

Local Wisdom-Based Character Education Model in Elementary School in Bantul Yogyakarta Indonesia*

Rukiyati Sugiyo, L. Andriani Purwastuti
Yogyakarta State University, Yogyakarta, Indonesia

This study aimed at developing the integrated character education model based on local wisdom in elementary schools in Bantul, Yogyakarta, Indonesia. The method used was the model proposed by Borg and Gall. This research has been in 7th step of 10 steps. The data were collected through Focused-Group Discussion (FGD), questionnaire distribution, and observation. The data were analysed qualitatively and quantitatively. The data then were validated by using content validation. Meanwhile, the qualitative data were validated through triangulation. The model consists of three main topics: (1) batik making on pottery piggy banks which integrates creativity, determination, and responsibility; (2) traditional song called “Cublak-cublak Suweng” integrating knowledge loving value, honesty, and responsibility; and (3) traditional game and song “Gundhul-gundhul Pacul” integrating some values such as modesty, carefulness, and cooperation. This research needs to be continued to the next step, namely: field testing, finishing, dissemination, and implementation.

Keywords: character education, local wisdom, elementary school

Introduction

As a main mode of the development of nation and character building, education has been required to pay a serious attention to the development of Indonesian people in all dimensions. Those dimensions are aligned with the nature of human beings' existence, i.e.: human being as a monodualist being, as viewed from the structure of nature aspects (body and soul), the nature characteristics (individual and social), and the nature's position (autonomous and faithful). Those three development only can be done if since his or her birth, he or she has been educated to actualize his or her nature (potentiality). Through this way, it is believed that education can give real and valuable contributions in order to completely support the nation character education which is the priority of Indonesia's agendas. The education development cannot be only viewed from the outlook that education is done to improve the intelligence, but also to improve characters, moral, social, and physic of the students. In the other words, it aims at creating the real whole Indonesian people.

Character education is closely related to these components: moral-tradition knowledge, moral reasoning, affection and altruism, as well as moral tendency. Lickona (Kirschenbaum, 1995, p. 28) described that moral

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Rukiyati Sugiyo, lecturer, Dr., Faculty of Education, Yogyakarta State University, Yogyakarta, Indonesia.

L. Andriani Purwastuti, lecturer, magister humaniora (M. Hum.), Faculty of Education, Yogyakarta State University, Yogyakarta, Indonesia.

tendency involves conscientiousness, kindness loving, self-control, humbleness, moral habit, and good will.

Lickona (1991) also stated that character education is the effort of developing the virtue as a foundation of life which is useful, meaningful, and productive as well as the foundation to make a good society who are just and caring and have moral values, perspectives, moral reasoning, decisions, and self knowledge. Moral feeling consists of conscience, self-esteem, empathy, kindness loving, self-control, and humbleness. Moral action involves competences, good will, and habit.

In one agreement with Lickona, Ryan and Bohin (1999, p. 5) stated that character consists of three prior aspects, i.e., knowing the good, loving the good, and doing the good. In character education, goodness is often represented in good attitudes. Therefore, character education is the effort to lead people to have good attitudes and meaningful life. Such effort opens the way to respect the perception and individual values of the students whether at home, schools, and society. Education character deals with ethics which is practically applied in daily life of students.

Darmiyati Zuchdi (2010, p. 35) stated that character education is comprehensive, dealing with all related and integrated aspects. Character education that only relies on one strategy is not adequate enough to make the students good in morals. Thus, it is needed to use some approaches proposed by Kirschenbaum called comprehensive approach. The term "comprehensive approach" in character education covers these following aspects: content, method, process, subjects, and evaluation. Nurul Zuriah (2010, p. 18) specifically mentioned that the content or the materials of character education can be categorized into three morals values: morals to God, others, and environment.

Davidson Matthew Davidson, Thomas Lickona, and Vladimir Khmelkov (2007, p. 4) claimed that there is the role of character in all school achievement, whether curricular or non-curricular activities. The study was conducted in 24 good schools in the US. The findings showed that characters consist of two big parts: performance character and moral character. Performance character involves the whole values which enable people to actualize their potentials in the classroom or work place. The study conducted by Jacques S Benninga, Marvin W Berkowitz, Phyllis Kuehn, and Karen Smith (2003, pp. 19-31) on the relationship between character education and school achievement in some primary schools in California concluded that the schools where character education is taught seriously tend to have high academic achievement.

As a multicultural country, Indonesia has abundant traditions and local wisdom values which are needed to be preserved as the negative influences come from outside. The local values can protect the good life of Indonesian people in today's globalization and information era.

Kuntoro (2012, p. 6) argued that local wisdom is used to indicate that there are some components in local wisdom such as nobleness, high values, truth, goodness, and beauty. They become the guidance of making the pattern of relationship among the people as the base of the vision of life. Local wisdom can be the base of character education in schools. Wahab (2012, p. 18) described that local genius or local knowledge can be the source of values as well as the academic materials.

Unfortunately, those local values are not included in the agenda of national education improvement. Uniformity of subject materials is still found in the school curriculum. Therefore, creativity and innovation are needed to integrate local values in the process of learning at schools under the umbrella of character education.

