



Art and Culture in Character Education

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Abstract. Art is closely related to education have the functionality to build a foundation to communicate, build creativity, realize human civilization, develop psychological abilities, build discipline, preparing for adulthood, fostering artistic assessment, and can make the learner's become more enjoyable. In an effort to develop cultural education and national character, character education based on local wisdom can be used as a tool that can be used in shaping a generation of quality people. Moral values can be applied through art so they can build character which is the main foundation of the formation of a civilized and prosperous society. One of the arts that instills character values is Songah in the Citengah Village of Sumedang Regency. The purpose of this study is to provide an overview of the relationship between Songah and character education based on local wisdom. With a descriptive qualitative approach revealed the relationship between songah and character education based on local wisdom. The results of this study indicate that Songah has a great influence on the development of cultural education and national character, especially in the communities around the arts through high values be contained in Songah.

Keyword: Character Education, Songah, Local Wisdom

INTRODUCTION ~ in efforts to develop the nation, education is demanded to be able to develop themselves in a society that not only develops intellectual aspects but also includes character, morals, social and physical aspects so that people can be fully formed. Thus education is a process of civilizing and empowering people to develop themselves and their environment.

Art and education have a pretty close relationship, because with art can also change the attitudes of individuals or groups of people through art activities. Education in a cultural perspective is held in the process of enculturation and socialization. Enculturation means that education is a process of continuing culture to the community that emphasizes each individual to learn and adjust his thoughts and behavior to the norms and customs that apply in his area. While the process of socialization has a close

relationship with the process of learning about culture that is in accordance with the social life of the community regarding actions related to interactions between individuals. (Kodiran, 2004)

In UU RI No. 20 of 2003 concerning National Education System article 1 explained that "Education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills required by himself, society, nation and country ". The formulation of the purpose of education shows that the development of the nation's culture values is carried out in order to produce the expected human figure.

Songah in Sumedang Village as one of the arts in its learning activities is interspersed with the cultivation of moral values so that the songah can be said as a medium in



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the application of character education based on local wisdom.

From the above, it was revealed that there is a relationship between art with cultivation of character education based on local wisdom. Thus, based on phenomena researchers wanted to uncover, explore and examine closely the relationship of songah with character education based on local wisdom.

Problem Formulation

The scope of this writing is emphasized in the formulation of the problem "How is the relationship between Songah and character education based on local wisdom?"

The main problems of this study are expected to answer the problem:

1. How is the inheritance of Songah ?
2. What values are contained in Songah and its relationship with character education based on local wisdom?

Theoretical Studies

Local culture

Local wisdom is the cultural superiority of the community related to geographical conditions as a product of the past that is worthy of being used as a guide for life from time to time (Istiawati, 2016). Local wisdom in a foreign language is often conceptualized as a local policy (*local wisdom*), local knowledge, and local intelligence (*local genius*). According to Naritoom (Wagiran, Development of the

Model of Local Wisdom Education in the Provins Region of DIY in Supporting the Vision of DIY Development Towards the Year 2025, 2010) stated "*local wisdom is the knowledge that was discovered by local people through the accumulation of experiences in trials and integrated with the understanding of surrounding nature and culture. Local wisdom in dynamic by function of created local wisdom and connected to the global situation.*"

From the definition above, local wisdom contains several concepts, namely: 1) local wisdom is a long experience, which is deposited as a hint of one's behavior, 2) local wisdom is closely related to the environment of its owner, 3) Local wisdom is dynamic, flexible, open, and can adjust to the times.

According Sudiarman (Wagiran, 2012) local culture synonymous with human behavior associated with the gods, the signs of nature, environment/agriculture, build a house, education, marriage ceremonies and births, the food, the cycle of human life and nature, health, and natural disasters. The scope of local wisdom itself is: 1) developed local norms, restrictions and obligations, 2) rituals and traditions of the community and the meaning behind them, 3) folk songs, legends, motives and folklore that usually contain learning or messages certain messages that are only known by the local community, 4) information and knowledge gathered from the community elders, traditional elders, spiritual leaders, 5) holy



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books that are believed to exist by the community, 6) ways the local community meets daily needs, 7) tools and materials used for certain needs, 8) the condition of natural resources or the environment that can be utilized in everyday life.

Character Building

Character education teaches about the values of virtue and truth. According to Fadillah, M. & Khorida, M, L. (2016, p. 21) characters are composed of three interrelated parts, namely: moral knowledge, moral feeling, and moral behavior. Good character consists of knowing good, Desiring for goodness, and doing the good. Of all it is necessary for habituation, such as habits of the mind, habits of the heart, and habits of the action.

