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Development of Local Wisdom-Based Character Education Module in Pati District for Upper-Class Elementary Schools

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Abstract: This research and development aims to instill the values of character education based on local wisdom to the fifth graders of Elementary School Gugus Ki Hajar Dewantara, Winong District, Pati Regency. Research and development of modules through the stages of analysis requirements, data collection, product design, design validation, product revision, and testing. Sources of data were obtained from initial observations, needs analysis, research and development on the module, design validation tests by experts, and field trials. Data collection uses triangulation/combination of observations, interviews, documentation, and questionnaires. Character Education at Public Elementary School Gugus Ki Hajar Dewantara, Winong District, Pati Regency was researched and developed based on Pati local wisdom, such as legends, traditional crafts, special foods, and traditional arts in Pati Regency. The module increased the average percentage of the total character of the fifth graders of Elementary School Gugus Ki Hajar Dewantara from 49.64% to 86.43%.

Keywords: Module, character education, local wisdom

1. Introduction

Character education is transforming life values to be developed in the personality so that it becomes a habit in one's life behaviour (Pala, 2011). Character education is expected to create students who have moral integrity that can be reflected in everyday life, both in interacting with God, others, and the environment. The purpose of Ki Hajar Dewantara's character education is to "*understand, feel, and act*" (knowing, feeling, and doing) (Towaf, 2016). The educational model is intended so that students not only learn or are educated intellectually (cognitively) but also feel or have a balance in feelings (affective) and then perform or implement them in action (psychomotor). Thus, each student is expected to be able to know by using his mind, to understand by using his feelings and implement all the knowledge he has acquired after the learning process for use in social life.

Character education is a joint effort of all school members to create a new culture in schools, namely the culture of character education. Character education is essential for the growth of the human individual as a whole and must be done from an early age (Sugiyono & Purwastuti, 2017). Educational institutions need to pay attention to academic needs and foster the character of students to produce graduates who are competent and have a good feeling (Kamaruddin, 2012). Character education is also a joint effort between schools, parents, and community members to instil a caring, opinionated, and responsible character in children and adolescents (Rashid et al., 2013).

Character education at the education unit level leads to the formation of school culture, namely character values that underlie behaviour, traditions, daily habits, and symbols practised by all school members and the surrounding community. Education in Indonesia focuses on skills development processes based on theory and practice, student-centred learning systems, and character education approaches.

Character education is generally close to the values contained in local traditions and wisdom. Indonesia is a multicultural country with various rules and local wisdom that must be maintained and preserved (Nugrahartanti, Khanzunuddin, & Murtono, 2022). Moral values that can be taught from culture are expected to protect the Indonesian nation from negative foreign cultural values that enter massively through information disclosure in the era of globalisation. The moral values of local cultures throughout Indonesia reflect nobility, truth, goodness, and beauty. These values are the source of life views and guidelines in living the life of society, nation and state. Therefore, applying these values in education is a top priority for instilling the character of the next generation through cultural resources found throughout Indonesia as learning materials.

The condition of moral decadence and national character in society is the main focus in the field of education. The Ministry of Education and Culture of the Republic of Indonesia, through the Character Education Program at all levels

of education which was launched in 2010, tries to emphasise the aspect of character education. The development of morals and character has been contained in the previous curriculum, especially in the subjects of Religious Education and Citizenship Education. However, implementing students' attitudes and behaviour is not following the expected achievements in the curriculum. Character education needs to be strengthened by incorporating educational values and national culture in all subjects. The character values that appear are 18 character values extracted from moral values sourced from culture and local wisdom throughout Indonesia. Local wisdom formed in various Indonesian societies has edges that meet with the culture of the Indonesian nation (Rohmah, Majdi, & Utamingingsih, 2022). Therefore, the moral value of local wisdom is the core value of character education in schools. Educational institutions must integrate character education values as part of the curriculum (Husni, 2021).