Teachers are the spearhead of formal education, which play a main role in building the students' character. Thus, teachers have to be professional. *Law No.14 year 2005* about teachers and lecturers mentioned four competencies must be had for teachers: personality competence, social competence, pedagogical competence,

and academic competence. According to Hidayatullah (2010, pp. 152-153), teachers should be kind-hearted, meaning that teachers should have a big heart and be relieved and patient in dealing with the students. The first thing to do by teachers is knocking and touching the students' heart. In teaching, teachers should use their hearts and be kind with the students.

Character education for primary school students emphasizes the concept of thematic-integrative learning in practice. It is also known as integrated learning. Dressel in Indrawati (2009, p. 17) stated that in the integrated curriculum or interdisciplinary curriculum, the learning process does not only give the students the integrated perspective on common knowledge (through model learning, system, and culture structure), but also motivate them to create the model, system, and new structure. Jacobs in Indrawati (2009, p. 18) defined interdisciplinary curriculum as the outlook about knowledge and curricula approaches that apply the methodology and discussion from more than one field to analyze themes, issues, problems, topics, or central experiences. In other words, the thematic-integrated curriculum leads the students to have a comprehensive understanding on reality, both social and scientific environment.

Implementation of thematic-integrated approach in character education can be conducted by adopting some parts of local culture values which are used as the materials. It is needed to reconstruct a thematic-integrated learning model for character education by inserting local cultures in some schools of some small villages in Bantul. The model is applied to improve the professionalism and quality of the teachers. It is known that a lot of local wisdom potentials can be developed by the teachers through the guidance program.

In accordance with the issues, the problems can be formulated as follows:

“Can thematic-integrated learning model which based on local wisdom values be implemented in primary schools in Bantul Yogyakarta?”

Research Method

The research method used was research and development approach developed by Borg and Gall (Sukmadinata, 2015, p. 169) which consists of 10 steps. This study has done the seventh step of the whole phases. This research was conducted by using some data collection techniques: focus discussion group, observation, and questionnaire. Data analysis use quantitative and qualitative descriptives.

Research Findings and Discussion

Research Findings

This research aimed to develop a module which contains the local wisdom-based character education materials for primary school teachers, especially grade IV.

The results of each step are presented as follows:

(1) Research and data collection

The results show that a lot of local values have been developed by people in Pajangan, Bantul such as batik, culinary, rituals, karawitan (traditional instrument), hadrah (Islamic traditional instrument) which are being preserved there. In education context, local wisdom has been considered as the main focus of local government. The instruction from the Regent of Bantul has set Batik Education as the local content in School-Based Curriculum (KTSP). In addition, the schools can also develop other local content such as Karawitan, Hadrah, Local Culinary, Traditional Games, etc. According to literature studies and Focused-Group Discussion (FGD) with the teachers of grade IV and V in Pajangan, it is identified that local wisdom as local

content has just focused on the students' skills, not the inner values of the skills. Furthermore, the teachers are still confused on how to implement character education because there are lack of socialization and trainings. As the result, the teachers have their own interpretation in applying the character education. Through the discussion, the teachers get some benefits and are aware of the importance of character education based on local values for the students in Pajangan, Bantul.

(2) Planning

At this phase, the researcher set the research's plans including the preparation of required ability to conduct research, the formulation of the expected goals, steps to develop the learning model based on the result of FGD with the teachers and the observation conducted in one school where the local content was implemented successfully.

(3) Developing preliminary form of product

At this phase, the researcher prepared the lesson plans and evaluation instrument as well as the draft of the module to use at the next step.

(4) Preliminary field try-out

The preliminary field try-out was conducted at a primary school in collaboration with a teacher in carrying out character education in two encounters (two lesson plans) which are integrated into local content, namely Batik and Karawitan. As the try-out going, the researcher did video taping, observation, and interviews with the teachers and students. The try-out was conducted by Mr. LNJ from Sendangsari Elementary School who taught local content with two main discussions: Character Education in Wedding Gift Making using Batik and Karawitan playing Sluku-SlukuBathok. The teacher and the researcher made a creation in the form of flowers as the wedding gift by using batik fabric, paperboard, and bamboo box. The students were taught to make the gift in group carefully so they could make the best ones. Character values from the activities were cooperation, accuracy, circumspection, and beauty.

The second lesson plan contained Karawitan materials designed for grade V students with a traditional song, "Sluku-SlukuBathok". The students learned how to play Gamelan (Javanese traditional instruments) which were modified and mixed with temporary instruments like rap. After teaching, the teachers then clarified the values related to the song, namely religious, firmness, and consistency in dealing with attitudes.

Learning phenomenon occurred was analyzed qualitatively to find: Are the materials appropriate to be the model of character education for the students of elementary schools?

To answer the question, the recording was validated by the experts and by 10 elementary school teachers in a workshop held at UPTD Pajangan, Bantul.

