STRENGTHENING ELEMENTARY SCHOOL EDUCATION CHARACTER WITH LOCAL WISDOM

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ABSTRACT
As time progresses with the rapid development of science and technology, it encourages people to always develop in various sectors or fields, including the education sector. Students from kindergarten to tertiary institutions are increasingly familiar with the development of science and technology to support the learning process. Students easily find information via the internet, both domestic and foreign information. The purpose of this research is to find out the strengthening of elementary school character education with local wisdom. The research method used is quantitative research. Quantitative research is a type of research that basically uses a deductive-deductive approach. Character education as one of the most important aspects in creating quality human resources. Teachers must instill character education from basic education, so that students have a strong foundation in social life. Strengthening character education through local wisdom needs to be done by teachers so that students are increasingly familiar with the local environment and are increasingly in love with the culture of their own people.

Keywords: basic education; local wisdom, strategy

INTRODUCTION
As time progresses with the rapid development of science and technology, it encourages people to always develop in various sectors or fields, including the education sector. Students from kindergarten to tertiary institutions are increasingly familiar with the development of science and technology to support the learning process. Students easily find information via the internet, both domestic and foreign information. The speed of information and information content that students get will certainly affect students' daily lives. As an example, there are not a few elementary school students who already know the name of the Korean boyband or girlband they like, and can even sing and dance imitating their idol's style. Apart from that, children and teenagers also follow the style of dress that tends to be open, imitating westernized styles. On the one hand, the impact of the development of science and technology has led to attitudes that are not suitable in social life. For example, students who play gadgets too often are worried that they will have a high attitude of individualism and lack of socialization with friends and the environment. Students will forget the traditional Indonesian games and tend to choose gadgets with the various sophistications offered. Saptadi in Mubah (2011) regarding the problems of local culture in the era of globalization argues that now, the world is experiencing a 4T revolution (Technology, Telecommunications, Transportation, Tourism) which has a dominant globalizing force so that boundaries between regions are increasingly blurred and lead to the creation of a global village as previously predicted. McLuhan
In this case, education as one of the fields of human life has an important role in creating generations of people who are intelligent, wise, and have character. This is in line with the understanding of education according to Law Number 20 of 2003 article 1 paragraph 1, namely education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state. Character education is in line with the idea of creating moral education. If the entry of unfiltered foreign culture is carried out continuously, it is possible that Indonesian culture will become extinct. Towaf (2014) added that the shock of globalization has created various kinds of crises that have damaged the nation's image and self-confidence. From a social perspective, if students get used to not caring about their surroundings from an early age, it is feared that it will impact their lives into adulthood. Whereas humans are social creatures, who live side by side well with other humans, with the natural surroundings and interact with the animals around them. Conservative activities towards local natural and cultural wealth or what is commonly called local wisdom need to be instilled in children from elementary school age. Teachers can provide strengthening of character education through materials originating from community activities, cultural products, and other potentials in the environment around students. The following will discuss strengthening character education for elementary school students through Local Wisdom.

RESEARCH METHOD

The research method used is quantitative research. Quantitative research is a type of research that basically uses a deductive-deductive approach. This research begins with a theoretical framework, expert ideas, and researchers' understanding based on their experience, then developed into problems and their proposed solutions to obtain justification (verification) or assessments in the form of empirical data support in the field.

RESULTS AND DISCUSSION

Character Education The definition of character according to the Language Center of the Ministry of National Education is innate, heart, soul, and personality, character, behavior, personality, character, temperament, character. The character is personality, behavior, nature, character, and character. Lickona in Akbar (2015) explains the definition of good character as living a life with truth. Truth has to do with attitudes toward oneself and others. Amri (2015) stated that people whose behavior is in accordance with moral principles are called noble characters. In line with Akbar's opinion, Sofan Amri also agrees that a human being with good character is a human being who tries to do the best things for God, himself, fellow environment, nation and state and the world in general by optimizing his potential (knowledge) accompanied by emotional awareness and the motivation. Character education is a system of instilling character values in school members which includes components of knowledge, awareness or will, and actions to implement these values. Manullang (2013) argues that character education consists of developing positive attitudes, essential mindsets, normative commitment, and components of capability based on the IESQ. As for the opinion of Yunus (2013) the development of national character is very
important because it relates to the process of fostering, repairing, inheriting citizens about the concept of behavior and the noble values of Indonesian culture imbued with Pancasila and the 1945 Law. Therefore, the nature of character education in the context of education in Indonesia is the education of noble values originating from the culture of the Indonesian nation itself in order to foster the personality of the nation's next generation. Character education aims to improve the quality of implementation and results of education in schools that lead to the achievement of character building and noble character in students as a whole, integrated and balanced according to graduate competency standards. Through character education it is hoped that students will be able to independently improve and use their knowledge, study and apply character values and noble character in everyday behavior. In addition, based on research at Harvard University in the United States, it was found that a person's success is not determined solely by factors of knowledge and technical abilities (hard skills), but rather by factors of the ability to manage oneself and others (soft skills).

