Integrating The Character Education in Local Cultural Wisdom: A Concept in Developing A 2013 English Curriculum in Local Literary Works

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Abstract

The focus of the paper is to integrate the character education in local cultural wisdom by developing the teaching material by teaching the local literary works to the students. The new 2013 curriculum refers to competence-based, operationally integrating the four aspects of competence: religious values, attitudes, knowledge, and skills. Therefore, in 2013 curriculum, the competence in English as subject matter defines in larger domains. It does not only cover knowledge (competence) and skills (performance), but also cover moral education (religious values and attitudes). Based on the research it is found that the literary works can convey moral messages either implicitly or explicitly. By appreciating the short stories, novels, folklore, and poetry, which is integrated with the local cultural wisdom, the teacher can shape the character of learners, so the literature is able to play the role. The values of honesty, kindness, friendship, brotherhood, family, sincerity, sincerity, togetherness, and others related to character education can be applied to students through literature. Thus, this concept will not only develop the character education of the students but also their knowledge and skill. It is expected that the teachers can use and develop the teaching material by giving the local literary works to the students which will help them to get more understanding related to character value.

Keywords: 2013 English Curriculum, Character Education, Local Cultural Wisdom, Local Literary Works

1. Introduction

The character formation is one of the national education goals. In Law 20 of 2003 on National Education stated that education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing his potency to have the religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, community, state and nation. The *amanah* of the Education Law is intended not only to form an intelligent of Indonesian human, but also the personality or character, so there will be the next generation who grew up with the noble values of the nation and religion.

Education which is aimed to confine the intelligent human beings and strong character has also been presented by Dr. Martin Luther King, namely; Intelligence plus character is the goal of true education. Education which is not accompanied by a good character of learner would be useless. Character education is a plus character education, which covers two important aspects of human beings, namely inside and outside aspects. The inside aspect or potential aspects includes cognitive aspects (thought), affective (heart), and psychomotor (action). The outside aspect is human aspect in sosiocultural context in interaction with other people, which covers the interaction in family, school, and community. One of the skills that are taught at school that involves both the above aspects is language skill.

The new concept of 2013 curriculum led the elementary school students do not learn English anymore. Only a few schools have initiative to have English as one of the subjects in elementary school, and it is only for a certain class. It will raise problems for the students to learn English at junior high school and even in high school. Therefore, teachers need to be smart and wise with this issue. They should have strategies to teach English to achieve the 2013 curriculum objectives.

In communicative language learning, there is a paradigm alteration in language learning, where teachers, textbooks, and teaching methods are no longer placed as key factors for success in language learning. In language learning principle mentioned that the successful mastery of the second language will be due to a large extent to a learners' own personal 'investment' of time, effort, and attention to the second language in the form of an individualized battery of strategies for comprehending and producing the language [1]. Thus, the success in language learning is largely determined by the language learning strategies to understand and produce language.

Local cultural wisdom education is an education which is based on cultural values enrichment. This education teaches the students to always be close to the concrete situation that they face daily. In other words, this model

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invites us to always be close and keep the surrounding which is values that are within the local community. In order that the existence of fixed strong culture, then to the next generation should be instilled the love of local culture, especially in the region culture. One way that can be done at school is by integrating the values of local wisdom in the process of learning, extra-curricular, or student activities at school. For example, by applying the character education with local cultural wisdom based in language learning optimally.

On the other hand, a literary work is written by litterateur by having the environment as an object. The literary works are written not merely to entertain the reader only, but the also insert the values of life that can be taken by the reader. The values presented by the litterateur can be seen in the representation of the figures presented in the literature. Each figure shows and forms a particular character that will affect readers who sometimes lead to inspiration in the act. For that reason, it is necessary to analyze how to integrate character education in local cultural policy as a concept in developing the 2013 it possesses an 18 or 24 pin printhead ('letter quality').English curriculum in local literary works.

2. Discussion

2.1. Character Education

Character education is not a new paradigm in the world of education. The inculcation of values as a characteristic of the person has been going on since ancient time. However, in line with the changing times, seems to demand the re-inculcation of these values into vessel in the educational activities of each teaching process.