According to Zubaedi (in Fadillah, M. & Khorida, M, L., 2016, p. 23) Character

education instills character values in early childhood including several components, namely: awareness, understanding, caring and high commitment to implement these values, both toward God Almighty, self, fellow, the environment, as well as society and the nation as a whole so that they become perfect human beings in accordance with their nature. Strategies in character education include planting the following attitudes: 1) exemplary, 2) planting discipline, 3) habituation, 4) creating a conducive atmosphere, 4) integration and internalization. There are 18 national character values based on the Curriculum Center for Research and Development Agency of the Ministry of National Education which are presented in the table as follows:

No	Character Value	Description
1	Religious	Obedient attitudes and behaviors in implementing religious teachings, being tolerant of the implementation of other religious worship, and living in harmony with followers of other religions.
2	Honest	Behavior that is based on efforts to make himself as a person who can always be trusted in words, actions, and work.
3	Tolerance	Behavior that is based on efforts to make himself as a person who can always be trusted in words, actions, and work.
4	Discipline	Actions that exhibit orderly behavior and comply with various rules and regulations.
5	Hard work	Behavior that shows earnest effort in overcoming various learning barriers and assignments, and completing tasks as well as possible.
6	Creative	Think and do something to produce a new way or result from something you already have.
7	Independent	Attitudes and behaviors that are not easy depend on others in completing tasks.
8	Democratic	How to think, behave and act that assesses the same rights and obligations of himself and others.
9	Curiosity	Attitudes and actions that always strive to find out more deeply and extensively from something that is



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No	Character Value	Description
		learned, seen and heard.
10	Spirit of nationality	Nationality is a way of thinking, acting and having insight that places the interests of the nation and the state above self and group interests
11	Love the motherland	Ways to think, behave and act that show loyalty, care and high respect for the language, physical environment, social, cultural, economic, and political nation
12	Reward achievements	Attitudes and actions that encourage him to produce something that is useful for society and recognize, and respect the success of others.
13	Friendly / communicative	Actions that show pleasure in talking, socializing, and working with others.
14	Love peace	Attitudes, words and actions that cause others to feel happy and safe in his 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 natural damage that has already occurred .
17	Social care	Attitudes and actions that always want to provide assistance to other people and communities in need.
18	Responsible	The attitude and behavior of a person to carry out their duties and obligations, which he should do to oneself, the community, the environment, (natural, social, cultural), country and God Almighty

The implementation of character education in Indonesia is based on several things, including: religion, Pancasila, culture and national education goals. Which in its implementation aims so that later when an adult child becomes a habit.

METHOD

This study uses a descriptive qualitative approach so that the data obtained are more detailed, more complete and more in-depth which are carried out through several stages, namely data collection, data analysis, and evaluation. The study of this research is focused on the relationship between songah and character education based on local wisdom.

In the process of collecting data, researchers used direct observation techniques and conducted interviews with informants concerned with the theme under study. Qualitative data analysis techniques according to Bogen and Taylor (Moleong, 1988, p. 3) define qualitative methods as research procedures that can produce descriptive data in the form of written or unwritten words from the people or actors observed.

RESULTS AND DISCUSSION

Character education based on local wisdom is education which provides teaching to students to always be attached to the concrete situation at hand. According to Suwito (Wagiran, 2012)



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pillars of local wisdom education include:

1) Building an educated human being must be based on the recognition of human existence since in the womb, 2) Education must be based on truth and nobility and keep away from incorrect ways of thinking, 3) Education must develop cognitive domain, affective psychomotor funds, 4) Development of culture, education, tourism in synergy.

The main element in the implementation of character education based on local wisdom is the community. Citengah Village Community of Sumedang Regency is an art performer and supporter of Songah. By forming a community, the people of Citengah Village strive to continue to preserve the cultural value system inherited from their ancestors.

In the process of learning Songah art done by Ki Madtari as an art performer along with her partners, the inclusion of character values is inserted. The process of inculcating the values of these characters can be seen in the practice activities, the gathering of students with the teacher, where at the time the activity is required to speak polite, carefree and maintain emotional self, shake hands, greetings and respect also always instilled in learning activities.

Songah learning process requires discipline from the players. All players are required to sit cross-legged so that the attitude and position is good and free to play songah musical instruments, besides that it is done as a form of respecting the value of art

and training the songah performers for professionals. The application of discipline in songah games is intended so that the players not only become able to play songah musical instruments which will only become ordinary players, but players are expected to become individuals who have strong mentality and character.

Songah as traditional art contains values that can be used to shape and develop the character contained in each of its supporters. Songah performance requires the players to be of one heart and one mind, not selfish, humble and self-sacrificing. Thus, the value of togetherness "*silih asah, silih asih, silih asuh*" can create a society that has a great sense of empathy, and help each other in efforts to achieve common goals.

The values contained in songah can be implemented in character education based on local wisdom, namely: 1) Religious, 2) Honest, 3) Discipline, 4) Creative, 5) Democratic, 6) Friendly/communicative, and 7) Responsibility. These values are suitable to be applied in every learning process of Songah. The relationship between the inculcation of character values based on local wisdom will have an impact on the learning spirit of students because it is in accordance with the existing environment and experienced by students.

In order to return to identity, efforts were made to redefine and reconstruct cultural noble values. Through the application of



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character education based on local wisdom, it is expected to be able to make the community a mature human being, have high creativity, not only affective and good cognitive but also have a good psychological, become a valuable human being and have an impact on the quality and order of people's daily lives. Thus the community can be able to compete in the global era by having good character, personality, moral and ethical values.

CONCLUSION

Songah as a local wisdom of Citengah Village in Sumedang District contains character values that can be used as a basis in developing the quality of human resources in the area. The values contained in songah art are 1) religious, 2) honest, 3) Discipline, 4) creative, 5) democratic, 6) friendly/communicative, and 7) responsibility. These values must be applied to the younger generation in every learning process so that the values of these ancestors can continue to be preserved and as an enumerator of the local community.

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