepts but also implemented the values in order to make the students not only intelligent in learning the concepts but also have good morals. According to Sunarto and Sagirani (2014) states that the objective of character education has to involve three areas: inspection / reasoning, feelings and behaviors. In order to accomplish the objective of character education in the form of good behaviors, learners must have had thinking / reasoning ability to tackle the values / moralities to the extent in which they can make decisions independently on selecting what action should be taken. It means that during the process of implementing the values, teachers need to involve three aspects used as the goal of achieving characteristic education. Those three aspects are, reasoning, implementation, and behaviour. To shape students’ character that well behave, the students must have the ability to think/ reasoning to deal with values or morality as far as they can make decisions independently in choosing the actions that need to take.

Thus, the purpose of characteristic education is related with shaping a character so that students are able to compete, having a good moral, intelligent, and have a noble character. This is in accordance with the Indonesian’s identity.

Value education or character education can be seen from the existing local wisdom. It means that local wisdom become a source of characteristic education as the guideline in daily life whereas in the community or in the school environment (Prihanto, Soemanto & Haryono, 2018). According to Purna (2012) states that local wisdom is often referred as local genius or more precisely as local knowledge. The source of local wisdom that is able to organize the life of certain community is the source of wisdom which is embodied from the belief system (religion and religious ceremony). However, according to Laksono and Wahyuni (2018) opinion that states, local wisdom is the result of certain communities through their experience and it is not certainly experienced by other communities. Local wisdom comes from the thoughts of particular community through processes and experiences and in each region has its distinctive characteristics that differentiates one culture from another culture.

According to Hasanah, Gustini and Rohaniawati (2016) states that maintaining culture as a local wisdom enables everyone to understand the struggle of his/ her ancestors in a variety of community activities. The values of hard work, no retreating, mutual help, should be taught to our children. Understanding the local wisdom, it means that the knowledge about their ancestors' struggle in various activities can be used as the implement values, because in each struggle there are values such as hard work, mutual help, and many more that must be taught to students.

In line with the Ernawi (2010) opinion that states, "local wisdom is a truth that has become a tradition or stability in a certain area". Thus, it has become a continuous tradition, the community realizes how important the local wisdom may, because of the values that can be used as the life foundation of certain group so that the local wisdom value need to preserved.

Mungmachon (2012) states that "local wisdom is basic knowledge gained from living in balance with nature". Local wisdom is the basic knowledge to achieve a balanced life with the nature. In relation to the nature, basically the nature created by God. If humans can balance the nature with themselves, they can achieve a good and strong characters. In line with the characteristic education that value can comes from God's provisions.

Local wisdom that will be made into this research subject is the local wisdom in the form of *Sadranan* culture. Yahya (2009) states that "*sadranan* is an effort of preaching from the *Walisanga*, this tradition is a religious activity that has become a tradition of Javanese people which held annually on the 17th – 24th during *Ruwah (Sya'ban)* month". *Sadranan* is a tribute to the deceased ancestors and relatives. Thus, local residents take part in the *Sadranan* ceremony which held annually.

Meanwhile, according to Riyadi (2017) "*nyadran* tradition can be an accommodation for people who have different socials, cultures, and religious backgrounds". It means that the existence of *sadranan* can be used as a means for people who have different backgrounds to gather together and blend so that there are strata or levels that differentiate the rich and poor people. In this case there is a social value such as respecting each other and does not look at the strata that exist in society.

Whereas, Nurjana, Winarno, and Yuniastuti (2013) stated that in the *sadranan* activity there were activities such as cleaning out the villages and it was carried out by the residents. Hereinafter they cleaned the village, they came in droves to the cemetery. During in cemetery, they pray and bring food to be eaten together in the cemetery. After they finish praying and eating food together, they will return to their home and welcome anyone who comes to do *silaturahmi* in their home.

Using the existence of local wisdom of *sadranan* activity, the researcher wants to implement the values contained in *sadranan*. This value will then be integrated in school. Not every value contained in *sadranan* can be applied in school, because there are several *sadranan* activities that use offerings. According to Nurahimah, Mohd, and Ibrahim (2014) states that "Integration of Aceh's Islamic cultural

values into community activities as a whole can be carried out by using cultural schemes that are in the people lives whether it is expressed or implied". Thus, it is hoped that the local cultural wisdom in Cepogo can become a means of integrating good values into formal institutions.