Character comes from the Latin "kharakter" which means making sharp; profound. In Indonesian dictionary character is behavior, attitude, psychological traits, and morals or did that distinguish one person to another. Etymologically, character is derived from the Greek *karasso* (= blueprints, basic format, such as a fingerprint). Muchlas Samani [3] said: "character is interpreted as a way of thinking and behaving that is typical of every individual to live and work together, both within the family, community, nation, and state. Individual who has good character is an individual who can make decision and be ready to account for any consequences of his decision. Characters that can be considered as the values of human behavior associated with the Almighty God, themselves, fellow humans, nationality environment embodied in mind, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, customs and aesthetics ". So the character is a specific characteristic that is owned by a man and rooted in personality as well as the driving engine of that someone is able to act, behave, talk, and respond to something.

Based on the research at Harvard University USA conducted by Ibrahim Ali Akbar in 2000 stated that the success of someone is not solely determined by the knowledge and technical capabilities (hard skills) acquired through education, but rather by the ability to manage yourself that included the character and the other (soft kill) and this study also revealed that a person's success is determined only approximately 20% by the hard skills and the remaining 80% by the soft kill. It is confirmed that attitude, personal, and powerful character determines a person's success more than those who have the technical skills and knowledge.

Characters are often influenced by heredity because behavior of a child will not be far from the behavior of a father or mother as the proverb says "rebung tidak jauh dari rumpun". The environment will also affect in shaping the character of a person, and it can also be formed through education.

Furthermore, Muchlas Samani [4] also said that in the design of the character education substantively, the character consisted of three operative values (operative value), the values in action, or three behaviors performance related to one another and consist of moral knowledge (cognitive), feeling based on moral (affective), and behavior based on moral (psychomotor aspects). Good character is consisted of processes that include, know which ones are good (knowing the good), the desire to do good (desiring the good), and do good (doing the good). Moreover, the Curriculum Center of Research and Development of National Education Ministry stated that the nation's character education aims to form a tough, competitive, high morals, tolerant, cooperative, patriotic spirit, dynamic, science and technology oriented which are all inspired by faith and piety to God Almighty .

According to Ulil Amri Syafri [5], there are eighteen character educations in character of the nation's culture, namely: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, a sense of pride, love of country, respect for the achievements, friends / communicative, love peace, love to read, care for the environment, social care, responsibility. Meanwhile, Moh. Salam in a scientific symposium in Narotama stated that there are nine indicators of character education, namely: 1) Love God and all His creation (God's love, trust, Reverence, loyalty), 2) Responsibility, Discipline, and Self-Reliance (responsibility, excellence, self-reliance, discipline, orderliness), 3) Honesty and wise(trustworthiness, honesty, and tactful), 4) Respect and Courtesy (respect, courtesy, obedience), 5) Generous, Like to help and Mutual assistance / cooperation (love, compassion, caring, empathy, generosity, moderation, cooperation), 6) Confident, creative and hardworking (confidence, assertiveness, creativity, resourcefulness, courage, determination, enthusiasm), 7) Leadership and justice (justice, fairness , mercy, leadership), 8) Good and humility (kindness, friendliness, humility, modesty), 9) Tolerance, peace and unity (tolerance, flexibility, peacefulness, unity). All the characters above must be possesed by a student who will be the successor of this nation.

Ki Hajar Dewantara ever stated that education is an effort to advance the character (inner strength, character), mind (intellect) and the child's body. Those parts could not

be separated, so that we can advance the perfection of life of our children, and character education is a very important and integral part of our education. This was confirmed by Mahatma Gandhi's statement, that education without character based is one of the fatal sins. Theodore Roosevelt also stated that to educate a person in the aspect of intelligence only and not in the moral aspect is the danger to the the society

Character education teaches habitual ways of thinking and behavior that helps an individual to live and work together as a family, community, and state and help them to make decisions that can be accounted for. The reference character is found in The Six Pillars of Character issued by Character Counts Coalition (a project of the Joseph Institute of Ethics) in Wanda Krisiana [6]. Six types of characters in question are as follows:

1. Trustworthiness: character that makes someone an integrity, honest, and loyal person.

2. Fairness: character that makes a person has an open mind and do not like to take advantage of others.

3. Caring: character that makes a person has a caring attitude and concern for others and the social conditions of the environment.

