

## The urgency of Sasak local wisdom-based character education for elementary school in East Lombok, Indonesia

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### Article Info

#### Article history:

Received Mar 8, 2021

Revised Dec 14, 2021

Accepted Jan 15, 2022

#### Keywords:

Character education

Elementary school

Local wisdom

Sasak ethnicity

### ABSTRACT

The study discussed the urgency of character education in East Lombok elementary schools based on Sasak ethnic local wisdom. This study used descriptive qualitative research methods to describe the phenomena of educational activities, learning, and curriculum implementation related to character education based on local wisdom of the Sasak ethnic group in East Lombok elementary schools. Data were collected by using interview techniques, group observation, and documentation. Data analysis was organized into some categories, describing it into units, synthesizing, arranging into patterns, interpreting, and making conclusions. The main problem faced in the implementation of character education in East Lombok elementary school is the absence of a character education model that is appropriate or methodologically adequate for learning process, it is individually developed continuously. The richness and diversity of Sasak culture with the values of local wisdom has potential to be integrated holistically into the curriculum both in co-curricular, intra-curricular and extra-curricular aspects, and even has the leverage to become the basis for character education. So that character education in East Lombok elementary schools based on Sasak ethnic local wisdom is very urgent to be implemented.

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## 1. INTRODUCTION

Educational problems in Indonesia appear every year and period. The problems that arise starting from the input components, processes, to outputs, each of which is closely related to one another. Input affects the continuity of the learning process while the learning process can affect the output. Then, the output will continue to return as input to college or enter the world of work, where the theory begins to be put into practice [1]. The world of education is one of the social systems that have finally experienced the impact of globalization. The consequence that must be paid by educational institutions is a change in the logic of education. Educational institutions are public services that position students as citizens who are entitled to a proper education. However, when the privatization of education is rampant, educational institutions are no longer producers, but students are consumers. The relationship formed also causes price transactions between sellers and buyers. Meanwhile, the products (outputs) produced are orders from investors to meet the needs of producers and ignore aspects of students' critical awareness [2].

The educational conditions faced by the Indonesian people today tend to experience a shift in orientation. The educational goals are expected to face a dilemma situation. On the one hand, the implementation of a competency-based curriculum has succeeded in improving the quality of science and technology, but competence in the field of morals and character has been neglected [3]. Whereas, character is the foundation as a nation that is very important to be instilled in children from an early age [4]. This is because indicators of achievement or success in education are not returned to the character values and character of students. On the other hand, society has a pragmatic tendency, that after children (students) complete the educational process they immediately get jobs according to their competencies in the field of science and technology which are generally returned to market needs in the world of work.

The emergence of various moral deviations among adolescents cannot be separated from various factors, including: first, the weak grip of religion, when it has become a tradition that everything can be achieved by science. This resulted in the invasion of religious beliefs, belief in Allah SWT. Only symbols, prohibitions, and orders are no longer heeded. When a person's grip on religious teachings is released, then the power of control that is in him is lost. Second, ineffective moral development is carried out by households, schools, and communities. So far, moral development in children is mostly done by telling children to memorize formulas about good and bad, so that children are raised without knowing morals. Children are not accustomed to instilling and growing behavior and morals that are considered good. Third, the swift currents of materialistic, hedonistic, and secularist culture [5].

Character is a very important aspect of the quality of human resources. A person with high intellectual ability can become useless or even harmful to society if his character is low or bad [6], [7]. Various cases that are not in accordance with ethics, morality, manners, or behavior that shows low character has have been rampant in society. This shows that the moral character of this nation is experiencing instability. Therefore, it is very necessary to instill the values of the nation's character in children, especially children who are of elementary school age [8], [9]. This proves that education is less successful in forming good character. This condition is quite relevant to reveal the old paradigm of education as the inheritance of noble values to the nation. The values inherited from the past contain many values of character education [10]–[12]. Efforts to build the moral character of human resources so that they are able to form strong personalities in the face of increasingly fierce competition in the future are through formal, informal, and non-formal education [13].