2. Methodology

The researchers looked out the data about *sadranan* using ethnographic approach. This research uses descriptive qualitative method. According to Sugiyono (2013), qualitative research is used because the problems to be researched are related with social situations and cannot be generalized.

The researcher gets the data from *sadranan* activity such as religious, mutual cooperation, and tolerance values. The data were collected through an interviews, observations, and documentations. The researcher used source and technique of triangulation. The researcher not only collected interview data from one source, but also several informants such as elders and *pinisepuh*. Some of the source of data were used to strengthen the obtained data. This research subjects are the local residents, teachers, and students. The instruments used are interviews, observation and documentation guideline. Furthermore, the researcher is conducted as the human instrument.

Data collection techniques are done through interviews which come from several sources. In order obtaining the meaning and values of local wisdom, the researcher interviewed community leaders who knew and understood about *Sadranan*. As to how the researcher obtaining the data in form of interviews in schools, the researcher interviewed the teachers and school's principal. Furthermore, the data collection done through observation are used by the researcher to recognize the incidents, events, and circumstances at the location of *sadranan* being held and at school. The other data are in the documentation of the *sadranan* implementation and the activities that reflect the values of *sadranan* in school in form of photographs.

The researcher uses Creswell (2017) theories to analyse the data. The step of data analysis are as follows:

- a. Processing and preparing the data that will be analysed. During this step, the researcher transcribes the interviews result, scanning, typing the data observation, and selecting and compiling the data.
- b. Read the whole data. During this step, the researcher reveals the general ideas contained in participants' speech? What are these ideas? What is the impression of the narrative information's? The researcher role in this step is he/ she are able to write specific notes or general ideas from the obtained data.
- c. Starting to code all of the data. Coding is a process of organizing the data through collecting pieces of texts or images.
- d. Applying the coding process to describe the settings, people or participants, categories, and themes analyzed. It is involving conveying detailed informations about peoples, locations, events in certain settings.
- e. Showing on how the descriptions and themes that will be restated in narrative/ qualitative reports. It used a narrative approach in conveying the analysis results. This approach includes discussion of events, certain themes or the interrelationship between themes.
- f. Making an interpretation in qualitative research and interpreting the data. Proposing questions about what lessons that can be taken from all of this? Thus, it will help the researchers to uncover the essence of an idea.

3. Results and Discussions

This research was conducted through an observation at SD N 2 Cepogo, in Boyolali district, to find out the results of implementing the values through local wisdom of *sadranan*. Interviews were used to find out the information from every informant who are considered to know the ins and outs of *sadranan*.

According to the observations and interviews conducted by the researcher about *sadranan*, it is found out that in the *sadranan* activities there are values that can be implemented to the students. These values are religious, mutual cooperation, and tolerance values. Furthermore, these values will be used by the researcher in implementing the values to the students of SD N 2 Cepogo.

Religious values during *sadranan* ceremony is thickly related with prayers offered by the elders or people who are considered capable. During the *sadranan* ceremony, prayer becomes the main requirement in *sadranan* activities. People are flocked to a cemetery while carrying food for alms. Hereinafter, they put the food in the midst. Furthermore, after it was fully collected, the *sadranan* ceremony begin with note of remarks. After the speech is finished, then the prayers were led by the leader or the elders. Residents were solemnly say a prayer. After finishing their prayers, the residents began to open their food brought before. Foods that were brought are various, ranging from snacks and crops.

The mutual cooperation values in *sadranan* is the main activity for people who live in Cepogo. They are flocked together went to the cemetery, but before that they first clean the surrounding environment. It is starting from the surrounding environments to the public places. The implementation of mutual cooperation is carried out jointly so that the work that was originally heavy becomes light. In addition, if it is carried out jointly the work will be completed quickly. It appears that during the mutual cooperation to clean out the village, the people seemed harmonious and get along well to help each other and occasionally they joked to loosen their fatigue. All of the residents are take part not only the men but also the women as well. The rich and those who are less rich are come together become one without any limitations.

