
The Character Education Implementation and Local Wisdom Values in Learning History: The Islamic Development in Indonesia

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Abstract

Learning process should not merely focus on school textbooks; however, paying attention to the local and traditional values should be there. This research aimed to produce the implementation of character education with local wisdom values in learning history, on the topic of Islamic development in Indonesia. This research used qualitative research with a case study approach. Data were collected through observations, interviews, and documents. The results indicated that the implementation of character education with local wisdom of Jambi's traditional *Seloko* was carried out by instilling religious education, honesty education, discipline education, creativity education, and social care education in students.

Keywords

Character education, history learning, local wisdom values

Article History

Received 15 February 2023

Accepted 29 April 2023

How to Cite

Ramadani, D. R., & Fitrisia, A. (2023). The character education implementation and local wisdom values in learning history: The Islamic development in Indonesia. *Indonesian Research Journal in Education | IRJE |*, 7(1), 196 – 206.

<https://doi.org/10.22437/irje.v7i1.26308>

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Introduction

Character education is a conscious and genuine effort by a teacher to instill values in students based on what must be internalized if a society wants to live and work together peacefully (Abdurahman, 2009). The best character formation becomes very important because children are the next generation in the nation. Various opinions from child education experts state that human character formation is determined by environmental factors. It means that character education is an effort that is designed systematically and implemented to help students understand the values of human behavior in thoughts, attitudes, feelings, words, and actions (Wangid, 2009).

Local wisdom is the attitude, view, and ability of a community in its spiritual and physical environment, which provides resilience and power for the society to grow in the area where they belong (Alqomayi, 2012). In other words, local wisdom is a creative answer to geographical, historical, and situational situations. Local wisdom is a view of life and knowledge as well as various life strategies that are realized by the activities carried out by local communities in responding to some problems in meeting their needs. Basically, local wisdom is the basis for identity formation. One of the efforts to maintain local wisdom is through education (Suparmini et al., 2013). Therefore, character education based on traditional *Seloko* is urgently needed, especially for high school students. Historical learning, which incidentally discusses history based on arts and culture, has not been implemented by educators in carrying out learning related to traditional *Seloko*-based characters (Rukiyati & Purwastuti, 2013).

Based on the results of observations on October 10, 2022, by researchers at SMA Negeri 5 Jambi, especially in history lessons. History teachers have implemented historical learning, although the application has not been fully maximized in implementing traditional *Seloko*-based character education due to inadequate educational facilities and infrastructure. Teachers also always express words containing messages or advice with ethical and moral values to carry out learning, as a coercive tool and supervisor of societal norms so that they are always obeyed. The contents of Jambi's traditional *Seloko* expressions include rules of behavior in the daily life of the people and legal norms, which have not been fully implemented, but teachers always provide things that must be taught and obeyed.

Jambi people, who are mostly Malay descendants, have made Malays play an essential role in social life in Jambi. The Jambi Malay community is a religious society and has norms of life in a society that always wants peace. The people of Jambi provide figures of speech which are then used to describe their connection with Allah (God) which is reflected in Jambi's traditional *Seloko*,

Adat bersendi syarak, syarak bersendi Kithabullah

Syarak mengato, adat memakai

Segala perbuatan atau pekerjaan hendaknya selalu mengingat aturan adat dan agama, jangan hendaknya bertentangan antara satu dengan yang lainnya (in Bahasa)

All actions or work should always remember the rules of custom and religion and should not conflict with one another (in English)

Sab kato syarak, sab kato adat

Syarak berbuhul mati, adat berbuhul sentak.

Adat berintikan kepada ajaran-ajaran dan hukum-hukum Islam, ajaran-ajaran dan hukum-hukum Islam bersumber dari Al-Qur'an (in Bahasa).