Similar conditions also occurred in elementary schools in the Ki Hajar Dewantara Gugus neighbourhood. Students, in general, have not consistently demonstrated attitudes and behaviours that reflect strong moral values and character. This can be seen from the attitudes and behaviour of students at school, such as being late, not doing homework, cheating, not doing picket assignments, for example (saying dirty words), bullying, fighting with friends, and skipping class. Students' politeness while at school also needs to be paid more attention. There are still many students who have not practised *Unggah-Ugguh* (manners) at school, such as students speaking Javanese *Ngoko* to the teacher, while *Ngoko* is not meant to talk to older people as a form of politeness. Students' interest in the local culture is also lacking. Students are considered foreign and rarely participate in watching local culture from their areas, such as the art performances of *Ketoprak*, *Wayang Kulit*, and *Barongan*. Students also tend to choose to buy instant snacks that are sold in the school canteen compared to traditional snacks. Students are also less interested in knowing and playing classic games such as *Engklek*, *Mushroom*, *Gasingan*, *Setinan*, *Delikan*, *Gobak Sodor*, *Bentik*, and *Bekel*. Students are generally more interested in playing with gadgets such as computers and smartphones. This condition occurs mainly because of the ease of access to information from abroad which brings foreign culture and has the potential to shift local culture, which should be the identity and character of every student.

Local wisdom is the noble values that apply in the order of people's lives to maintain and manage the environment sustainably. Learning activities based on local wisdom can be an effort to preserve local cultural values as well as the application of noble cultural values in character education in schools (Zurqoni, Apino, & Anazifa, 2018). This research and development were conducted to inculcate the importance of character education and national culture based on local wisdom to the fifth-grade students of elementary school Gugus Ki Hajar Dewantar, Winong District, Pati Regency.

2. Methodology

This study uses research and development methods. The module was developed to instil character education in fifth graders of elementary school Gugus Ki Hajar Dewantara, Winong District, Pati Regency. The module is designed based on the culture and local wisdom that exists in Pati. Research and development are carried out through needs analysis, data collection, product design, design validation, product revision, and usage trials (Sugiyono, 2017). Sources of data were obtained from initial observations, needs analysis, research and module development, design validation tests by experts, and field trials. Data collection techniques used triangulation/combination of words, interviews, documentation, and questionnaires. Research and development were carried out in 5 (five) elementary schools in the Ki Hajar Dewantara Cluster, Winong District, Pati Regency, with grade 5 students as the subject (Table 1). The data validity test uses an internal validity test in the form of an expert opinion and an external validity test in the form of a field evaluation. Data analysis used descriptive qualitative analysis techniques. The indicator of research and development success is shown by improving the quality of student's character.

Table 1: Research and development subjects

School	Number of Class 5 Students
Kebowan Elementary School	24
Winong Elementary School	17
Pekalongan Elementary School	15
Padangan Elementary School	28
Kleco Elementary School	20

3. Results and Discussion

3.1 Preliminary Observation Results

Preliminary observations were carried out with the assistance of the 5th-grade homeroom teacher to observe the student's character before the Cultural Festival. The initial observations showed that the average initial nature of students was classified as poor, with an average score of 49.64% (Table 2). These results indicate that schools in the Ki Hajar Dewantara Cluster need a character education module to make students become solid and cultured characters.

Table 2: Results of initial observation of student character

School	Observed Characters					Average Percentage	Category
	A	B	C	D	E		
Kebowan Elementary School	57.29%	48.96%	47.92%	48.96%	58.33%	52.29%	Fair
Winong Elementary School	47.06%	45.59%	51.47%	48.53%	52.94%	49.12%	Poor
Pekalongan Elementary School	46.67%	46.67%	48.33%	46.67%	53.33%	48.33%	Poor
Padangan Elementary School	51.79%	47.32%	51.79%	47.32%	49.11%	49.47%	Poor
Kleco Elementary School	53.75%	46.25%	47.50%	48.75%	48.75%	49.00%	Poor
AVERAGE						49.64%	Poor