The last values that will be implemented to the students is the tolerance value. During the *sadranan* ceremony, the residents were never discriminate between castes and strata. Although, *sadranan* ceremony is a ceremony carried out in the context of welcoming the month of Ramada. It means that *sadranan* ceremony is basically an Islamic religion ceremony. However, with the existence of *sadranan*, the residents were never questioned what religion they held. Whether they are Muslims or non-Muslims they gather together in this ceremony. It can be stated that the existence of *sadranan* can strengthen the tolerance between religions.

These three values are values that will be implemented to the students of SD N 2 Cepogo. From the observations, the researcher found out that in implementing the local wisdom values can be carried out through several activities. Those activities were carried out through habituations at SD N 2 Cepogo.

The habitual activities or routine activities at SD N 2 Cepogo are carried out routinely and simultaneously without stopping. The following are the activities of implementing religious values, mutual cooperation values, and tolerance values in SD N 2 Cepogo.

The religious activities carried out by the students and teachers of SD N 2 Cepogo are covering the initial activities before teaching and learning activities started, students must gather on the school grounds, starting from 1st grade until 6th grade altogether to read and sing Asmaul Husna and followed by praying (*shalawat*) together. The next is students are entering their classes and start praying. Prayers offered as prayers before study. The other religious activities are the implementation of Dhuha and Dzuhur prayers in congregation. The prayer implementations are adjusted to the mosque capacity. It is because the mosque cannot accommodate all the students, however it is done by scheduling and divided

into two turn. The first turn is for the lower grades and the second turn is for the higher grades. The learning schedule for the lower grades was no until Dzuhur prayer, however with the support gaining from the students' guardians, the lower grades are going home after praying Dzuhur. Soon after finishing their prayer, the lower grades are allowed to pray to going home and for the higher grades continuing the lesson. The attractiveness and differentiator from the other schools is that SD N 2 Cepogo emphasizes on the religious values where there is a reading of *Asmaul Husna* and the *Shalawat* recitation. That matters are not applied in the other elementary schools. This activity is routinely held so that the students have a strong religious basis.

The second values are the mutual cooperation values. In implementing and carrying out this values, students have been introduced to mutual cooperation activities in cleaning the environment. This cleaning activity has been programmed a long ago. This cleaning activity is carried out every first Friday in the month. Every student must bring cleaning equipment. In implementing the mutual cooperation, the teachers divide the area so that this activity can be carried out quickly and thoroughly. During the implementation of mutual cooperation, the students and other schools' residents are appearing to be harmonious and get along well.

The last values are the tolerance value. The tolerance values can be seen from daily activities, such as during implementing learning activities as well as outside learning activities. It is happening because not all the students are Muslim, and there are some non-Muslim religious students. Accordingly, the teachers give an understanding that each student has their own religion and must not mock or scoff at each other. Through 2013 curriculum that accommodates mutual tolerance through materials in the fourth grades. In this materials there are diversity of cultures. The teachers convey the materials that states that we live in a pluralistic society. It means that they have must maintain mutual unity without discrimination. This is also implemented in the classroom, there are black people, some are white, some are Muslim, some are non-Muslim. To achieve unity in the classroom, the teachers always strengthens them so they should not look down on each individual.

Thus, cultural local wisdom can be used as a method to implement various values. This is in accordance with Purna (2012) opinion's which states that the source of local wisdom that is able to organize the life of a certain community is known as a source of wisdom contained in in the belief system (religion and religious ceremonies). Judging from the previous statement, that the existence of local wisdom can organize the life of a community that originally had bad habits then became a culture that made students to have a good character and being polite.

Value implementation is not an easy thing to do and requires a continuous process. This is in accordance with the Irawatie, Iswahyuni, and Setyawati (2019) opinion that states "implementing character education cannot be carried out immediately but it has to be carried out gradually and use strategies appropriate to the circumstances." Embedding values or characters takes a long time. It is different from teaching knowledge or concept cognitively.