Customs are sourced from Islamic teachings and laws, and Islamic teachings and laws are sourced from the Al-Qur'an (in English)

Syarak mengatakan, adat memakai

Sab kata syarak, sab kata adat

Syarak berbuhul mati (abadi), adat berbuhul sentak (sementara)

Adat selalu berdasarkan hukum Islam, sab menurut Islam maka akan sab menurut adat, karena hukum Islam mutlak tidak boleh diubah dan adat tak dapat diubah (in Bahasa)

Customs are always based on Islamic law and are legal according to Islam, so they will be valid according to customs because Islamic law may not be changed absolutely, and customs cannot be changed (in English)

The *Seloko* above clearly illustrates that every customary rule or customary *Seloko* that applies in Jambi is based on Islamic law, in which the rules originate from the Quran and al-Hadith. Apart from that, from the *Seloko* above, it can also be emphasized that principally, in the life of the Jambi Malay community, there has been interaction, struggle, and collaboration between Islam and the community's local culture. It is evident in the Jambi Malay customary law, in which every element has been colored by Islamic values, in the sense that there is harmony and conformity between Islamic teachings and Jambi Malay customs.

Teachers continue to strive to implement local culture-based history learning despite the diversity of students with different languages. Students at the school come from various areas outside Jambi Province, such as Jambi, Java, Sulawesi, and Medan. Besides that, the student's behavior at school is still not good because there are still impolite students to teachers and friends, not on time to come to school, and some still tell lies. Students also often smoke in the school environment and do not dress neatly when in the school environment. The behavior of students outside of school also does not reflect good students since they often smoke and date freely.

Various traits and characters of students make their abilities also vary in receiving learning material. Therefore, History subjects only focus on book material which results in the values of Jambi's traditional *Seloko* being set aside and impacts students' behavior which is not being fully developed according to Jambi Malay customary guidance, to be able to solve this problem the right solution is that the teacher improves the character of students by implementing character education in traditional *Seloko*-based history lessons supported by science, supporting facilities and infrastructure, and optimal teaching regarding *Seloko* which is applied in history learning. Therefore, students can improve their character according to the Jambi traditional *Seloko* around them.

Jambi's traditional *Seloko* has a paramount role in the life of the Jambi Malay community. Apart from being a characteristic of the Jambi Malay community and traditions from previous generations, the contents of Jambi's traditional *Seloko* expressions also include

rules of conduct in the people's daily life and legal principles or norms which the people always adhere to and respect. In addition, community chants are often conveyed in various *da'wah* activities, such as delivered in daily chats, during lectures, and at weddings, and are used to resolve conflicts.

The results of research conducted by Nurzafira et al. (2021) explained that character education based on traditional *Seloko* has a big impact on learning. The existence of all the elements involved is largely determined by the facilities and infrastructure that support the running of all learning activities both inside and outside the classroom. Nasir et al. (2013) also found that traditional *Seloko*-based character education has a good impact on children's character, where children learn local languages and art (dance) lessons that are internalized in local content.

Literature Review

Character education is a system of instilling character values in students and plays a paramount role in the world of education, especially in schools. This character education can be integrated into learning in every lesson, and learning materials related to values and norms need to be developed to improve character education in schools (Gunawan, 2017). It means that values such as wisdom, respect for others, personal responsibility, shared feelings, suffering, and peaceful conflict resolutions are values that should be prioritized in character education. The descriptions of each value are in Table 1 Below.

Table 1. *The behavior descriptions of character values*

No	Character Values	Behaviour Description
1	Religious	Obedient attitude and behavior in carrying out the teachings of the religion they adhere to, tolerance of other religious practices, and living in harmony with adherents of other religions.
2	Honest	Behavior is based on efforts to make oneself a person who can always be trusted in words, actions, and work.
3	Tolerance	Attitudes and actions that respect differences in religion, ethnicity, opinions, attitudes, and actions of other people who are different from themselves.
4	Discipline	Actions that show orderly behavior and comply with various rules and regulations
5	Hard Work	Behavior that shows genuine effort in overcoming various learning and assignment obstacles and completing assignments as well as possible
6	Creative	Thinking and doing something to produce new ways or results from something you already have
7	Independent	Attitudes and behaviors that are not easy to depend on others to complete tasks
8	Democratic	The way of thinking, behaving, and acting that assesses the rights and obligations of himself and others
9	Curiosity	Attitudes and actions that always seek to know more deeply and broadly from something that is learned, seen, and heard