The implementation of character education in schools in fact has not shown significant results. The goal of national education that develops capabilities and forms a dignified national character and civilization in the context of the intellectual life of the nation, as stated in Article 2 of Law Number 20 of 2003 concerning the national education system has not been achieved [14]. The problems that arise in character education involve many things, including material aspects and pedagogic aspects, or in other words, concerning "what" is taught and "how" is taught. The problems that arise in character education involve many things, including material aspects and pedagogic aspects, or in other words, concerning "what" is taught and "how" is taught [15], [16]. It suggests a link between value and moral learning and character education, namely: "one approach to teaching values and moral reasoning is known as character education, a movement that emphasizes the development of good character in students" [17].

Assuming the various problems, it is important to teach values and morals in character education. The crisis of the values of the nation's character and the meaning of the struggle for life experienced by a nation will have a broad impact on the emergence of various crises in society. It is even more dangerous if this change in the mindset threatens the interests of the nation and the integrity of the Republic of Indonesia. Character education at the elementary school level in East Lombok Regency faces quite basic and complex problems. In the policy aspect, there is no real support from the local government, especially the Education and Culture Office. This has an impact of the development across the elementary school curriculum that has not accommodated character education, in addition to the weak attention of human resources in East Lombok Regency to character education.

Based on the description of the main problems, it can be clearly stated that character education in elementary schools in East Lombok does not yet have the right model to be applied and developed. The potential wealth of local wisdom values of the Sasak tribe has not yet become mainstream and the basis for character education in education units in East Lombok. Therefore, there are three main problem formulations that will be discussed throughout this paper, namely: i) What is the condition of character education in East Lombok elementary school?; ii) What are the values contained in the local wisdom of the Sasak tribe?; iii) What are the potential values of the local wisdom of the Sasak tribe for character education? Of the three main problems, the urgency of basic character education in East Lombok Elementary School is explored in the local wisdom of the Sasak tribe.

## 2. RESEARCH METHOD

This paper uses a qualitative-descriptive method that aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually, and in groups [18]. Qualitative research is used to obtain in-depth data, data that contains meaning, meaning is real data, definite data, and is a value behind the visible data [19]. This paper is qualitative research in the field of education, trying to describe the phenomenon of learning activities and curriculum implementation at various types, levels, and educational units. The phenomenon of educational activities studied in this paper is the implementation of character education in East Lombok elementary schools, which are associated with the values of local wisdom of the Sasak ethnic group as the basis for habituation or good character cultivation in students which is the foundation of the nation's character development.

The research data were collected using the following methods: i) In-depth interviews was conducted with education stakeholders who were directly related to primary schools in the East Lombok Regency Education and Culture Office such as the elementary school guidance section, the curriculum section, the educators and education personnel section, school principals, and educators in primary schools; ii) Unstructured group observations conducted in groups against the object of study, namely elementary schools in East Lombok, which was the research documentation; iii) Documentation, which documents collecting documents related to the implementation of character education in the form of regulations or policies of the central and regional governments, learning tools, learning resources, and character education teaching materials that contain the values Sasak local ethnic wisdom. Data analysis in this study is a process of systematically searching and compiling data obtained from interviews, observations, field notes, and documentation, by organizing data into categories, describing them into units, synthesizing, arranging into patterns, choose which ones are important and which will be studied, and make conclusions so that they are easily understood by oneself and others [19]. Then interpreted in the meaning of providing significant meaning to the results of the analysis, explaining the pattern of description, and looking for relationships between the dimensions of description [20].

## 3. RESULTS AND DISCUSSION

### 3.1. The condition of character education of elementary schools in East Lombok

Character education is a system inculcation the character values that include components of knowledge, consciousness or will, and actions to carry out divine values, oneself, neighbor, environment, and nationality. Character development nation can be done through development the individual character of a person. However, because humans live in a social environment and specific culture, hence character development individual one can only do in the social and cultural environment concerned [21]. Character education is here to give light after the darkness comes. Character education will "carve" on stone and the process of carving it takes a long time and process. So, character education must break down in every aspect of the life of the world of education so that it becomes a habitus to produce generations of people who have superior spiritual intelligence as a straight path to the science of education [22].