4. Respect: character that makes one always appreciate and respect others.

5. Citizenship: character that makes one aware of the laws and regulations as well as care for the natural environment.

6. Responsibility: character that makes a person responsible, disciplined, and always do something well

Character education is an education that develops the noble character of learners by practicing and teaching moral values and decision-making in relation to civilized human beings and in relation to his Lord. In character education there will be the process of granting the demands of learners to become fully human character in the heart dimensions, thought, body, and feeling, and intention. Based on the phenomena occurred in Indonesia nowadays, all the citizens from all levels of Indonesian society are concerned and grieve, so is the world of education. That is why it is the time to become a vanguard force in a mission to create a strong character of Indonesia.

Character education at schools is necessary, although the basis of character education is in the family. If a child gets a good education character in the family, the child will be the next good character. However, many parents are more concerned with aspects of intelligence rather than of character education. Besides, Daniel Goleman in Williams, Russell T. and Ratna Megawangi [7] also said that a lot of parents who fail to educate their children character either because of busy or because it is more concerned with the cognitive aspects of the child. However, it all can be corrected by providing character education at schools. Yet another problem arises because the education policy in Indonesia is also more concerned with aspects of intelligence.

The implementation of the character education in schools and other educational institutions can be done by exploring the values of local cultural wisdom. This is done

because in long term, the character education is expected to have a positive impact and also the subsequent development of the Indonesia. Learners who have the character will be a graduate or a competitive educational output, both nationally and internationally. Character educations by extracting the values of local cultural wisdom can be wise steps so Indonesian will not lose the character of a nation with diversity.

2.2. *Local Cultural Wisdom*

Local cultural wisdom is derived from three words: wisdom, cultural, and local. Generally, the local wisdom can be understood as a local ideas that are thoughtful, full of wisdom, good-value, which is embedded and followed by members of the community. Local cultural wisdom is formed as an excellence of local culture and a product of past cultures that should continually hold onto life. Although it has local value, but the value contained in is considered very universal.

In our society, local cultural wisdom can be found in the song, proverb, advice, slogan, and ancient books inherent in everyday behaviour. Local knowledge is usually reflected in the habits of life that has lasted for a long time. The sustainability of local knowledge will be reflected in the values prevailing in a particular group of people. The values become guidance of certain group of people who normally would be an integral part of life that can be observed through the attitudes and behaviours of everyday [8].

Local cultural wisdom is often conceived as a local policy, local knowledge or local intelligence (local genius). It is the attitude, outlook, and the ability of a community in managing the spiritual and the physical environment, which gives to the community resilience and ability to grow in the region where the community is located. In other words, local cultural wisdom is a creative response to the geographic situation-geopolitical, historical, and situational locally.

Re-implementing the local cultural wisdom inherently through education can be said to be a re-movement to the culture value based of its own indigenous as part of efforts to build a national identity, and as a kind of filter for selecting 'other' cultural influence ". The values of local cultural wisdom have a strategic function for the formation of character and nation identity. Education which cared about would lead to the emergence of an independent, full of initiative, and creative attitude.

Keraf [9] confirms that local cultural wisdom is all forms of knowledge, belief, understanding or insight into the habits and customs or ethics that guide human behaviour in life in the ecological community. Therefore, when we discuss about the local cultural wisdom, it cannot be separated from the culture and values of the surrounding. Culture can be seen as a normative background for certain groups which bear a different lifestyle unlike any other. Culture is also a setting that embodies behaviour and human work which contributed to

a lifestyle that have unity characteristics and attached to a together life [10].