Descriptions: A (tolerance), B (work hard), C (creativity), D (patriotism), E (responsibility answer)

3.2 Need analysis

Analysis of module development needs was carried out through observation and interviews with teachers. Observing student needs for the character education module showed that fifth-grade students in all schools studied were classified as frequently in need, with an average score of 2.17 (Table 3). This condition was strengthened by the results of interviews with teachers who stated that students were less interested in learning and school activities related to local culture because they were boring and only followed because they had just carried out their obligations from school. The use of Javanese *Krama Inggil* when students talk to the teacher also shows a low level, and some even never use it at all. Students have difficulty using *Krama Inggil* because they are not used to it and feel stiff when speaking *Krama Inggil*. All students agree with the idea of extracurricular activities related to the local culture of the area. All students also agreed that there should be a character education program based on culture and local wisdom in schools.

Table 3: Results of student need analysis

School	Observed aspects					Average Need	Needs Student
	A	B	C	D	E		
Kebowan Elementary School	2.20	2.29	2.46	2.16	2.25	2.27	Often need
Winong Elementary School	1.94	2.41	2.11	2.29	2.29	2.21	Often need
Pekalongan Elementary School	2.13	1.86	2.26	2.06	2.20	2.10	Often need
Padangan Elementary School	2.25	2.21	2.25	1.89	2.28	2.18	Often need
Kleco Elementary School	1.80	2.15	2.20	2.10	2.25	2.10	Often need
AVERAGE						2.17	Often need

Descriptions:

A = Enthusiastic attitude towards school programs related to the local culture of Pati

B = Attitude of motivation to implement school programs based on local wisdom

C = Students' interest or curiosity about the local culture typical of Pati

D = Students' interest in participating in activities related to the local culture of Pati

E = Students show a cultured character.

The results of the observation on the needs of teachers in the character education program showed that the fifth-grade teachers in all the schools studied were in the category of very needy with an average score of 1.92 (Table 4). This condition was strengthened by interviews with teachers who stated that teachers at Public Elementary School Kebowan, Public Elementary School Winong, and Public Elementary School Pekalongan had never implemented an education program based on culture and local wisdom. The teachers in these schools also assessed that the character education program by the government so far tends to be considered mediocre. Meanwhile, teachers at Public Elementary School Padangan and Public Elementary School Kleco have implemented character education based on local wisdom. However, the opinion of teachers about character education programs by the government so far is considered monotonous. All teachers agree that there is a local wisdom-based character education module to be applied in schools. The teachers felt that the students needed more insight into the local culture in their area. In addition, local wisdom-based character education modules can be a means of preserving local culture itself (Dewinta et al., 2021). The module can also be used to introduce students to the love of local culture and to provide character values as a habit of *Unggah-Ungguh* (manners). The teacher also hopes that this module can be developed into a fun learning activity and provide opportunities for students to express their talents in local arts and culture.

Table 4: Results of teacher needs analysis

School	Observed aspects					Average Need	Needs Student
	A	B	C	D	E		

Kebowan Elementary School	2	1	2	3	2	2.00	Often need
Winong Elementary School	2	2	2	1	1	1.60	really need
Pekalongan Elementary School	1	1	2	2	1	1.40	really need
Padangan Elementary School	2	2	3	2	2	2.20	Often need
Kleco Elementary School	3	3	2	2	2	2.40	Often need
AVERAGE						1.92	really need

Descriptions:

- A = The teacher integrates learning with the local culture of Pati
- B = The teacher introduces the local Pati culture to students
- C = Teacher shows and gives an example of loving Pati's local culture
- D = Teacher motivates students to know and love the local culture of Pati
- E = The teacher makes a fun activity about introducing Pati's local culture

3.3 Character Education Module Development

The development of the character education module was carried out to collect information about the condition of the school and the development of the module design. Information gathering includes identification of school facilities and infrastructure, description of the implementation of character education that has been implemented in schools, and evaluation of learning activities related to character education. The results of the collection of information are then used as material for mapping and developing program designs (Figure 1).

