

Formation of Student Character Through the Application of Local Culture in Schools

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Abstract This study aims to determine the implementation of local culture in SMP N 1 Raya Kahean Kab. Simalungun through the subjects of Simalungun Language and Script in the formation of student character, especially the character of love for the homeland and responsibility. This type of research is descriptive qualitative, data collection techniques used include: observation and interviews. The analysis method used has three stages, namely data reduction, data presentation and verification. The results showed that: The implementation of Simalungun language and script learning class IX SMP N 1 Raya Kahean which consists of three elements, namely 1. Pakon mambotuh mambasa 2. Masam-masam ni hiou tonunan naadongi Simalungun pakon hun other areas 3. Hasomalan marburu pakon sikkula pararalan nai gunahon is good enough, because it is considered capable of maintaining the cultural values of Batak Simalungun. In every learning activity, it can be seen that teachers always try to instill positive cultural values in each student. Through the subject of Simalungun Language and Script can also shape the character of students, it can be seen from the material delivered by the teacher through the Simalungun Language and Script subject book..

Keywords: character building, Local Culture, Simalungun Language and Script

INTRODUCTION

The background of this research is based on Article 3 of the National Education System Law (UU Sisdiknas) No. 20 of 2003 which reads: National education functions to develop capabilities and shape dignified national character and civilization in the context of educating the nation's life, aims to develop the potential of students to become human beings who believe and fear God Al-mighty, have noble character, are healthy, knowledgeable, competent, creative, independent, and become a democratic and responsible citizen. quality; both in terms of material and spiritual; mastering science and technology, creative, innovative, adaptive; and good personality.

From the sound of the article it can be concluded that the function of education in general is to shape the character of a learner so that he becomes a pious, moral, tolerant, tough, and well-behaved person. According to Julaiha in (Sari & Bermuli, 2021), the implementation of character education needs to be carried out in an integrated manner in planning and learning activities by introducing values, integrating values in delivering subject matter, and designing learning activities that train students to apply character values.

Character is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are embodied in thoughts, feelings, words, and actions based on religious norms, laws, manners, culture, and customs. Meanwhile, according to Thomas Lickona, what is meant by character education is a deliberate effort to help someone so that he can understand, pay attention to, and carry out core ethical values.

According to (Saihu, 2019), Ethical values that should exist in students can be grown through local culture. In principle, local culture is a culture that is highly respected by indigenous peoples. However, what is happening to the younger generation today is very different, where some of that culture has been eroded and replaced by foreign cultures that do not originate from the personality of the Indonesian nation at all. The values of local wisdom are noble values of the nation that can be used as capital to build a nation with superior and resilient character. Therefore, the role of local wisdom can be utilized to develop character education. (Yusuf et al., 2022). In connection with the above, this study aims to determine whether the application of Simalungun local culture in

schools can play a role in the formation of the character of loving the mother-land. If previous research was written by Saihu in the journal Islamic Education: Journal of Islamic Education which illustrates the existence of an educational process based on local wisdom that can be found in the male tradition. The result of this activity is the creation of the individual characters of the Jembrana people who are tolerant, humanist and pluralist between Hindus and Muslims, so in this study what we want to discuss is the local simalungun culture which becomes local content in schools, namely the sima-lungun script is associated with the formation of the character of love for the land. The novelty of this study is to analyze whether the Simalungun Script subject in elementary schools will be able to shape the character of students, especially the character of love for the motherland. This will be correlated with the material contained in these subjects.

The position of this research actually supports previous research entitled "Character Education Based on Local Wisdom (Studies in Jembrana Bali)". Support for the previous research, because previous research attaches great importance to character education must be based on local wisdom which is a culture that has noble values.

Meanwhile, this research also emphasizes character education that is applied in schools based on local wisdom values to foster a sense of love for the homeland for students through the subjects of Simalungun Language and Script.

METHOD

In this study using a qualitative descriptive method. The qualitative descriptive method is to collect data and then analyze the data so that it can give an overview of the problem being studied. Existing theory is used as a guide so that the research focus is in accordance with the facts in the field.

This study uses a location at SMP N 1 Raya Kahean, Kab. Simalungun. The choice of research location was based on the researcher's interest in the subject of Sima-lungun Language and Script which describes the culture of the Simalungun Batak tribe. According to Suharsimi Arikunto as the author of the book "Research Procedure: A Practical Approach", the definition of a re-search subject is a research line or boundary that is useful for researchers in determining objects or people as the attachment point of research variables. Based on this understanding, the subjects in the study were teachers of Simalungun Language and Script subjects. Simalungun.