Education and learning must be oriented toward the formation of people with character, people who have a fighting spirit, and integrity. This view is in line with the Pancasila view, namely character education must be holistic. Holistic character education can introduce and internalize life values that can make students fully human. The values of life in question are a unified value system that departs from the human philosophy which holds that humans are individual-social, physical-spiritual, autonomous creatures, and God's creatures [23], [24]. The implementation of character education in schools is based on a philosophical and sociological foundation that character education is expected to be useful for a person's life in his position as a person, a member of society, and at the same time a citizen of a nation [25]. This is in line with the view of Ki Hajar Dewantara, who emphasized that the essence of education is an effort to increase the growth of character (spiritual and character), reason (intelligence), and the body of children, to perfect their lives and harmony with the world. Education shapes human character, an intelligent mind, and an intelligent, and healthy body [26], [27]. Schools are institutions that have an important task not only to improve students 'mastery of information and technology, but schools are also tasked with building students' responsible capacity and capacity for wise decision-making in life [28].

The role of schools in character education that affects the values of the nation's children must be placed in the middle position. Character education is understood as a school program, to systematically shape young people with values that are believed to be able to change their behavior [25]. Schools have a very important role in children's character education, especially if children do not get character education at home. The argument is based on the fact that American children spend a significant amount of time in school, and what is recorded in the memory of the children at school will influence the child's personality as an adult [29], [30]. Schools develop character education processes continuously through the learning process, habituation, extracurricular activities, and working together with families and communities. Schools become

a bridge connecting character education in schools with families and communities through contextualizing the values of students' daily lives in learning and empowering school committees as a vehicle for parent-community participation in improving the quality of character education.

Based on the results of field studies, it was found that the real condition of the implementation of character education in East Lombok elementary schools is still far from the ideal expectations and essential functions of education as mandated by the legislation. The curriculum component which is the foundation and basic guideline for the implementation of formal education, including character education, does not yet have an adequate curriculum to provide character education, including efforts to integrate the values of local wisdom of the Sasak tribe in education. Local content character education has not yet become the strategic agenda of education policy. The implementation of character education is still a formality in learning tools. The basis and integration of local wisdom values of the Sasak tribe are very limited to local content subjects. The reality on the ground shows that most of the education units at the elementary level in East Lombok have not implemented character education properly. A small number of these educational unit base or integrate local Sasak values only on local content subjects and some extracurricular activities. The basis and integration of local content and extracurricular activities are not carried out systematically and massively because there is no clear, firm, and comprehensive policy as an implementation guideline that must be followed by every education unit and teacher.

In the component of educators and education staff, teachers tend to feel comfortable with conventional learning methods in the learning process in the classroom. Teachers are less trained to make creative innovations in learning by following the development of science and technology. The curriculum is implemented to the extent that it meets minimum standards rather than a substantial context. Increasing professionalism is more oriented towards increasing the nominal value of the award in the form of allowances. From the components of teaching materials and learning resources, no curriculum outlines content standards, process standards, and evaluation standards, the implementation of character education through the content of local wisdom values of the Sasak tribe. Although there are some communities of local cultural observers who publish supporting teaching materials in the form of books, they have not followed the ideal standard. The components of learning facilities and media are still very limited, inadequate, and even very lacking. This happens because the standard of facilities/infrastructure only meets the minimum required standards. Character education learning facilities and media in local content materials are not a priority in local government budget political policies. If the facilities and learning media are adequate, this happens because of the initiative and creativity of the school and the teachers themselves.

In the community component (student guardians), the condition is not better than the previous components. The concern and contribution of the community around the school, guardians of students, and the wider community towards character education and local content based on regional culture has so far been not realized, has no room for discussion, and has not become an important program to be coordinated and synergized. The cooperative relationship between schools and school committees is mostly routine, construction of physical facilities, and incidental reactive activities. Another problem that often arises in learning in schools is that there are no standards and guidelines in the assessment system (evaluation standards) for all subjects, which link local-based character education. In general, they tend to use or base on values prevailing in other areas, but not following under the values prevailing in the Sasak community. As a result, the learning assessment system in certain subjects including local content subjects is not carried out in a complete and integrated manner.