The existence of wisdom has many functions, as Sartini [11] states as follows: 1) To the conservation and preservation of natural resources, 2) To human resource development, 3) To the development of culture and science, 4) As advice, trust, literature and abstinence, 5) Has social meaning; such as communal/relatives integration ceremonies, 6) Has social meaning, for example in the agricultural cycle ceremonies, 7) Has ethics and morals meaning, 8) Has political meaning, for example 'batagak penghulu' ceremony and power of patron client. Moreover, Sutarno [12] confirms the three kinds of culture-based learning model, namely:1) Based learning culture model through traditional games and folk songs, 2) Based learning culture model through folklore, 3) Based learning culture model through the use of traditional tools. Furthermore, education with local cultural wisdom is actually a reflection and realization of Government Regulation (PP) No. 19/2005 on National Education Standards [13], namely Article 17, paragraph 1, which explains that "Elementary School curriculum until high school level education, or any other equivalent form developed in accordance the educational unit, the potential of the region, socio-cultural, and learners ".

The theory of teaching for wisdom is the development of Balance Theory of Wisdom, which was introduced since the late 90s [14]. Through the teaching program to wisdom demonstrate a correlation and discernment increase of learners wisdom after a curriculum model that integrates the teaching of the principles and procedures of wisdom has been applied[15].

Wisdom teaching is consisted of 16 principles, as stated by Sternberg [16] in Wisdom, Intelligence, and Creativity Synthesized. Here are the principles of wisdom teaching pedagogic: the teacher gives space for learners to explore that achievement and academic performance is inadequate to answer the complexities of modernity; shows the students that wisdom is an important part of having a happy life; invites the students to develop their thinking patterns of interdependence; teachers become the model in practice wise manner (role-models); provide literature on wisdom; stressed the importance of the means of achieving goals, do not make the goal as the end of everything; motivate learners to think dialectical, dialogical, critical, and creative; familiarize learners make adjustments (adaptation), forming (shaping), and choose the environment that can help increase his wisdom(selection) ; encourage and give reward in encouraging the learners' consistency in improving wisdom.

Based on these principles, Sternberg [17] formulates six wisdom teaching procedures. The sixth stage of learning include: "First, the student would read classic works of literature and philosophy to learn and reflect on the wisdom of sages; Second, the student would engage in class discussions, projects, and essays that Encourage them to discuss the lessons they have learned from classic works, and how they can applied to Reviews their own lives and the lives of other; Third, students would study not only truth, as we know it, but values as well; Fourth, the instruction would place an Increased emphasis on critical, creative and practical thinking in service of good ends; Fifth, students would be encouraged to think about how almost everything they study might be used for better or worse end; Finally, teachers serve as role models. "Simply, the six procedures can be proposed through the orchestration of the following three components: First, the integration of learning approaches wise thinking skills (wise thinking skills); Second, the creation of a learning climate that encourages the habit of thinking and acting wisely; and Third, the commitment of teachers as role models (role-models) to familiarize the wise behavior. Related to the last component, Sternberg, Jarvin and Reznitskaya stated, "the most effective teacher is likely to be one who can create a classroom community in which wisdom is practiced, rather than preached."

Local cultural wisdom education model is a model of education that has high relevance for the development of life skills by relying on empowering skills and potential of local culture in each region. In this model, the learning materials have high significance and relevance to the empowerment of students in real life, based on the reality. Curriculum which is prepared in accordance with the environmental and cultural conditions of the students, interests, and psychological conditions of learners. Local cultural wisdom education model is the education that teaches students to always attach to concrete culture situations faced by students. [18] The introduction to the local cultural wisdom does not necessarily prohibit the students to leave the existing modernity. We can not forbid them to no longer use or wear gadgets technology access the information. However, they must be taught that to know the character of the nation itself is important.

2.3. Integrating the Local Wisdom in Literature to Improve Character Education in English Learning

Revisiting the idea of teaching English as an international language, the teachers should not only teach the "required religious values and attitude" as what the KI (core competence) and KD (basic competence) of the curriculum demand but also encourage the learners to think the other value that they might encounter from the target language. In order to learn about the other culture, the teaching of literature is suggested. By exposing themselves to read literature, students can learn some values that can be uncommon in their own culture. Reading authentic literature can expand the students' world view on the target language. After reading the literature, the teacher may guide the students to reflect on the other values and compare it to their own religious value and attitude. This activity will enrich students' understanding on how language and culture are connected in shaping the world view and that there are varieties of moral standard in different places and different time. By stimulating the development of thought in the target language, the target language is developed.