This opinion is supported by Pernatah and Sariyatun (2018) which states that "to create meaningful learning also needs integration values in history learning. Especially the noble values sourced from the local wisdom of Indonesian society." To make the meaningful learning, certainly the teacher does not only teach concept, but also integrates values into the learning concepts so that the students are not only having good knowledge but also in their behaviour. With the existence of local wisdom, it is expected to be able to help and integrate the inculcation of values into learning. In accordance with Astuti (2016) opinion which states that local wisdom is a habit that has ingrained, developing knowledge, works, and noble values that are held in high esteem by a community in a certain area as a guide in community activities. In local wisdom there are elements of values that are considered good so that people use local wisdom as a guide in their life and activities.

The previous research on *Sadranan* was also carried out by Imam Muhsin in the Journal *Humanika*. The result of his study stated that *Sadranan's* local wisdom was not only related to theology but there were also values such as mutual cooperation, mutual harmony, solidarity, and togetherness. The aspect that distinguishes the previous and present research is that the research conducted by Imam Muhsin focuses on finding values from *sadranan* activities while this research explores information to get *sadranan's* values then implemented in learning activities in primary schools (Muhsin, 2016).

The next research was conducted by Riyadi in 2017 entitled *Kearifan Lokal Tradisi Nyadran Lintas Agama di Desa Kayen-Juwangi Kabupaten Boyolali*. This research focuses on culture and local traditions as a representation of local knowledge or local wisdom that is functionally as a means of accommodation to preserve a harmonious environmental situation, including social relations in life between religions and even across cultures. One of the local wisdom values in the community is the Nyadran ritual tradition. This study intends to reveal how the tradition of nyadran can accommodate interfaith relations in Kayen village, Jemangi district, in Boyolali regency. This research was conducted with a qualitative approach. An important finding in this research is that the Nyadran tradition is an expression of social piety through the practice of mutual cooperation, solidarity, and togetherness. Nyadran can be a medium of accommodation and a medium for developing harmony between people, especially in diverse and multicultural societies. The tradition in the Kayen village with its various procedures has been able to develop the primordial ties of its people in a group that has the same beliefs and views despite the different of religion and beliefs (Riyadi, 2017).

Both researches focus on *sadranan* values and the implementation of *sadranan* activities. However, this research is the implementation of *sadranan* values into school activities. Research that integrates *sadranan* local wisdom with the formal education is still lack, thus, hopefully this research will be a reference in the education world.

Conclusions

From the obtained data it can be concluded that the implementation of character education can be carried out by the teachers through habitual or routine activities that become a unique culture at Cepogo Elementary School 2. Moreover, aside from habituation activities, character education can also be carried out through the integration of these values into class subjects.

With the existence of cultural local wisdom, it can be used as a method to implement the values. *Sadranan* local wisdom can be used a way of life for the community because there are character education values. Formal institutions such as schools can adopt these values, especially in elementary schools because the students are still experiencing growth.

Further research on *Sadranan* local wisdom and character education need to be followed up. With this follow-up, the researchers hope that it can increase the literacy in the education world according to this topic.

Through the data collection, it can be concluded that in instilling character values such as religious, mutual, and tolerance values in SDN 2 Cepogo can be integrated through school subjects, habituations, extracurricular activities, and indoctrination from teachers. Implementing these values require a long time so that the teacher must be more patient in dealing with various characteristic's students. The implementation of character values can work well if there is a cooperation with the related parties, such as parents.