Based on a study of various fundamental problems faced in the implementation and development of character education for elementary schools in East Lombok, it is very urgent to find a methodologically appropriate character education model to be applied in the learning process in elementary schools. This is in accordance with the statement "if approaches, strategies, methods, techniques, and even learning tactics have been assembled into a unified whole, then what is called a learning model is formed." A learning model is basically a form of learning that is described from beginning to end, which is presented specifically by the teacher. The learning model is a wrapper or frame for the application of an approach, method, and learning technique [31].

The learning model for character education in East Lombok elementary school is very important to find because it is a prerequisite for implementing a holistic-integralistic curriculum in character education learning that can be integrated in intra-curricular and co-curricular activities. Planning and implementation of character education is carried out by school principals, teachers, and counselors together as a community of educators implemented in the curriculum through: i) Self-development programs; ii) Integration into all subjects; iii) Integration into co-curricular and extra-curricular activities; and iv) Habituation [32]. Therefore, the political will of education policy makers and the active participation of all education stakeholders in East Lombok is a necessity. The common understanding and unity of steps starting from policy support to adjust and develop the curriculum in a holistic-integralistic manner, then implemented by all educational resources

in East Lombok is the most logical-realistic solution. Without this mindset, it will be very difficult to initiate the right character education learning model to be applied and developed, so that strengthening character education in East Lombok, especially in elementary schools is still a fundamental problem to be solved.

### 3.2. The values of Sasak ethnic local wisdom content

Local wisdom is an identity or cultural personality of a nation that causes the nation to be able to absorb, even cultivate, culture originating from outside or other nations into its own character and abilities. Local wisdom is integrated with the character of the community because its existence is always carried out and preserved, in certain conditions it is even highly respected [33]. Local wisdom is a creative answer to geographic-political, historical, and situational situations that are local in nature. Local wisdom can also be interpreted as a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in answering various problems in fulfilling their needs [34]. Local wisdom is defined as wisdom in the traditional culture of ethnic groups. Wisdom in a broad sense is not only in the form of cultural norms and values, but also all elements of ideas, including those that have implications for technology, health care, and aesthetics. Local wisdom does not only stop at ethics, but also comes to norms, actions, and behavior, so that local wisdom can become like a religion that guides humans in acting, both in the context of daily life and in determining the next human civilization [35].

Referring to the description of the values of local wisdom from various sides, in this study the values of local wisdom of the Sasak ethnic group can be formulated and divided into four dimensions is being as: first, the theological dimension. This dimension means the values of local Sasak ethnic wisdom based on or originating from the values of religiosity/spirituality, institutionalizing and tradition in a religion or belief system of the Sasak people, related to the understanding of the relationship between humans as creatures and God Almighty/One as Creator. Before the major religions of Hinduism, Buddhism, and Islam entered Lombok, apart from the *Boda* belief system, the Sasak people had embraced the original monotheistic religion (believing in only one God) called *Nēnēk*. *Nēnēk* is the terminology of the Sasak people to refer to God as One, until now in everyday life the Sasak people often call him by the name *Nēnēk dē Kaji*, meaning that it refers to Allah [36], [37].

Second, the cosmological dimension. The cosmological dimension of the local wisdom values of the Sasak ethnic group is a set of values or value systems for the Sasak people that are understood, believed, addressed and applied in the context of the relationship between the Sasak people and the universe and all natural phenomena and events that surround them, which have an influence. Or the impact directly or indirectly on the life of the Sasak people on Lombok Earth. One conceptual example of this dimension is the traditional culture of the Sasak people, which cannot be separated from the pattern of three basic concepts, namely: first, "*epe-aik*" as the Almighty Owner of all origins of natural and human occurrences. Second, "*gumi-paer*" as a ground on which the sky is upheld, because it is in this "*gumi-paer*" (Gumi Lombok or Lombok Island) that the Sasak people are born, given life and subsequently utilized. Third, "*budi-kaye*" which is the personal wealth of the awareness of "*budi-daye*" which lowers the "mind" in every human being to get the glory of life that will be brought to death [38], [39].