Literary works is an imaginative offering which full of the possibility of choice of complex structure of life. Michael Novak [19] stated that the elements of moral attitude forming can be traced from religious traditions, stories of local culture-based literature (indigenous), policy advice (sage), and a way of life that flows figures hereditary historically through language and literary discourse. The practice of character education can be implemented if the curriculum-minded character is available. This is convenient with the general purpose of learning English that is to achieve communicative competence. Meanwhile, the literary objectives of language learning is that learners are able to understand and analyse the structure of language (linguistic structures), literary styles, figures of speech and rhetoric, and build cultural understanding and expressive abilities (develop their cultural understanding and expressive capabilities)

Hazlitt [20] states that moral is constructed by language. Through the social interaction by using language to adults, children will suddenly own the traditions and social convention. We absorb the moral considerations through speaking activities. Then, we absorb the meaning of the words flow from our predecessors' speech organs. Since we were childhood to school age, we unwittingly getting charged words moral and cultural values of the people around us and we store them in our long-term memory.

In relation to character education, according to Moody's [21], there are five things that can be obtained from the study of literature, namely (1) to foster language skills; (2) to train sensitivity and beauty; (3) to be able to live up to the themes of humanity, moral, noble character (or in other words the ability to distinguish good and bad); (4) to understand the nature of human beings, the difference between one with the other to train the solidarity; and (5) to train social sensitivity in terms of understanding the suffering of others.

Literature as a reflection of the socio-cultural circumstances of the nation must be bequeathed on to the younger generation. According to Herfanda [22], literature has great potential to bring people to the direction of change, including the change of character. In addition of containing beauty, literature also has value for the reader. The usefulness arises because literary creation comes from the fact, so a new paradigm appears that a good literature re-create a sense of life. The creation is done together and intertwined each other as happens in our own lives. However, this fact in the literature is presented through the various stages of the creative process. This means that materials on this reality are understood through the process of a new interpretation by the author.

The values implied from literature in general are religious values, moral values, social values, and ethical values, as well as aesthetic value. In the context of language learning and literature, the teacher can embed these values through the appreciation of literature. In the learning process the teacher must convey it so that students are able to distinguish the good from the bad.

The benefit of literature for the readers, especially students is related to the values in the text, so that the reader is able to translate the problems in life through the physical and spiritual goodness. Furthermore, literature in terms of character education is a medium to form the moral character of students; with literature we can affect learners. Literary works can convey moral messages either implicitly or explicitly. By appreciating short stories, novels, folklore, and poetry, we can shape the character of learners, so the literature is able to play the role. The values of honesty, kindness, friendship, brotherhood, family, sincerity, sincerity, togetherness, and others related to character education can be applied to students through literature.

Teaching literature is believed to assist in the formation of the student's character process, as in the literary works contained positive values; cultural, social, moral, humanitarian, and religion. Because of this potential value, the romantic believes that literature contains a message of truth which is equivalent to the scriptures. The philosopher Aristotle aligns the literature, especially poetry, to philosophy (the concept of the wisdom of life). In fact, he considers literature is more philosophical than history, because history only records the most important event or the invisible events with power as the centre. Meanwhile, literature may reveal the hidden things behind the events, including hidden in the mind of man (the perpetrators of history), and predict what will happen in the future.

Learning of local cultural wisdom teaches the students to always be close to the concrete situation that they face daily. As a way to present or inject characters in literary education to the students there are some efforts that could be done by educators. Educators can reveal the values in English language and literature subjects by directly integrating the values of the characters that become an integral part of these subjects with local knowledge; in other words, the presentation of all forms of literature are in English without leaving the elements of local wisdom:

a. Shortstory

The educators can use the ratio of short stories based on the life or events in the life of the learners then change the negative things in the short story into a positive value. Therefore, the students are able to take directly the values of character education from the task given by the educator because it is apart of the lives of young learners themselves. Stories are also can bring the values character by telling the life story of great men. After the students read the story of Buya Hamka, Hatta or M. Yamin, they will be inspired to be a great person just like the figure they have known.