References

- Adisusilo, S. (2015). *Pembelajaran Nilai-Karakter, Konstruktivisme dan VCT Sebagai Inovasi Pendekatan Pembelajaran*. Jakarta: Rajagrafindo Persada.
- Astuti, P. (2016). "Menumbuhkan nilai-nilai kearifan lokal melalui karya tari koreografer perempuan di Sumatera Barat: Suatu Tinjauan Gender". *Journal of Humanus*. Volume XV No.1 page 53-60.
- Creswell, J. W. (2017). *Research Design, Pendekatan, Metode Kualitatif, Kuantitatif, dan Campuran*. Yogyakarta: Pustaka Pelajar.
- Ernawi, I. S. (2010). "Harmonisasi Kearifan Lokal Dalam Regulasi Penataan Ruang". Makalah Di seminar di *Seminar Nasional Urban Culture, Urban Future: Harmonisasi Penataan Ruang dan Budaya Untuk Mengoptimalkan Potensi Kota*, pp. 1–21.
- Hasanah, A., Gustini, N. & Rohaniawati, D. (2016). "Cultivating Character Education Based on Sundanese Culture Local Wisdom," *Jurnal Pendidikan Islam*, vol. 2, no. 2, p. 231.
- Irawatie, A., Iswahyuni, & Setyawati, M. E. (2019). "Education Learning Development of Character Education-Based State Defense". *Journal of IJMMU*. Volume 6. Issue 2 on February.
- Koesoema, A. D. (2010). *Pendidikan Karakter Strategi Mendidik Anak di Zaman Global*. Jakarta: Grasindo.
- Laili, M. (2003). Integrating Character Education and Local Wisdom in Developing English Teaching Material. *Education and Human Development Journal*. no. 20, pp. 77–86.
- Laksono, B. A., & Wahyuni, S. (2018). "An Investigation of Local Wisdom To Support Adult Literacy Program," *PEOPLE International Journal of Social Sciences*. vol. 4, no. 2, pp. 1320–1336.
- Marzuki. (2015). *Pendidikan Karakter Islam*. Jakarta: Amzah.
- Muhsin, I. (2016). "Tradisi Nyadran dalam Pusaran Nilai-Nilai Budaya Islam Jawa". *Jurnal Humanika*, vol. 1, No. 1.
- Mungmachon, M. R. (2012). "Knowledge and Local Wisdom : Community Treasure," *International Journal of Humanities and Social Science*. vol. 2, no. 13, pp. 174–181.
- Nurahimah, Y., Mohd, I, A., & Ibrahim. (2014). "Integrasi Nilai Islami dan Budaya Aceh Berdasarkan Kurikulum Karakter". *Journal of Humanus*. Volume XIII No.1.
- Nurjana, T. I., Winarno, S & Yuniastuti. (2013). "Tradisi Nyadran Sebagai Wujud Pelestarian Nilai Gotong-Royong Para Petani Di Dam Bagong Kelurahanngantru Kecamatan Trenggalek Kabupaten Trenggalek Nyadran Tradition As the Form of Farmers Mutual Assistance Value Preservation At Bagong Weir Ngantru Sub Dis," no. 1.
- Pala, A. (2011). "The Need for Character Education," *Int. J. Soc. Sci. Humanit. Stud.*, vol. 3, no. 2, pp. 23–32.
- Pernantah, P S., & Sariyatun., W. (2018). "Integration Sumpah Satie Bukik Marapalam Values in Historical Learning through Problem-Based Learning". *Journal Of IJMMU*. Volume 5. Issue 3 on June.

- Prihanto, B., Soemanto, R. B., & Haryono. (2018). "Keputusan Orang Tua Dalam Menentukan Pendidikan Dasar Bagi Anak Di Desa Pandeyan, Kecamatan Ngeemplak, Kabupaten Boyolali". *Jurnal Analisa Sosial.*, vol. 2 (1).
- Purna, I. M. (2012). *Pesta Ponan Kearifan Lokal Masyarakat Samawa*. Yogyakarta: Ombak.
- Riyadi, A. (2017). "Kearifan Lokal Tradisi Nyadran Lintas Agama di Desa Kayen-Juwangi Kabupaten Boyolali," *jurnal SMART*, vol. 03, pp. 139–154.
- Rokhman, F & Syaifudin, A. (2014). "Character Education For Golden Generation 2045 (National Character Building for Indonesian Golden Years)," *Procedia - Soc. Behav. Sci.*, vol. 141, pp. 1161–1165.
- Sugiyono. (2013). *Metode Penelitian Pendidikan, Pendekatan Kuantitatif, kualitatif, dan R&D*. Bandung: Alfabeta.
- Sunarto, M. J. D. & Sagirani, T. (2014). "Inculcation Method of Character Education Based on Personality Types Classification in Realizing Indonesia Golden Generation," *Int. J. Eval. Res. Educ.*, vol. 3, no. 2, pp. 91–98.
- Yahya, I. (2009). *Adat-Adat Jawa dalam Bulan-Bulan Islam, Adakah Pertentangan?* Solo: Inti Medina.
- Zuber, A & Demartoto, A. (2017). "Representasi Pendidikan Karakter Berbasis Kearifan Lokal Melalui Pembelajaran Membatik," *Jurnal Analisa Sosiologi*. 6(2): 30-37.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).