10	Spirit of Nationality	The way of thinking, acting, and having insight that places the interests of the nation and state above self and group interests
11	Love the Motherland	Ways of thinking, behaving, and acting that show loyalty, care, and high appreciation for the nation's language, physical, social, cultural, economic, and political environment
12	Appreciate Achievements	Attitudes and actions that encourage him to produce something useful for society and recognize and respect the success of others
13	Friendly	Actions that show pleasure in talking, associating, and cooperating with others
14	Love and Peace Attitude	Attitudes, words, and actions that cause others to feel happy and secure in their presence
15	Like to Read	The habit of providing time to read various readings that provide virtue for him
16	Environmental Care	Attitudes and actions that always try to prevent damage to the surrounding natural environment and develop efforts to repair the damage that has already occurred
17	Social Care	Attitudes and actions that always want to assist other people and communities in need
18	Responsibility	A person's attitude and behavior to carry out his duties and obligations, which he should do, towards himself, society and the environment (natural, social, and cultural), the state, and Allah (God) Almighty (Gunawan, 2017)

Methodology

This research was qualitative research with a case study approach. The researcher used this research design because it can be used to interpret, explore, or gain a deeper understanding of a topic (Creswell, 2009). The participants of this research were teachers teaching the local wisdom of the Jambi traditional *Seloko* carrying out evaluations of character education for class X IPS students at SMA Negeri 5 Jambi in the 2022/2023 academic year and students. However, to obtain accurate data, the researcher had discussions with other participants, such as school principals and curriculum assistants. In this research, researchers used 3 data collection techniques, consisting of observation, interviews, and documents.

Findings and Discussion

This research starts with learning history based on the local wisdom of the Jambi traditional *Seloko* at SMA Negeri 5 Jambi in the 2022/2023 academic year. It began by observing teachers teach by carrying out evaluations of character education based on the local wisdom of Jambi's traditional *Seloko* to class X IPS students at SMA Negeri 5 Jambi in the 2022/2023 academic year. The researcher made observations of the students under research by looking at the extent to which the students followed the lessons and whether the learning

was successful with the implementation of character education based on the local wisdom of Jambi's traditional *Seloko*.

Based on the results of observations, in learning teacher has a syllabus and prepares a lesson plan based on the material that will become directed teaching materials and achieves its achievements. In the learning process, the teacher teaches traditional food processing, folklore originating from Jambi, Jambi traditional clothes, traditional music, and others using concrete media in learning, such as local food-making materials, *Tengkuluk* cloth, sarongs, and others. Several findings can describe the implementation of evaluation of character education based on the local wisdom of Jambi's traditional *Seloko* for class X IPS students at SMA Negeri 5 Jambi in the 2022/2023 Academic Year, in the results of interviews and observations as follows:

Evaluation of character education based on local wisdom of Jambi's traditional Seloko

The evaluation of character education based on the local wisdom of Jambi's traditional *Seloko* for class X IPS students at SMA Negeri 5 Jambi City has run well. It is based on the creativity of the teachers who teach and are supported by facilities and infrastructure in introducing students to the local wisdom of Jambi's traditional *Seloko*. The teacher's creativity in summarizing becomes one of the noble values contained in the customs and culture of the Jambi tribe itself.

Based on the interview results with the headmaster of SMA Negeri 5 Jambi, he said that the teacher carries out character education lessons based on the local wisdom of Jambi's traditional *Seloko* because the material in the History lesson leads to cultures outside the Jambi region and other habits, such as Jambi's folk songs, wearing Jambi Malay clothes, and Jambi's traditional food. To complete the research data, the researcher conducted interviews with school principals and history teachers at State Senior High School 5 Jambi. The interviews were recorded by researchers, which resulted in:

Instilling religious values in students

The observation is carried out in History subject where it is held one meeting in one week. At the beginning of learning, the teacher has been waiting for students in the class. After everyone is in class, the teacher checks the student's readiness because some students are still talking to each other. The teacher asks questions and provides information or the latest news in front of the class so that students pay attention to the teacher. After the teacher saw that all the students were calm, one of the students, as a class leader, led the prayer before the lesson began. Students pray to Allah (God) to get beneficial knowledge from the lesson. Instilling character in religious students has been carried out by the teacher so that students always carry out Islamic values in their lives.

