Social Construction of Student Behavior Through Character Education Based on Local Wisdom

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Abstract

This article discusses the social construction of student behavior based on local wisdom, which aims to describe the social construction of student behavior by utilizing local wisdom through character education. The study was conducted using a case study method with a qualitative approach. The technique of collecting data uses observation, interviews and document studies. The results of this study indicate that the social construction of student behavior are carried out through a simultaneous dialectical process in externalization, objectivation and internalization. To apply local wisdom to character education requires the willingness of regional leaders to be implemented by their regional apparatus, schools, families and communities so that manifest students who have character. Values of "*7 Poe Atikan Istimewa*" (special educated seven day values" represent local wisdom that are applicable for student. Essentially, the seven days education of values are divided into: Sunday

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Introduction

This study explores character education that is rooted from the local wisdom of Sundanese culture. "Special Educated Seven-Day Values" program is elaborated into a certain different habituations where character building is developed. Social construction in this study is developed upon the interactions between teachers, students, community and environment. Through this model, character education as a way of adjusting the behaviors of the students, in order to become good citizens of the future has been defined (Hoge, 2002), and these students were being instructed, guided, and toward having some sets of prescribed behaviors (Pike, 2010).

Character education is a strategic choice in the effort to shape student character in several countries (Berkowitz & Hoppe, 2009). Attention on the character education has growing in a

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public school system because of the increasing tendency of negative behaviors among youth (Agboola & Tsai, 2012; Yigit & Tarman, 2013). "Character education can become an everyday opportunities" (Milliren & Messer, 2009, p. 20). Further, Cooley (2008) prized character education as "engines of social change" (p.203). According to Arthur (2015) 80% of the states of the United States currently have a mandate regarding character education. Lee (2008) stated that education reform in Taiwan for a dozen years focused on how to plan, implement and evaluate character-based school culture projects to meet moral education needs in Taiwan.

The word *character* in ancient Greek means "to engrave," which emphasizes the engraved traits will affect us to behave in certain manners (O'Sullivan, 2004). U.S. Department of Education (2005) clearly defined the character education as "an explicit learning process from which students in a school community understand, accept, and act on ethical values such as respect for others, justice, civic virtue and citizenship, and responsibility for self and others."

Initially, the goal of character education is to exemplify good character characteristics for students (Agboola & Tsai, 2012). The overall promising character education programs should be one of important components embedded in the current curricula. Clinton in supporting character education, in "February 4, 1997 State of the Union address," said "I challenge all our schools to teach character education, to teach good values and good citizenship" (as cited in Agboola & Tsai, 2012). "Good character is a concept which contains knowing good, embracing good and doing well" (Katilmis et al., 2011, p. 854).

Simply put, character education is everything you do that influences the character of the kids you teach. Character education is the deliberate effort to help people understand, care about, and act upon core ethical values. "When we think about the kind of character we want for our children, it's clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right—even in the face of pressure from without and temptation from within." (Lickona, 1991).

Character education is embedded in the entire process of teaching learning, from curriculum to the classroom. Sharp (2019) notes that while teachers are hired to develop children's skills and abilities in academics like reading, writing, history, geography, and math, there is a lot more going on in the classroom. Opportunities abound for students to develop hope, fairness, humor, valor, appreciation, and many other personal strengths that lead to fulfilling lives. Sharp (2019) identifies six functions of character education: (1) wisdom and knowledge: creativity, curiosity, judgment

and open-mindedness, love of learning, perspective, (2) courage: bravery, perseverance, honesty, zest, (3) humanity: capacity to love and be loved, kindness, social intelligence, (4) justice: teamwork, fairness, leadership, (5) temperance: forgiveness and mercy, modesty and humility, prudence, self-regulation, and (6) transcendence: appreciation of beauty and excellence, gratitude, hope, humor, religiousness and spirituality. The purpose of focusing on those values is to decrease problem behaviors and increase academic engagements in schools.

Goldberg (2003) asserts character education helps students to find the universal value, core value, and moral education, so it can enable the students to think and act within a moral scope. The content of character education includes knowledge and morals that emphasize moral cognition, moral emotion and moral behavior. Moral cognition regards that students should be taught to recognize moral values, and must be able to predict the sensibility of the influence of moral behavior. In the education in moral emotion, students should be able to address the issues of individual preferences and the influence of moral character on future behavior. In moral behavior; the students should be taught to make moral judgments, identify between the models of correct and incorrect behavior.