Third, the sociological dimension. The values of local wisdom of the Sasak ethnic group in the sociological dimension mean the social system and social life of the Sasak people wherever they live, especially in the micro universe in Lombok Island, which always guides the values of local wisdom, ethnicity, and feel as a socio-distinctive culture. All social elements such as structure, differentiation, stratification, solidarity, integration, and social change in the Sasak people originate from and are oriented towards the values of local wisdom they have. Socially, living a straight life is the most core philosophy of life in the Sasak people. This is the meaning of the philosophy of life which is extracted from the word Lombok (read: *lumbu'*) which means straight. In an Islamic perspective, this is, *as-Shirath al-Mustaqim*, the straight path. These philosophical views and values derive a more operational philosophy of life for the Sasak people, namely *tindih*, *maliq*, and *merang* [40]. *Tindih* means honest, consistent, and consistent. The correspondence between words and deeds or only words and actions. It is very respectful to be believed, but very dangerous to be betrayed. *Maliq* means abstinence, not being beautiful and unethical, not just unkind and untrue, it is also related to morality, nobility, and civility. There is also a sharp meaning that means always trying to be useful for others. *Merang* philosophy demands innovation in work, both in terms of quantity and quality.

Fourth, the ecological dimension. The values of local wisdom of the Sasak ethnic in the ecological dimension mean that the life of the Sasak people is built assuming asymmetrical and harmonious relationships with the natural environment. One example of the ecological dimension of the local wisdom values of the Sasak tribe is the understanding and belief of the indigenous Bayan community. The forest is basically divided into two areas, namely the *Pawang* and the *Gawah*. The *Pawang* is a sacred forest area where there are groups of large trees that usually contain springs so that they cannot be disturbed at all. While, *Gawah* is an area where trees and various animals as hunting grounds can be managed and sustain

ably with the permission stakeholders [41]. This local wisdom illustrates how to preserve the forest so that the ecosystem in the forest can be maintained and not damaged. The existence of *awik-awik* in forest conservation, especially in the 'Bayan' area, ensures forest sustainability and maintains the balance of natural ecosystems [42].

Since ancient times, the Sasak ethnic group has known about the container that is the parent of their social life, which regulates the life guidelines of all members of society, and where they look for references to determine sanctions for violations in their community's social system. The container is known as "*kramâ*". This conception has been actualized or described in the daily life of the Sasak people since ancient times. Thus, the implementation of the cultural conception has been transformed into various elements or elements that are inseparable. The cultural conception of *krama* is a traditional institution that covers the local wisdom of the Sasak ethnic community which consists of two types, namely: i) *krama* as a customary institution (social institutions), divided into *krama banjar urip pati*, *krama gubuk*, and *krama* village; ii) *krama* as rules of social association (social values and norms), which divided into *titi krama*, *krama* language, and *ajikrama*. From this *krama* customary institution, six categories of local wisdom of the Sasak ethnic community were born (political and social, trade economy, cultural customs, language, literature, and art) [38], [43].

Referring to the dimensions, types, and categories of local wisdom of the Sasak ethnic group, the values contained in the local wisdom to the Sasak people are very relevant, substantial, and have the potential to be learned through character education in elementary schools. The concept of character education is a process of inculcating and empowering noble values for the education unit (school), the family environment, and the community environment [44]. These noble values are sourced from educational theory, educational psychology, socio-cultural values, religious teachings, Pancasila, the 1945 Constitution, Law Number 20 of 2003 concerning the National Education System, and best experiences and real practices in everyday life.

### 3.3. The potential values of Sasak ethnic local wisdom for character education

The moral decadence or character of the youth and students, although not the only aspect, is sufficient to prove the failure of education in our country. Portfolio achievements and academic achievement brilliance have always been a matter of pride in the world of education. Meanwhile, the vision and mission of giving birth to national children who are moral, have good character, have high character, and have a nationalism spirit are considered out of date. The nation's children as learners are forced to master everything, while the aspect of consciousness of being true humans who love peace and humanity is ignored.

The fundamental problems that have a big impact, are not insurmountable and resolved as long as there is a joint commitment and concrete steps of all components of the nation to fix cultural strategies, especially in curriculum and learning. Already confirmed that education should not be uncultured. Education should not be separated from culture [27], [45], [46]. So the curriculum must bridge and even recommend that students are aware that they are in this world to interact and cooperate with other people and their surroundings [44].