To obtain data from research subjects, the researchers used: research instruments namely 1) Participatory observation, namely by looking directly at the teacher's ability to deliver material and instill character values in learning activities, and how the teacher implements the plans that have been made. 2) According to (Bungin Burhan, 2012) there are two types of interviews, namely structured interviews and in-depth interviews. This research uses structured interview where researchers have prepared questions in advance related to the use of learning methods. Interviews were also used to obtain data about how teachers carry out character learning, its evaluation, and the factors that influence the implementation of character education. 3) Documentation. That is a method used to provide documents using accurate evidence from recording specific sources of information from essays or writings, wills, books, laws and so on. Researchers used the documentation method to collect data including: syllabus, lesson plans (RPP), learning evaluation sheets, school profiles and profiles of teachers who teach Simalungun language and script.

Furthermore, the researcher analyzes the data using a qualitative method through four stages, namely data reduction, to examine the overall data collected from the field, namely regarding the implementation of character education at SMP N 1 Raya Kahean, so that the objects studied were obtained. 2) Data Display in the form of data presentation in this case is the delivery of information based on the data obtained in accordance with the research focus to be well organized, coherent so that it is easy to see, read and understand about an event and action or event related to the implementation of character education in text form narrative. 3) Drawing conclusions, namely the estuary of the conclusion of qualitative data analysis activities lies in the description or narrative of what is produced, can be understood with respect to a problem that is examined. This is where the conclusion was born on the issues whose weights are classified as comprehensive and in-depth.

RESULT AND DISCUSSION

In Article 37 (1) of the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, it is stated that local content is study material intended to form students' understanding of the potential in the area where they live. This means that mulok subjects are taught with the aim that students have the attitudes, knowledge, and skills needed to be able to know and love the natural, social, cultural, and spiritual environment in the area where they live; to preserve and develop regional excellence and local wisdom, which useful for themselves and also the environment in order to support national development. Indonesia as a multicultural country cannot be separated from local cultural values. (Anggorowati et al., 2020).

The culture that exists in the area can be used as character education, so it needs to be trained in children because at this time the child's attitude will determine his character in the future. The Simalungun tribe is one of the Batak tribes in the Simalungun Regency, North Sumatra Province. The Simalungun tribe is located between two cultures, namely the Toba Batak tribe and the Karo Batak tribe. Because the area of residence of the Simalungun Batak tribe is between the territories of the two Batak tribes, the Simalungun language is almost similar to the Toba and Karo languages. This tribe has a patrilineal lineage.

Simalungun society is still very thick with customs. Especially the dance called Tortor. Tortors have an important role in community life activities related to their spiritual and social life. Apart from the Tortor, the Simalungun people also have arts in the field of music, which are often called gonrang/margonrang (playing Simalungun Batak traditional musical instruments).

North Sumatra not only has Ulos as a traditional cloth, but in Simalungun Regency, there is a Bulang cloth which has been a hallmark of this area since ancient times called Bulang Sulappei.

In the current era of globalization and digitalization, it has a negative impact on cultural extensiveness. Various cultures that have existed in Indonesia blend with many foreign cultures that are increasingly easily penetrated in the souls of students. What is happening now is precisely the weakness of cultural aspects in the local area, because the preservation of traditional cultural products is not accompanied by the ability to develop and utilize existing results.

According to Johar in (Agustin, 2016) Culture-based education wants several things in the learning process, namely, attention to humans more than other elements, learning activities tend to cultivate scientific values and human values, schools are the center of cultural development, the educational process is cultural and education wants cultured humans.

Considering the importance of cultural and educational linkages and in line with Article 37 (1) of the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, which states that local content is study material intended to shape students' understanding of the potential in their area of residence, then at SMP N 1 Raya Kahean Kab. Simalungun included local content into the study, namely the subjects of Language and Script Simalungun. In the material, this learning includes 3 important things related to the culture of the Simalungun tribe, namely:

1. Pakon mambotoh mambasa
2. Masam-masam ni hiou tonunan naadongi Simalungun pakon hun daerah lain
3. Hasomalanmarburu pakon sikkula pararalan nai gunahon

The first thing to teach students is how to read Simalungun script and at the same time how to write it. A researcher who is very instrumental to Batak literacy Dr. Uli Kozok who has set a reference from the results of his latest research. Many of his works were also published in Indonesian. According to him, there are five variations of Batak script variations, there are several differences in letter shape, punctuation marks and names and alphabetic arrangement. But broadly speaking, the Batak script can be classified into two groups, namely the northern group (Pakpak and Karo) and the southern group (Toba, Mandailing, Simalungun) when viewed from the use of several variations of the letters used, such as the shape of the letter "ha", the shape of the letter "wa" and the shape of the letter "ta". Batak script can be divided into three namely Ina Ni Surat (parent script), Anak Ni Surat (Diacritical sign) and Numbers.