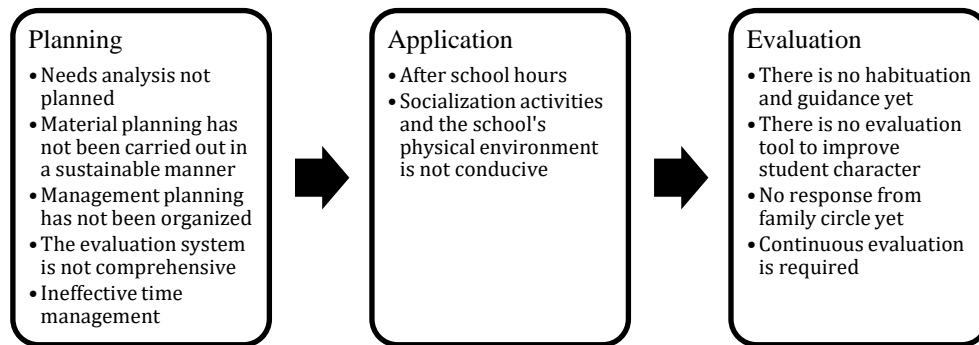


Fig. 1: Overview of character education in the Ki Hajar Dewantara Cluster

Character education in the Ki Hajar Dewantara Cluster was previously only integrated into classroom learning. The socialisation of character education is carried out through coaching activities by the Pati Regency Education and Culture Office, the Winong District Regional Coordinator (Korwil), and the principal of the teachers. The implementation of character education based on local wisdom has not been carried out optimally. Generally, schools only carry out character education programs by the Ministry of Education and Culture. The subject matter that contains culture is still only in the subjects of Javanese Language and Regional Voice Arts. Extracurricular activities based on regional culture are also rarely held in schools.

The module design is named the Character Education Module, a character education program based on local wisdom in Winong District, Pati Regency. The Character Education Module is a product of developing original design types, namely new and original designs. The module design was developed based on preliminary research conducted in the primary schools studied in the Ki Hajar Dewantara Cluster. The Character Education Module is designed as a development material to be approved by the principal with the local area coordinator. The content of the module consists of 4 topics which include:

a) Definition of Character Education

In character education in schools, all components must be involved, including the parts of education itself, namely curriculum content, learning and assessment processes, quality of relationships, handling or management of subjects, school management, implementation of co-curricular activities or activities, and empowerment of facilities. infrastructure, financing, and work ethic of all citizens and the environment school. Character education is not just teaching children what is right and wrong. Still, more than that, character education instils good habits (*habituations*) so that students understand, can feel, and want to do something. the good one.

b) Definition of Wisdom local

Asati (2021), local wisdom in society can be in the form of values, morals, ethics, beliefs, customs, customary law, and special rules. Character education based on local wisdom is character education based on improving the quality

of cultural values. Education teaches students to always be close to the concrete situations they face daily (Nadlir, 2014). Local wisdom-based character education is character education that utilises global local advantages in economic aspects, arts and culture, human resources, language, and others that are useful for international competition. Alms Earth covering a series of events 1) Nyekar, 2) Tirakatan Night, 3) Kenduri, 4) Kondangan, 5) Barongan, 6) Tayub, 7) Ketoprak, 8) Wayang, 9) Campursari, and 10) Study.

c) Example Wisdom local

Alms of the earth is a traditional activity held annually in the village. Local wisdom that has been found includes maintaining and increasing gratitude to God, maintaining a friendship, maintaining harmony and mutual assistance, and protecting the environment, all of which are reflected in terms and activities that exist in the community. Concerning cultural issues, Javanese people recognise various rituals, including the slametan (meaning the same as being safe, avoiding all disturbances and obstacles). with different celebration customs full of customs with telling educational characters that can be imitated by children educate.