During the learning process, the teacher has made an appreciation by conducting questions and answers relevant to the material and motivating student learning to provide enthusiasm. Students are encouraged to express prior knowledge about the concepts to be studied. Then the teacher conveys the learning objectives and briefly explains the Jambi art

history material, such as Jambi's folk songs. Afterward, the teacher gives Jambi *Seloko* that is beneficial and explains them to the students. When the students understand the meaning of the *Seloko*, the teacher asks them to memorize them and practice them with their friends.

The teacher began the lesson by greeting and inviting all students to pray according to religion. The teacher also checked the students' attendance by calling them one by one and appreciated, "Did you say goodbye and shake hands with both parents before school? It means students in the class are good children. Afterward, the teacher also asked the students, "Does anyone know who the figures are fighting for Jambi?" In addition, the teacher showed pictures of Jambi heroes and asked some students. Based on the observation results, the teacher always invited the students to pray together because praying is humility to Allah (God). Besides, the teacher asked the students to be grateful for the blessings of life by doing good things to friends using the good Jambi language. The observations result in class showed that expressing gratitude can be interpreted as a sign of gratitude or remembering what Allah (God) has given. Grateful for the grace given by Allah (God) to us, as Allah's (God's) servant. Below is the *Seloko*.

Seloko iko kami akhiri
Seloko ini kami akhiri (in Bahasa)
We end these phrases (in English)

Kito bedoia pado Ilahi
Kita berdoa kepada Tuhan (in Bahasa)
We pray to Allah (God) (in English)

Semoga kito dilindungi
Semoga kita dilindungi (in Bahasa)
May we be protected (in English)

Sebat badan murah rezeki
Healthy and full of luck

The *Seloko* above illustrates that as human beings, people must always pray to express gratitude to Allah (God) for protection, given sustenance, and health because Allah (God) is the place to ask for and say praise with the word *Hamdallah*. In the process of carrying out History learning, teachers in class X IPS always associate it with other Jambi cultures with religious behavior, namely by glorifying the supreme creator, because of Allah's blessings humans are on earth. Furthermore, the teacher also requires students to always pray in every activity in class or outside the school environment. By praying, Allah (God) always protects students. Therefore, by giving understanding to students, they are always grateful and act according to the teachings of Allah (God).

Instilling the value of honesty in students

Honesty is the basis of living socially with others by doing good things and telling the truth to promote good harmony with each other. The value of honesty applied at SMA Negeri 5 Jambi is by saying good things and not lying to oneself and others. From the interview results, students are always guided, to tell the truth to friends, teachers, and parents. They must say what it is and not tell a lie to other people. The teacher tells the bad things that will happen if they still lie or are dishonest, but if they tell the truth, they will get benefits, like having many friends and more affection from teachers and parents.

During History class, students learned to practice playing musical instruments to increase their intelligence and their concern with the history and songs of Jambi province. The teacher also gave directions to pay attention to the presentations that have been prepared. The teacher played Jambi folk songs and practiced piano so that students imitated the songs. The students looked interested and enthusiastic about practicing and listening to the folk song. After that, the teacher also displayed and explained the struggle undertaken by *Sultan Thaba Saifuddin*. The teacher explained it in detail from the beginning until the end of his life. The material sharing is done communicatively. The teacher invited students to obey their parents, both in the family environment and in the surrounding environment, forbidding students from cheating because, in Jambi culture, the students have to have the courage to act honestly and take responsibility like the *Sultan Thaba Saifuddin* Jambi and Orang Kayo Hitam. In the implementation of History lessons based on Jambi's local culture, students can answer questions that have been given by the teacher honestly and not lie.

Instill discipline value in students

Discipline plays a role as a regulator and seriousness in carrying out actions, so the discipline applied at SMA Negeri 5 Jambi has been felt by students and provides good benefits for them. Every morning there is always a morning greeting activity for students and teachers who come. In this activity, the teacher who is picket stands in front of the school to greet them. All school members are accustomed to greeting when going to and from school. The results of observations made by the researcher regarding social interactions built by school members show that the school applies the three principles, consisting of smiling, shaking hands, and greeting in daily activities.