In Indonesia, there are still various problems in education. The process and results of education still focus on cognitive, while the affective aspects have not been optimally developed, so character education is a necessity to be developed in schools (Permatasari & Hakam, 2017). Komalasari (2012) explains that so far the multidimensional crisis in Indonesia has been rooted in degraded morality. Deviant behavior in students at a very alarming and disturbing level could even change the personality and identity of students (Hasibuan, Syah, & Marzuki, 2018). In response to the character education, Ministry of National Education of Indonesia stipulates 18 characters to include in the curriculum, namely: religiousness, honesty, discipline, tolerance, hard work/persistence, creativity, independence, democracy, curiosity, patriotism, nationalism, appreciation on achievement, friendliness/communicative competence, peace loving, literacy, care for environment, social responsibility, responsibility (Kemendiknas, 2010).

This study focuses on a character education program based on local wisdom has been implemented in Purwakarta Indonesia. According to Rahyono (2009), local wisdom is human intelligence possessed by certain ethnic groups obtained through community experience. Several studies have been conducted related to local wisdom-based character education (Fajarini, 2014; Ramdani, 2018; Priyatna, 2016; Ruyadi, 2010). Local wisdom is a characteristic or superiority of each region

that can be used to build human civilization. In Purwakarta the applied character education is Sundanese local wisdom as outlined in Regent Regulation No. 69 of 2015 with the program "*7 Poe Atikan Istimewa*".

Research Questions

The context of character education is social reconstruction that elaborates local wisdom of "Special Educated Seven-Day Value". Drawing on the context, this study defines two research questions to guide the research procedures:

1) How are social values to assert Sundanese local wisdom reconstructed to define character education in Purwakarta Indonesia?

2) How is the "*7 Poe Atikan Istimewa*" (special educated seven-day value) implemented to assert local wisdom of education character in Purwakarta Indonesia?

Methods

This study used a case study method with a qualitative approach, constructing Sundanese local wisdom and its implementation into practice for the character education. A case study was used because there was an empirical inquiry that phenomenon in depth and the boundaries between phenomenon and context were not clearly evident (Yin, 2014). The focus of this study was "*7 Poe Atikan Istimewa*" (special educated seven-day value) and each day was elaborated into values of local characters. As the empirical evidences on the focus were limited a case study was considered prominent to apply (Yin, 2014). Basically, data of this study were explored in the real life of the implementation of the local wisdom at schools in Purwakarta, Indonesia. Units of analysis obtained from schools were analyzed using thematic analysis by Spradley (1980).

Primary data of this study were implementation of character education in various elementary schools in Purwakarta. Secondary data were documents, syllabi and lesson plans on the teaching of local wisdom of the education characters. The main object of this study was Regent Regulation No. 69 of 2015 of the Bupati of Purwakarta, concerning character education that was based on local wisdom. Local governments have an interest in making changes to student behavior through the "*7 Poe Atikan Istimewa*" character education program. The character education concept of "*7 Poe Atikan Istimewa*" comes from Sundanese local culture.

This study involved a head of education office at regency level, 10 head of education district, 20 elementary school principals, and 40 teachers as informants. They participated in the observation and interview to reconstruct values of Sundanese local wisdom to implement in the education characters.   To obtain the data, observation to see the implementation of the program was done from schools. Observation was carried out by mingling intensely with school residents, families and education offices to understand how they behave and interact in instilling character values with students.   In addition, in-depth interviews were conducted with informants in schools, families, community leaders, and also in the education office as policy makers. As for the secondary data, various documents and references related to the implementation of character education in elementary school students in Purwakarta were evaluated.

To answer the first research question on social reconstruction to define the character education, data obtained from the interview and document were analyzed their domain and taxonomy (Spradley, 1980). To find character education in seven days that typically represented moral values of the "*7 Poe Atikan Istimewa*", componential analysis and themes based analysis were applied (Spradley, 1980).