Culture and education are like two sides of a coin, both of which are inseparable, mutually supportive, and mutually reinforcing entities [47], [48]. Culture is the basis of the philosophy of education, while education is the main guardian of culture, as described by Ki Hadjar Dewantara that education without culture is like a boat on the ocean without direction. A curriculum that is composed not on the basis of culture itself will lose its spirit, so that it is unable to fill the inner space of the students [49].

Referring to the review, it is time although it is a little late to explore from the nation's own culture, especially the local wisdom of each ethnic group as a cultural strategy that is the basis for the preparation of the educational curriculum. This effort will make students not isolated, and realize the potential of themselves and their nation. The students will finally feel proud to be an Indonesian nation which is rich in cultural diversity, customs, ethnicity, nation, and even religion, which should be preserved and do not regret its extinction. The ideal of these ideals will be closer to reality since the world of education in this country introduces character education, as long as education policy makers are not dazzled or talkative about the Western version of character education by taking everything developed in the Western world. A similar phenomenon has occurred and we have experienced it when the world of education is excited about Paulo Freire's liberation education [50]. In order to avoid misunderstandings and wrong steps so that it does not happen again and education reform does not turn into a paper tiger and the curriculum is not just routine administration, character education must be based on its own culture, namely in the form of extracting the noble values that exist in local wisdom owned by each region in Indonesia [51]–[53].

The implementation of character education will be very effective if character values have a factor of closeness to the socio-cultural and religious context of students. The internalized character values are cultural values that they know and understand every day [54]. Therefore, students are familiar with these values, making it easier for them to use them as guidelines in their daily behavior. In addition to being effectively applied, the internalization and habituation of character values will also be firmly embedded in students'

memories which will become collective awareness, if a transformative education process is carried out from an early age. This means that the application of character education at the elementary school level is a golden space and momentum to lay the foundation for character building of students, as well as being the foundation or pillar of building the character of the nation and Indonesian people as a whole [16].

Based on the factual description and conceptual explanation, the integration of local wisdom values of Sasak ethnicity in character education in elementary schools in East Lombok shows its logical and realistic relevance. The meaningful relevance of the values of local wisdom of the Sasak tribe with character education to be integrated into the curriculum and learning is based on three things. First, one of the principles of strengthening and developing character education that has been outlined or formulated by the Ministry of Education and Culture is the values of local cultural wisdom which are the nation's cultural wealth as the basis for implementing character education. Second, regional culture with all its elements and forms is a special content or pedagogy of local content subjects since the implementation of the education unit level curriculum at primary and secondary education levels throughout Indonesia, including in East Lombok. Third, the implementation, strengthening, and development of character education in elementary schools in Lombok, especially East Lombok, must be based on the local culture of Lombok, which is rich in local wisdom values that have high morals, dignity, and noble character. Basically, the values of local wisdom of the Sasak tribe have potential both philosophically and pedagogically in the implementation of character education, especially at the elementary school level. The pedagogical wealth and cultural diversity within the Sasak community are very possible to be integrated throughout the curriculum, both co-curricular, intra-curricular, and extra-curricular aspects, and even have the leverage to become the basis for character education in Elementary School in East Lombok.

### **3.4. The urgency of local wisdom-based character education for elementary school in East Lombok**

Community life that shows attitudes, behaviors, and actions that result in the destruction of a nation is the decline in the behavior of courtesy, honesty, togetherness, and mutual cooperation. Lickona explained that there are 10 signs of human behavior that lead to the destruction of a nation, namely: increased violence among adolescents, cultural dishonesty, increased disrespect for parents, teachers, and leading figures, peer influence, groups against violent acts, increased suspicion and hatred, worsened language use, decreased work ethic, decreased sense of individual responsibility and citizenship, increased self-destructive behavior, and increasingly blurred moral guidelines [55].

In the context of character building, the existence of local culture is very important for several reasons. First, philosophically, the development of national character is a basic need in the nation's process because only a nation that has a strong character, and identity will exist. Second, ideologically, character building is an effort to realize the Pancasila ideology in the life of the nation and state. Third, normatively, the development of national character is a tangible manifestation of the steps to achieve the goals at the state. Fourth, historically, the development of the nation's character is at the core of the national dynamics that occurred non-stop in the course of history, both during the colonial period and during the independence period. Fifth, from a socio-cultural perspective, character development is a must for a nation [56]. One way to build character is to actualize the local culture, especially the local Sasak culture to students. Local culture has an ideological content, namely as a movement to strengthen culture, history, and identity and encourage a sense of belonging to the past [57].