In the implementation of learning, before students enter the class, they always queue while shaking hands with the teacher at the entrance, which indicates that students are polite to their teacher. Furthermore, if the bell rings for entering the class, there is no movement outside. Students also dress neatly. It indicates that in Jambi culture, cleanliness is the main thing because it is part of faith. Habits instilled at SMA Negeri 5 Jambi are formed in daily activities, including social interactions and behavior patterns built by school members. This habit pattern is carried out in various daily activities, from the initial to the closing learning activities, such as morning welcoming activities by singing, playing, physical movements, and praying together.

Instilling creative value in students

Students are required to be creative by having good habits and being active in doing something. To make children creative, the teacher must carry out activities that support student creativity. Teachers keep continuing to make breakthroughs in teaching to make it more fun. Students are enthusiastic about listening to the teacher's explanation regarding Jambi culture when the lesson can be packaged in a fun way. The available media are in the form of musical instruments such as pianos to support children in understanding folk songs so that they can memorize traditional Jambi songs and also understand the regional song they sing, pictures of Jambi figures, and typical Jambi culinary pictures and traditional clothes worn by the teacher. Students become aware of the importance of preserving Jambi culture and can apply their knowledge in everyday life with the values they get from studying history. The teacher also added a historical figure of Jambi, such as *Orang Kayo Hitam*, by displaying a video through the LCD projector. The students looked enthusiastic about watching the story of *Orang Kayo Hitam*. How amazed the children with *Orang Kayo Hitam*, who bravely defended Jambi so that it would not be colonized by the *Mataram* kingdom.

Students practice using the piano to perform a Jambi song, so they know it and can play musical instruments. In addition, the teacher invites students to make works of art by utilizing materials in class, such as paper to make creative butterflies, pictures, and also pictures of traditional Jambi objects or historical objects such as the signal *keris*, sailing ships, weapons of war, and also *Angso Duo* transportation. Students are also asked to tell stories using their language about the history of Jambi or the history of Jambi's struggle. The teacher also asked the students to perform art by singing and playing the piano of Jambi folk songs.

Instilling the value of social care in students

Social awareness needs to be improved so that students have the character to care about their surroundings, not only for friends but also for the environment. The existence of concern in students, of course, will increase students' awareness they need other people in wading through life, and of course, they have to help each other. The local wisdom application has been applied in History lessons and daily habits by playing piano, singing Jambi Malay songs, and wearing Jambi Malay clothes every Friday,

Based on the results of observations of student activity in the learning process using methods related to learning history, the students seem interested from the beginning. Furthermore, the teacher instills a sense of self-sacrifice, including a commendable attitude to life. Sacrifice does not mean seeking attention or praise, but the attitude of courage to take risks to assist others. Willing to sacrifice without expecting a reward for services or praise as in the Jambi Malay traditional *Seloko*, as follows,

Bukan awak menerawang semak Semak menerawang batang kemiri Bukan awak membuang semak Semak membuang bandan diri

The *Seloko* above describes the attitude of self-sacrifice that every human being must have because humans are social creatures whose lives depend on other humans. When discussing the material explained by the teacher before, students were still playing around. Afterward, some students were still afraid to answer when the teacher asked questions. When the teacher gave the inducement in the form of new questions, the students wanted to answer. The courage of students to ask themselves about the material that has been studied has not yet appeared. Students will get used to socializing with friends and the environment. With direction from the teacher, they will help each other, help like when experiencing learning difficulties or playing outside the classroom. It is not justified to be angry and must be sincere so that students will use smiles more often than anger.

Conclusion

The implementation of character education with local wisdom based on the local wisdom of Jambi's traditional *Seloko* for class X IPS students at SMA Negeri 5 *Jambi* was carried out by instilling religious education, honesty education, discipline education, creativity education, and social care education in students.

Instilling religious education in students, is carried out before starting learning, students pray for the learning and the heroes who have preceded them, b) Instilling honesty education in students, where students behave honestly in doing assignments and exercises without copying other people, c) Instilling discipline education in students, where students come and go home always on time and do not procrastinate while studying, d) Instilling creative education in students, where students will be creative in singing and playing the piano in front of their friends, e) Instilling social care education in students, where students help pray for and help friends who are in trouble and maintain the school environment.

Declaration of Conflicting Interests

The authors declared no potential conflicts of interest.

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