Result and Discussion

Social Contrustion

The results of the social construction in teaching local wisdom for character education are built based on the interaction of parents, teachers and students, as reflected for the success of the "*7 Poe Atikan Istimewa*" program. Sundanese culture has also been seen as inherent in students when they have participated in the "*7 Poe Atikan Istimewa*" program according to what the school programmed. The "*7 Poe Atikan Istimewa*" Program shows that the interaction between students, parents and teachers is an integral component of building the character of students either face-to-face or through social media networks. Continuous activation will give birth to student behavior patterns. Character values have been legitimized by students with student indicators who have begun to realize that the character values that are built on "*7 Poe Atikan Istimewa*" Program are good things that continue to be done without being governed. As Wahab said that the community supports cultural values and some of them can be categorized as local genius or local knowledge can be a source of value for the supporting community (Abdul Azis, 2012). Cultural values that have been considered good in the form of local wisdom are used as material or sources of

educational material. The inherent Sundanese culture starts from wearing Sundanese clothing, Sundanese, playing traditional Sundanese games, playing Sundanese traditional music instruments.

The dialectical process includes three simultaneous moments, namely externalization (adjusting to the socio-cultural world as human products), objectivation (interaction in an intersubjective world institutionalized or experiencing institutionalization), and internalization (individuals identify with social institutions or social organizations where individuals become a member). The dialectical process that is simultaneous in externalization, objectivation and internalization is used to explain the social construction of student behavior based on local wisdom. Understanding the social construction of student behavior in Purwakarta begins with the application of the "*7 Poe Atikan Istimewa*" character education program in accordance with Regent Regulation No. 69 of 2015 concerning character education based on local wisdom.

In the externalization process, socialization was carried out by the education unit and students then adapted the regulation. In the externalization scheme there is an adaptation and habituation process. The introduction of character education programs is carried out by the local government through the education office and the education unit (school). The results of the study show that the introduction of character education through the "*7 Poe Atikan Istimewa*" program is carried out through fostering activities by principals and teachers during ceremonies or learning activities while coaching by the education office during direct visits to schools. Recognition is also given to parents through circular letters. Then there is the process of students adapting to the social reality outside themselves, especially related to the character education policy of the Purwakarta Regency government that is applied in schools.

This externalization process will give birth to opinions and attitudes of students towards character education programs. The habituation occurs by students as a process of adjusting to new regulations. From the results of the study, students have a new habit of waking up early, throwing trash in its place, praying and reciting do not need to be told by parents, eating healthy food, nurturing plants, *sunnah* fasting Monday and Thursday, and being more independent in taking care of their own needs. Character education is done by habituation to behave positively and stay away from negative behaviors (Lickona, 1996). To make habituation at the school, rules or rules are prepared regarding the implementation of teaching and learning activities in schools. Principals and teachers become role models for students, so that principals and teachers provide exemplary.

In the objectivation process, there is a process of institutionalization and legitimacy. In this process, there is social interaction in the intersubjective world of students in the form of participation in the implementation of character education. At this stage there is a process of interaction and acceptance of character values legitimized by religious values and the culture of local wisdom.

Character values of education that are positively motivated will shape values in students. Values that continue to be socialized in students will arrive at the internalization stage. In the process of internalization, the inherent process and institutionalization of character values as a whole has even merged into him who has the identity as a Purwakarta student with character. The results of the research show that the values that grew after the application of the "*7 Poe Atikan Istimewa*" Program were the values of nationalism, spiritual values, social values, health values, independence values, tolerance values. These values have been seen in students when they are active in school and outside school. Good practices programmed by the school are automatically adhered to and carried out by students with full awareness, here there is a process of socializing students towards new values that exist. Socialization is an individual learning process that occurs throughout his life. Many factors influence the occurrence of socialization both from within the individual and from outside the individual. In addition there are socialization agents who are places for individual learning such as playmates, family, school, environment and mass media.

Social construction theory departs from a constructivist paradigm which believes that individuals always try to understand the world in which they live and work. Social construction theory asserts that humans as themselves as well as society indicates that man's specific humanity and sociality are inextricably interwined, homo sapiens as always, and in the same measure, homo socius. Poloma (2004) explained that the view of the importance of non-divorce thinking between social behavior (objective social world) from the core of human personality, namely consciousness and freedom or subjective world.