3.4 Design Validation and Field Trial

Design validation by experts is an internal test to assess the feasibility of the Module design (prototype). The initial design validation was tested by a team of experts with a score of 34 with an average score of 2.83 (expert I) and a score of 33 with an average score of 2.75 (expert II). The two averages are considered sufficient, so the module design is inadequate and needs to be revised.

The revision was carried out by adding cultural materials following local wisdom typical of Pati to strengthen identity and instil character values. The addition is done by habituating the character values of local wisdom, supported by the use of the Javanese dialect typical of Pati by teachers and students. Pati's typical Javanese dialect can be found in conversations such as " *Piye leh?* ", " *Gage go* ", " *Rabbit* ", " *Bloko* ", and word endings such as *-uh* and *-em*. The typical Pati Javanese dialect is adapted to the use of Javanese *Ngoko*, *Krama*, and *Krama Inggil grammars* to provide students with an understanding of the differences and the application of usage according to the time and conditions of the conversation. The application of Javanese language habituation is carried out so that it can be attached to students and become a school culture based on local wisdom. The results of the revised module design validation test show a score of 49 with an average score of 4.08 (expert I) and 41 with an average score of 3.42 (expert II). The two averages are categorised as good so that the program design is considered feasible and can be used for field trials.

Module field trial shows that the program is effective in improving the character of students, as seen from the average percentage of positive responses of elementary school students and teachers in the Ki Hajar Dewantara Gugus, Winong District, Pati Regency (Figure 2). The average rate of student responses is 85.48% (very high), and the average percentage of teacher responses is 85.13% (very high).

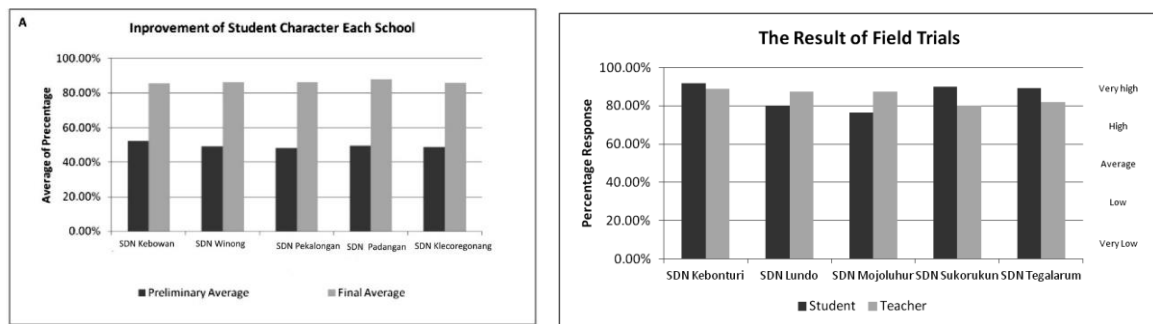


Fig. 2: Results of field trials

3.5 Final Observation Results

The final observation was carried out with the assistance of the fifth-grade homeroom teacher to observe the student's character after the activity. The initial observations showed that the average initial feeling of the students was good, with an average score of 86.43% (Table 5).