This research reveals success is 20% hard skills and 80% soft skills. This is supported by Hyoscyamina's opinion (2011) that brain intelligence is only a minimum requirement for success, emotional intelligence that actually leads a person to the pinnacle of achievement, not IQ. This implies the quality that character education is important to develop, both in formal and non-formal education. There are several opinions expressed about values in character education. Aeni (2014) explains 18 points of character education values that have been formulated by the Ministry of National Education, namely, Religion, Honesty, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Curiosity, National Spirit, Love of the homeland, Respect for achievement, Friendly/communicative, Love Peace, Enjoy reading, Care for the environment, Care for social, Responsibility. As for character values associated with local wisdom, such as Asriati's opinion (2012) noble values related to local wisdom are 1) love for God and the universe and its contents, 2) responsibility, discipline, and independence, 3) honesty, 4) respect and courtesy, 5) compassion and care, 6) self-confidence, creative, never give up, 7) fairness and leadership, 8) kind and humble, 9) tolerance and peace-loving. Schools as formal institutions that provide education, have the main task of instilling character education for the nation's next generation. Hidayat (2012) explains that success in the process of forming the character of graduates of an educational unit will be determined not by the strength of the learning process, but will be determined by the strength of its management, which implies that the quality of graduate character has a strong dependence on the quality of school management.

This is because the process of character formation must be integrated into various forms of school activities. Local Wisdom Local wisdom is all forms of wisdom based on good values that are believed, applied and always maintained for quite a long time (from generation to generation) by a group of people in a certain environment or area where they live. Local wisdom has a close relationship with traditional culture in a place, in that local wisdom contains a lot of views and rules so that people have a more foothold in determining an action such as people's daily behavior. In general, the ethics and moral values contained in local wisdom are taught from generation to generation, passed down from generation to generation through lisam literature and manuscripts. The local wisdom taught from generation to generation is a culture that should be maintained, each region has its own culture as its trademark and there is local wisdom contained therein. Indonesia
is a large country with a population of more than 220 million people with an area consisting of 13,000 islands. Diversity consisting of 300 ethnic groups, with 200 different languages. Indonesia can indeed be said to be vast and rich, having fertile soil with various types of rich flora in it. Not to mention the forests and marine wealth that stretches from Sabang to Merauke.

But the most important thing from the wealth, sovereignty and diversity of the Indonesian nation is education, because education plays an important role in building the life of this nation. All local cultures originating from tribes in Indonesia are an integral part of Indonesian culture. This symbolization can be illustrated through regional songs, handicrafts, dances, traditional houses, and regional tourism potential. This cultural wealth must be preserved as a way to become a nation with character. Each of these cultural assets shows the noble values of each society. This is because every art is influenced by the culture of the surrounding community and becomes a medium for spreading or introducing an area. In line with that, Ichwal (2011) in the book Restoration Education, states that the importance of cultural education is as important as building national character. This is also in line with Fajarini's opinion (2014) that explores and preserves various elements of local wisdom, local traditions and institutions, including norms and customs that are useful and can function effectively in character education. Here are some Indonesian cultural arts that were born from ethnic groups in Indonesia, especially East Java. The original Indonesian cultural art work is the Reog art which contains the value of the nation's personality. It contains the principles of the personality of a nation that believes in the One Almighty God, the values of independence and unity. Basically, the Ponorogo people only follow what is their ancestral heritage as a very high and rich cultural inheritance. Reog Ponorogo plays a role as an entertainment tool at national celebration events, and various traditional events. Aside from being a means of entertainment, Reog Ponorogo also has mystical symbols for people who believe in repelling bad luck or bad luck. The next cultural product is Damar Kurung from the City of Gresik, East Java.

The art of the Damar Kurung lantern as an icon of Gresik City seems to be very strong in depicting the culture of the Gresik people. Damar Kurung is a lamp enclosed in a rectangular shape. kind of lantern. The pictures on each side of the Damar Kurung tell about the daily activities of the Gresik people. In addition, the images on the Damar Kurung are used as a medium of propaganda by telling religious rituals such as night markets, Eid al-Fitr, Idhul Adha, market conditions and rituals. This art was born since the 16th century which is JPSD Vol. 3 No. 2, September 2017 Putri ISSN 2540-9093 208 cultural acculturation of Hindu Islam, which Sunan Prapen used as a medium of propaganda. The Damar Kurung Festival is usually held in the month of Ramadan, and tourists from Gresik City can easily find Damar Kurung because now this Damar Kurung is along the main route in Gresik City.

CONCLUSION

Character education as one of the most important aspects in creating quality human resources. Teachers must instill character education from basic education, so that students have a strong foundation in social life. Strengthening character education through local wisdom needs to be done by teachers so that students are increasingly familiar with the local environment and are increasingly in love with the culture of their own people.
In developing local wisdom materials, it is hoped that teachers must be creative in combining local wisdom with materials in elementary schools. Material sourced from students’ local wisdom can make learning contextual and meaningful. So it needs continuous effort and commitment to implement character education based on local wisdom. So that in the end, education in Indonesia has the radiance of local excellence in the midst of a global culture.

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