Local wisdom in character education

The values of character education are those originating from religion, *Pancasila*, culture, and national education goals, namely: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard

work, (6) creative, (7) self-reliance, (8) democratic, (9) curiosity, (10) nationalism, (11) love the motherland, (12) appreciating achievement, (13) friendly/communicative, (14) love peace, (15) loving to read, (16) caring for the environment, (17) social care, (18) responsibility (Puskurbuk, 2010). In accordance with the function of national education, character education in Purwakarta is intended to develop the potential of the community especially students in Purwakarta as the young generation of the nation's successors. So that, they have good character and behavior according to the Pancasila philosophy of life. The implementation of character education in Purwakarta includes education in schools and outside schools at the basic education level through Sundanese cultural values which are then referred to as "*7 Poe Atikan Istimewa*".

Character is considered as part of the psycho-social element that is related to the surrounding context (Abdul Azis, 2012). Character includes moral values, attitudes, and behavior. Therefore, character is seen or reflected in human daily habits. Schools as formal education institutions become role models in educating children's character. Character education in schools is adjusted to the age level of students' mental development. According to Zuchdi, Prasetya & Masruri (2010), an effective character education model is a model that uses a comprehensive approach, where character education is integrated into various fields of study.

Muslich (2011) notes that character education is education that aims to improve the quality of implementation and educational outcomes that lead to the achievement of the formation of character and morals starting students in full, integrated, and balanced. Schartz (2008) explains that character education helps students achieve success both in school and in life. Meanwhile Sauri (2010) asserts that the joints that support a nation include character and mentality of the people, this becomes a solid foundation of the nation's values.

Purwakarta district government wants to build the character of Purwakarta students through character education for students who attend school in Purwakarta district. Building this student character is part of building the foundation of the life of the Purwakarta people who have a positive mentality and behavior in national life.

The concept of "*7 Poe Atikan Istimewa*" comes from Sundanese local culture. The effort to carry out character education in Purwakarta district was outlined in Purwakarta Regent Regulation No. 69 of 2015 concerning character education that was based on local wisdom. Character education in Purwakarta is poured into themes every day, but still integrated. This means that every day there

is an emphasis on certain themes but still do other learning holistically. The concept of character education "*7 Poe Atikan Istimewa*" is poured into themes as in table 1.

Table 1
Themes of Seven Day Education

Day	Theme	Values inception
Monday	Ajeg Nusantara Upright Nusantara	Nationalism values
Tuesday	Mapag Buana Pick up the world	Global perspective values
Wednesday	Maneuh di Sunda Live in Sunda	Local culture values
Thursday	Nyanding wawangi Culture identity	Esthetical values
Friday	Nyucikeun diri Delivering to holiness	Religiosity and spiritual values
Saturday and Monday	Betah di imah Comfortable at home	Family education values

Monday: *Ajeg Nusantara*

Ajeg in Indonesian means upright and *nusantara* is a stretch of territory from Sabang to Merauke. The concept of learning about Ajeg Nusantara has the understanding that the Unitary State of the Republic of Indonesia is composed of a stretch of earth that has wealth from various background such as: historical background, natural resources, indigenous tribal wealth, various regional languages, religion and beliefs, cultural arts and other advantages. This confirms that the Indonesian nation as a great nation will be able to stand up as an advanced and civilized nation.

On this Monday the learning activities carried out were the introduction of Indonesian culture, the wealth of natural resources, customs, tourist attractions, the introduction of national heroes and others. This activity is carried out by carrying out flag ceremonies, extra-curricular scouts and flag raisers. With this activity, students are expected to have a high sense of nationalism and patriotism, be proud of Indonesia and preserve Indonesian cultural values.

Tuesday: *Mapag Buana*

Mapag means to pick up and *buana* means the world, so literally means preparing ourselves from various things to pick up the arrival of an increasingly modern world civilization. The ability to read the changing times and the diversity of life in other parts of the world is absolutely necessary to add to the treasure that ultimately determines the steps in the future. On this Tuesday the learning

done is learning information technology so that students are easier to get to know science and technology from all over the world. In addition, students also read text books outside of school lessons which contain general knowledge about countries throughout the world and their culture. By knowing the technology and culture from all over the world, students are expected to have open thoughts and broad insights.

Wednesday: *Maneuh di Sunda*

Maneuh means living or being silent and Sunda is a culture that inhabits the land of Padjadjaran, parts of the provinces of West Java and Banten, including Purwakarta Regency. *Maneuh di Sunda* emphasizes that students must be able to know their true identity and ancestral culture and embrace the values of traditional cultural and artistic life.