After being taught to write and read Simalungun script, students are taught about Simalungun woven fabrics and students are also taught about how to hunt. Based on the researcher's analysis of these materials, the researcher can draw conclusions that through the Simalungun Language and Script subjects applied at SMP Negeri 1 Raya Kahean Kab. Simalungun can shape the character of students, especially the character of Love for the Motherland and Responsibility.

Through materials in the subject of Language and Script, Simalungun Daryanto (Nur Tri Atika¹, Husni Wakhuyudin², 2019) stated that character education is a variety of efforts made by school personnel, even those carried out together with parents and community members to help children and adolescents to become or have caring, opinionated, and responsible nature.

Character education is believed to be an inevitability in terms of facing the challenges of today's character shifts. Character education is present as a teaching and learning process that instills character values both through teaching and learning activities and through other activities, such as activities related to the local culture of a region. Character is defined as structure

A person's mind that can be seen through certain actions and is fixed, both through good and bad actions, and becomes a characteristic of the person concerned (Hartiwisidi et al., 2022). In the implementation of character learning in class IX Simalungun Language and Script subjects at SMP N 1 Raya Kahean Kab. Simalungun, teachers use lecture and question and answer methods, which are combined with cooperative learning approaches such as discussions with classmates. So teachers are more the center of instilling character values for

students. However, with an interesting and fun teacher demeanor that can make students respond well to everything taught by the teacher.

Learning character education in Simalungun Language and Script subjects is not much different from learning character education in other subjects, it's just that in Simalungun Language and Script subject matter there are more character values that can be developed compared to other subjects.

Instilling peaceful character in students is important to create a safe, serene, harmonious, and peaceful environment. Far from violence, riots, and quarrels, we know many school children who often make noise and damage things around. (Asrial et al., 2022).

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The formation of the character of love for the homeland of students can be formed because in these subjects students are invited to recognize the meaning and philosophy of Simalungun's distinctive woven cloth which is a cultural property. This can be seen during the learning process where students look enthusiastic, active and creative following the Simalungun Language and Script learning process in class. In the sense that students have a great curiosity about Simalungun cultural life that they experience everyday. Likewise with the materials delivered by teachers through Simalungun Language and Script subject books.

The character of love for the homeland and responsibility is part of 18 types of character as listed in the document of the Curriculum Center of the Ministry of National Education. Love of the homeland is a way of thinking, behaving, and doing that shows loyalty, care, and high respect for the language, physical, social, cultural, economic, and political environment of the nation. (UMS, n.d.)

Love for the homeland needs to grow in the soul of every person from an early age to become a good citizen in carrying out the goals of living together to be achieved. The importance of instilling a sense of love for the country from an early age is so that when they grow up, they will be able to appreciate and respect the country that has raised them. Given the importance of love for the motherland, it is appropriate in the school environment to develop character in the souls of students through: 1. Singing the national anthem of every flag ceremony and commemoration of National holidays 2. Display photos of national heroes in grade 3. Introducing various national cultures and local community cultures 4. Introducing traditional pakianon national holidays 5. Flag ceremony every Monday and salute the red and white bedera. 6. Sing the song Indonesia Raya solemnly. 7. Say Pancasila 8. Participate in commemorating national holidays by participating in competitions or cultural performances. (Wisnarni, 2017).

Through the subjects of Simalungun Language and Script, students will also have responsible character values, namely one's attitude and behavior in carrying out their duties and obligations, both related to themselves, social, community, nation, state, and religion. Responsibility is an essential character in human life. 1. According to (Rochmah, 2016) responsibility as a natural substance, meaning a character that is naturally part of humans

As evidence of the formation of the character of love for the homeland and responsibility through the subjects of Simalungun Language and Script, it can also be seen from the behavior and knowledge of students about Simalungun's local wisdom culture where they master and are good at Simalungun language, help each other to friends who need each other, understand how to behave and behave when talking to people older than him, For example, teachers, parents and others.

CONCLUSION

The conclusion from the discussion above is that Simalungun Language and Script subjects can shape the character of love for the homeland and the responsibility of students. The formation of the character of love for the homeland of students can be formed because in these subjects students are invited to recognize the meaning and philosophy of Simalungun's distinctive woven cloth which is a cultural property.

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