Table 5: The results of the final observation of students' characters

School	Observed characters					Average Percentage	Category
	A	B	C	D	E		
Kebowan Elementary School	89.58%	82.29%	84.38%	83.33%	88.54%	85.62%	Good

Winong Elementary School	83.82%	85.29%	83.82%	88.24%	89.71%	86.18%	Good
Pekalongan Elementary School	86.67%	88.33%	83.33%	88.33%	85.00%	86.33%	Good
Padangan Elementary School	89.29%	88.39%	85.71%	90.18%	86.61%	88.04%	Good very
Kleco Elementary School	88.75%	82.50%	90.00%	83.75%	85.00%	86.00%	Good
AVERAGE						86.43%	Good

Descriptions: A (tolerance), B (work hard), C (creativity), D (patriotism), E (responsibility answer)

3.6 Student Character Improvement

Character education is expected to have an impact on changing the character of students for the better. The improvement of the student's character can be seen in the comparison of the results of the initial and final observations of the student's character in the implementation of the module implementation (Figure 3). These results indicate that the module can be applied to improve the practice of character values in fifth-grade elementary school students in the Ki Hajar Dewantara Gugus. Character improvement occurred in all aspects of the observed character (tolerance, hard work, creativity, patriotism, and responsibility) and all schools (Public Elementary School Kebowan, Public Elementary School Winong, Public Elementary School Pekalongan, Public Elementary School Padangan, and Public Elementary School Kleco). The practice of character values by students after participating in the implementation of the module is influenced by the increase in students' knowledge about culture and local wisdom in their environment (Jati, Ismanto, & Sulasmono, 2019). This knowledge is then realised by students and finds noble values that can be imitated in everyday life. Habituation carried out by teachers as organisers of activities in schools makes students' understanding more focused and consistent.

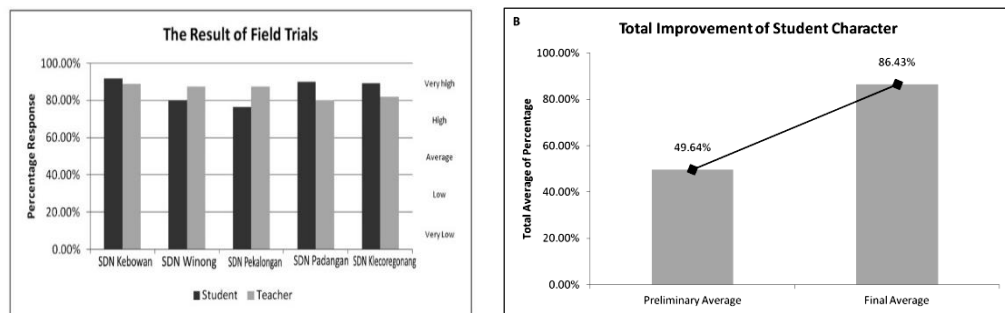


Fig. 3: Improved student character

The improvement of student character can be influenced by several things, such as the role of teachers and school members, the role of parents in the family environment, the availability of activities oriented to character education, and moral-material support from educational stakeholders (Nurdin, 2020). Some improvements need to be made to educational institutions in general, such as increasing teacher training and workshops and providing financial support for implementing character education in schools.

4. Conclusion

The Character Education Module is a character education program based on local wisdom that contains potential, regional cultural diversity, and the character education needs of students in elementary schools. The character education program at the Elementary School in the Ki Hajar Dewantara Cluster, Winong District, Pati Regency was researched and developed based on Pati's local wisdom, such as legends, traditional crafts, special foods, and traditional arts in Pati Regency.

Implementation is carried out every semester, namely in the last week after the Mid-Semester Assessment (PTS) and Final Semester Assessment (PAS). The character education module can be supported with an emphasis on character education in the subjects of Cultural Arts and Crafts, Regional Voice Arts, and Javanese Language, which are integrated with the local culture of Pati. The module increased the average percentage of the total character of fifth-grade elementary school students in the Ki Hajar Dewantara Cluster from 49.64% to 86.43%.

Teachers as educators, are expected to be good role models for students in the application of character education. Teachers need to introduce local culture and wisdom to students. Teachers are also required to be more active and creative in making programs and activities related to local culture and wisdom so that students are motivated to recognise and cultivate a sense of love for the culture in their area. Schools should facilitate the implementation of character education based on culture and local wisdom, evaluate the application of character education, and improve the habituation of character values into school culture consistently and continuously.

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