On this Wednesday students and teachers wear Sundanese clothes (*pangsi kampret*) complete with headbands for men and *kebaya* (Sundanese blouse) for women. The teacher introduces the value of life of the Sundanese who "choose to take care of one another in the form of foster care, as explained by the guidance of *deudeuhan* as the supreme teaching of Siliwangi". From *Maneuh in Sunda* students are expected to understand the life value of the Sundanese, "*ngamumule*" (nurturing) the Sundanese tradition and "*nanjeurkeun dangiang komara*" (arousing and upholding the life value) of the Sundanese.

On this Wednesday students also communicate in Sundanese, so that they are familiar with the mother tongue, in addition to Indonesian and international languages. Students were also introduced to Sundanese culture, Sundanese musical instruments such as *angklung*, Sundanese dances such as *Jaipong*, Sundanese toys such as *egrang* and others. By getting to know Sundanese culture, students are expected to have a Sundanese character and be proud of being a Sundanese community.

Thursday: *Nyanding Wawangi*

It is the knowledge of students who are familiar with their cultural identity, open the horizon of the archipelago and have traveled the world, then he will rise to the next level as students who are ready to live independently, learn without limits and open the widest window of knowledge. This is where students and teachers equip themselves with learning freedom. Students are freed from

the uniform that shackles him but is still polite, while the teacher is freed from the various guide books of the lesson that bound the horizons of his thinking.

On this Thursday students are allowed to create according to their interests and talents, some are dancing, reading poetry, playing traditional and modern musical instruments, some are farming, arranging classrooms and others. Students and teachers carry out activities happily because they can express their creativity.

Friday: *Nyucikeun diri*

Nyuci keundiri means delivering ourselves to holiness. The purity in question is the sanctity of our hearts, souls and minds to stay awake and close to God Almighty. Many things can be done to purify themselves, starting with doing contemplative what has been done from Monday to Thursday, and also strengthening spirituality. The activity carried out on this Friday is the *dhuha* prayer together on the school yard then followed by the reading of *Surat Yasin* and *Asmaul Husna*. Meanwhile, for students of other religions perform rituals according to their respective teachings. On this Friday you can also get used to collecting *infaq* and charity as sincerely as possible. With this purifying activity, students are expected to have good spiritual abilities and always remember their Lord.

Saturday and Sunday: *Betah di Imah*

Betah di Imah reflects the attitude of students who feel comfortable when at home as the first and foremost place to study. Students can be free at home for two days with their parents and siblings without being burdened by assignments from school. On this Saturday and Sunday, students stay with their parents and families. This is so that there is a strong bond between them after five days they are busy with work and activities at school. With a harmonious and happy family environment, it is expected that children will grow to be good and successful characters.

To be able to realize the values of local wisdom in character education in Purwakarta, all school members (school leaders, teachers, students, administrative staff, even school guards) and parents of students and community leaders need to collaborate comprehensively in implementing character education programs in Purwakarta .

Conclusion

The social construction of student behavior is carried out through a simultaneous dialectical process in externalization, objectivation and internalization. In the externalization process, socialization was carried out by the education unit and students then adapted the regulation. In the externalization scheme there is an adaptation and habituation process. In the objectivation process, there is a process of institutionalization and legitimacy. In this process, there is social interaction in the intersubjective world of students in the form of participation in the implementation of character education.

At this stage there is a process of interaction and acceptance of character values legitimized by religious values and the culture of local wisdom. Character values have been legitimized by students with student indicators who have begun to realize that the character values that were built in "*7 Poe Atikan Istimewa*" program are good things they have implemented in their daily lives both at school and at home. If the values of character education are detective, it positively will shape values in students. Values that continue to be socialized in students will arrive at the internalization stage. In Internalization, the inherent process and institutionalization of character values as a whole has even merged into him who has the identity as a Purwakarta student with character.

Character education in Purwakarta is based on local wisdom which includes the "*7 Poe Atikan Istimewa*" program, which is one of the strategic steps of the Purwakarta regional government to build the character of Purwakarta students who have nationalism, are independent, healthy, religious, have a global outlook but still cultural values local. In order to be able to apply local wisdom to character education, the willingness of regional leaders to be followed by regional officials, schools, families and communities of Purwakarta is needed so that Purwakarta students who have a special character are realized.

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