Education is a process of sowing the seeds of human culture and civilization that live and are lived by the values developed by society. Education and culture are about the same thing, namely values [45]. Education can also be seen as a process of cultural transmission. Cultural transmission through education can only occur in human relations in certain societies. Therefore, culture cannot be separated from the important role of education, where there is a system that includes teaching and education [26]. The task of educational institutions is to guide the growth of character in students' lives. The role of character education in educational institutions is unquestionable, because through educational institutions, local cultural values are grown and developed [58].

If local cultural values are not preserved and inherited, it is feared that they will gradually experience a process of extinction. One of the efforts to protect it is through the use of local cultural values in the learning process in schools [59]. Educational orientation has so far placed more emphasis on intellectual (cognitive) aspects but neglects other aspects of personality. This is what often causes changes in behavior that deviate from the local culture. The world of education needs to be stimulated in a planned and directed manner to produce cultured human beings that are aware, educated, and qualified [45]. Therefore, Elementary Schools in East Lombok become the foundation in laying down the local cultural values of the Sasak tribe. There needs to be an effort to find, explore, and study, as well as actualize the local cultural values of the Sasak tribe in building the character of students by preserving the local culture that is owned as a generation of people who have a Sasak identity and social identity.

Character education is a system of inculcating character values in school residents who includes components of knowledge, awareness or willingness, and actions to implement these values, especially the local cultural values of the Sasak tribe. The implementation of character education carried out by teachers must be able to influence the character of students. This includes how the teacher behaves, how the teacher speaks or conveys the material, how the teacher is tolerant, and various other related matters [60]. People with character are a person's nature in responding to situations morally which are manifested in real actions through the behavior of people who are good, honest, responsible, respectful, and have noble character. The scope of character education includes four aspects, namely thinking, heart, practice, and feeling [55]. Character values in the local Sasak culture are expected to be able to build students' character so that they become individuals with strong characters. Able to show good behavior by following under the basic character of the Sasak people.

The success of character education in learning does not only depend on neat planning and smooth implementation of the program, but also on how principals and teachers carry out teaching and learning activities in schools and the classroom [60]. The teacher's role is very important in character education in schools. The teacher always gives positive comments on every opinion conveyed to the child, in this way students become enthusiastic about going to school [6]. The main components that must be met in the realization of character education include: i) Practice religious teachings by following under the stage of adolescent development; ii) Understand one's strengths and weaknesses; iii) Show a confident attitude; iv) Obey the social rules that apply in the wider environment; v) Respecting the diversity of religions, cultures, ethnicities, races, and socio-economic groups within the national scope [61].

This knowledge of teaching materials has an instructional impact and an accompaniment impact on the formation of student character. The integration of local Sasak ethnic cultural values can be done for one or more subjects from each learning material, such as attitudes or behavior. A value does not stand alone but in the form of a group. Internally, each local cultural value contains elements of thoughts, feelings, and moral behavior that psychologically interact with each other. Character is formed from the internalization of consistent values, meaning that there are harmonious elements of cultural values [53], [62]. Examples of Lombok values (honesty) are formed in a unified whole between knowing the meaning of honesty (what and why to be honest), being honest, and behaving honestly. Each local cultural value is in its spectrum or other local cultural value groups. Psychologically and socio-culturally, a value must be coherent with other values in the group to form a complete character [63].

The synergy of local cultural values in character education with learning materials must be designed, developed, implemented, and complementary. The development of local cultural values in character education through learning materials must be understood as an integration of messages and tools, namely as a vehicle for culture and individual empowerment [64]. The development of local cultural values in character education can be done through various models and learning methods chosen by the teacher contextually, for example, to develop communication skills, the teacher can choose a discussion method, or students are asked to present local culture materials [65]. The development of cooperation skills, discipline, and group work can be carried out in practical activities carried out in the field or practice places where these aspects are designed and evaluated as a form of character education learning outcomes [66].