b. Music/Song

As we know, music/song can have a huge impact on the audience. Even the latest news we all know, the baby in the womb can be influenced by the song that is playing close to the mother's abdomen. Based on this, educators can use songs and music (musical poetry) to integrate the values of the characters in the minds of learners. There are many Minangkabau traditional song that can be used in teaching English. A creative teacher may compose the Minang song into English without losing the traditional music and values. This way will not only introduce the song

itself, get practice with English, but also introduce the moral value of Minang. In the heart of parents and educators in Madura have been inscribed with powerful noble desire to educate their children properly, especially providing direct education for their child to recognize religion and can read the Qur "an. This teaching has been submitted by the wise ancestors through children's games song. The moral message contained in the local cultural wisdom song is indeed has a very high value. Folk song builds awareness about the collective moral responsibility of parents to always remember to inculcate the Qur 'ani to offspring.

c. Drama

Educators can also use drama as a medium to describe the events that have character values. By using audio visual and direct application (the play) it is easier for students to understand and absorb the character values. In addition, the home tasks can be taken from what is seen on television by learners, then the educators will explain and align any values exist in the television. It will be scratched the character education values obtained in the minds of learners. As a practical exercise, the teacher can ask the students to have drama on stage. They can play a traditional drama, such as Malin Kundang, Bujang Sambilan (the story of Maninjau lake), and others. It is hoped by playing any kinds of roles, the students will be able to learn more about any character value in those drama.

d. Novel

Using the novel as a medium to express the values and norms in society through discussion and brainstorming can also be used by educators. The novel provides many stories that can turn reader's imagination and get involve in the novel. Many novels' lovers are affected by the contents in the novel, speaking style, fashion and even behavior of course, after reading and understanding it. It is good if the educators could incorporate character education to be able to influence the learners. Some novels from west sumatera such as Siti Nurbaya and Sengsara Membawa Nikmat, could be written down in English. These novels are full of local cultural wisdom. Then, the students at school are asked to read the novels to improve their ability in English and also to enrich their values. Novel Laskar Pelangi has been translated into English and has been circulating in foreign countries. The novel gives a lesson to the students to be more diligent in their studies. Essentially, the success of student can be determined from the extent to which he is willing to try. Laskar Pelangi also reveals the sincerity of educators in carrying out its responsibilities and it is depicted in the figure of Bu Mus and Mr. Harfan. This novel gives model for the parents to care for educational success.

e. Pantun/Poem

Pantun is an old traditional Minangkabau poem. Pantun/poem is a form of folk literature that is not written, and the rhymes is usually associated with feelings of revenge longing, sadness, jokes, teaching, norms, and others. Learners are invited to make a variety of rhyme which bring a wide range of values of the characters in the lives of learners. They will have advice in their poem; the students will apply the advice that comes from himself for his friends. It might be difficult to translate the Minang poem into English; the translator needs to consider of the suitable words in English without losing the real meaning of the poem itself.

f. Oral stories/folklore

The use of oral literature or folklore is a good means to give example to students, especially if the story is the folklore from the learners' region themselves. There are many folklore/tale that has been written down in English and become the material in learning English in some schools. If you read an book text, you will find them. For west sumatra students, they will be familiar with the story of Malin Kundang which is full of values. They can learn from Malin Kundang that the perfidious to a mother who has born us will bring misery to our life. So, respect your mother if you want to be success in life.

They are only few examples of implementing the local cultural wisdom in teaching character by using literary works. There are still many traditional literary works can be developed as authentic sources in learning English, and it needs the creativity of the teacher and the stakeholders.

3. Conclusion

In conclusion, by understanding this concept, literary learning can be used as an instrument of real education, which changes the character of learners become better, moral, and dignified. Constructing the character education at schools through local cultural wisdom contain relevant and useful values for education. Therefore, local cultural wisdom-based character education can be done by revitalizing the local culture. To achieve the local cultural wisdom-based character education requires an understanding, awareness, cooperation, and participation of all learning elements. In order to get more 'down to earth' education, local cultural wisdom should be placed as a basic model and the implementation of character education in the country. Thus, this concept will not only develop the character education of the students but also their knowledge and skill. It is expected that the teachers can use and develop the teaching material by giving the local literary works to the students which will help them to get more understanding related to character value.

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