Integrating the local cultural values of the Sasak tribe into learning materials can be done through, namely; express local cultural values in learning materials, integrate these local cultural values into an integrated part of learning materials, use images and make comparisons with similar events in students' lives, turn negative things into positive values, express cultural values through discussion, using stories to bring out cultural values, telling the life stories of great people, using songs and music to integrate values, using drama to describe events that contain values, using various activities such as service activities, and field practice through clubs or activity groups to bring out human values [63], [67]. Character education can be integrated into learning in every subject. Learning materials related to values for each subject need to be developed, made explicit, and linked to everyday life [68].

Learning the local cultural values of the Sasak tribe in character education must touch on real experiences in the daily lives of students. The strategy that can be used is to involve students in the learning process. Students are involved in planning and managing the learning process in the classroom so that students can learn to lead, be responsible, learn to respect differences of opinion, learn to respect each other, and learn to control themselves. This makes students feel proud and have an identity. The application of local Sasak cultural values in character education through the integration of existing values must be determined in the learning process through an integrated character education model in learning [69]. The local cultural values of the Sasak tribe that have been developed by the teacher are integrated into learning practices in the classroom. The learning objectives must contain subject competencies and the actualization of the values developed. This model of implementing character education does not increase the learning time and learning



burden of students. With this model, the quality of learning outcomes increases, because of the actualization of local cultural values that are intended actually to increase the achievement of subject competencies.

The implementation of character education in East Lombok elementary school based on the values of local wisdom of the Sasak tribe is very urgent. This urgency is motivated by the factual condition of the implementation of character education which is still stagnant. Meanwhile, the potential value content of the local wisdom of the Sasak tribe is in accordance with the philosophical, sociological, psychological, and pedagogical dimensions of character education. The content of local wisdom values has the potential to be integrated holistically in character education learning with various approaches, strategies, methods, and learning techniques.

#### 4. CONCLUSION

The main problem faced in the implementation of character education in East Lombok elementary school is the absence of a model of character education that is appropriate or methodologically adequate to be applied in the learning process. This problem is determined by many factors, such as: i) Weak support from education policy makers; ii) No adjustment and development of the curriculum at the elementary school level; iii) The absence of initiative, creativity and innovation from educational resources (education unit managers and educators); iv) Low awareness or participation of education stakeholders in East Lombok.

The content of the local wisdom values of the Sasak ethnic community is closely related to the concept of character education, which is a process of cultivating and empowering noble values in the school environment that comes from educational theories and concepts, socio-cultural values, religious teachings, the foundation of the state, legislation on national education, customs or traditions that have lived and developed in the community for a long time. The richness and diversity of the local culture of the Sasak people with the values of local wisdom they contain, have the potential to be integrated holistically and developed into the curriculum in both the co-curricular, intracurricular and extracurricular aspects, and even have the leverage to become the basis for character education in East Lombok elementary schools. The values of local Sasak ethnic wisdom, which is one of the national cultural assets, are fundamental enough to introduce moral guidelines in order to build national character through education, especially character education from an early age such as students in elementary schools.

The implementation of character education learning in the elementary school based on the values of local wisdom of the Sasak ethnic group is very urgent. The factual condition of the implementation of character education is still stagnant, while the potential content of the values of local wisdom of the Sasak ethnic group is very compatible with the philosophical, sociological, psychological, and pedagogical dimensions of education. The content of local wisdom values has the potential to be integrated holistically in character education learning with various approaches, strategies, methods, and learning techniques. The implementation of character education in East Lombok, especially in elementary schools will be effective and meaningful if the values of local Sasak ethnic wisdom are strived to become the basis. Furthermore, it inspires the world of education to revisit its essence for humanity and align it with universal human values in the midst of changes in global society, strengthening the personality as a civilized and cultured nation.

#### ACKNOWLEDGEMENTS

The researchers expressed their gratitude to all elementary school teachers and headmaster in East Lombok Regency for their participation and cooperation. The researchers also would like to thank the Education and Culture Office of East Lombok Regency, West Nusa Tenggara for their support and cooperation. This research was funded by the Hamzanwadi University's internal research, community service, and publication program.

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


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