The result showed that the learning process was not really good enough viewed from expert. One of the weaknesses was that the teachers did not deliver the aim and were too loud in teaching. However, the teachers had taught the values clearly and the students were engaged. From the result, the teachers were in one agreement that local values integrated with character education could reach the purpose of character education in internalizing noble behavior. Here is presented the table of the aspects connected to the teachers' scores:

Table 2
Teachers' Scores on Character Education Try Out

No	Assesed aspects	Scores
1.	Integrates materials on character and local wisdom content	4.41
2.	Materials are easy to be implemented	3.72
3.	Materials are appropriate for grade IV students	4.36
4.	The method is appropriate	4.27
5.	The method is effective	3.81
6.	The teachers administered the assesment	4.09
7.	The teachers assesed the result of the study	3.91

Source: questionnaire data.

The teachers agreed to teach the materials (local wisdom) in order to reach the goal of character education, adjusted to the subjects and abilities.

(5) Revision

The researcher and six teachers conducted revision on learning design which was going to be tested. There were three fixed elementary schools, namely: SD Triwidadi, SD Muhammadiyah Kalakijo, and SD Guwosari. As the result, the lesson plans were needed to be developed and more various in exploring local values based on the subjects. There were three lesson plans which were used in three schools involving six teachers of grade IV, namely: (1) Character Education which is concerned with creativity, determination, and responsibility in Making Batik on Pottery Saving; (2) Character Education which is concerned with loving to knowledge, honesty, and responsibility in Javanese traditional song named "Cublak-cublak Suweng"; and (3) Character Education concerned with modesty, carefulness, and cooperation in Javanese traditional song entitled "Gundhul-gundhul Pacul".

(6) Field try-out

Field try-out had been conducted by six teachers with three major topics, namely: (1) Character Education which is concerned with creativity, determination, and responsibility in Making Batik on Pottery Saving; (2) Character Education which is concerned with loving to knowledge, honesty, and responsibility in Javanese traditional song named "Cublak-cublak Suweng"; and (3) Character Education concerned with modesty, carefulness, and cooperation in Javanese traditional song entitled "Gundhul-gundhul Pacul". Evaluation was done by conducting test, questionnaire filling, students' reflection, and teachers' performance observation. The process was generally well done. The process is presented as follows:

(a) Character education integrated in "Cublak-cublak Suweng" song

Teaching and learning process were conducted in Triwidadi Elementary School, Pajangan, Bantul in the early October 2015. There were two teachers involved, Mr. Iwan and Mrs. Rini. There were 28 students and they participated actively. The teachers wore traditional outfits, "surjan" for male teachers and "kebaya" and "jarik" for female teachers. Some students wore traditional outfits and some wore uniforms. They were enthusiastic coming to the schools.

The class was begun with greeting from the teacher (Mrs. Rini) and replied by the students. After that, the teacher led the prayer followed by giving the apperception about "Bhineka Tunggal Ika" meaning *Harmony in Diversity*. The students already knew the philosophy and they sung one of national song entitled "Satu Nusa" or *One Nation*.

After conducting the apperception, Mr. Iwan invited the students to sing “Cublak-cublak Suweng” in groups. They were divided into four groups and then sung together: “*Cublak-cublak suweng/ suwenge ting gelenter/ mambu ketundung gudel/ pakempong lera-lera/ sopo ngguyu ndelikkake/ sir-sir pong dhele gosong sir sir pong dhele gosong*”.

The students were excited and the teacher told them the moral values of the songs and games.

“Did you know that this game has good values. It was introduced by Sunan Giri”.

“What is Suweng?”

“Earrings”, replied a female student.

“Right. *Suweng* represents a very valuable treasure, namely knowledge. ‘Suwenge ting gelenter’ means we can get knowledge everywhere. ‘Mambu ketundung gudel’ means knowledge can be only understood by anyone but the fools. ‘Sir pong dhele gosong’ means those who seek knowledge should be pure-hearted and concentrated. So let us study or work in a good way”.

After explaining the meanings, Mr. Iwan continued to teach the symbols of his traditional clothes.

“This is ‘udheng’ or headband for men. ‘Udheng’ means understand and this band represents our aim. Our hair refers to lust. So we need to control our lust with this band. There are 17 layers of ‘udheng’, the same number of shalat movement. And the bulge of udheng is placed behind meaning that we are not allowed to be arrogant. This outfit in Javanese language is called ‘rasukan’ meaning that ‘go inside’. It is related to our religion which stays in our heart. And ‘Jarik’ means don’t be envious. ‘Keris’ or Javanese sword symbolizes worldliness and we place this behind meaning we shouldn’t consider worldliness as our priority. While doing prayer, people leave the worldliness. In addition, solving problems has to be overcome with discussion, not weapon” (Obs. Oct 12th, 2015).

The teacher continued to teach the students moral values of “Cublak-cublak Suweng” game. From this game, they learned how to be honest, cooperative, fair, responsible, and brave. In playing this game, they need to work together in order to make the game run well. They should be brave in guessing where the small stone kept. If they made wrong guess, they had to be responsible for being the next guesser again. For those who kept the stone, they had to be honest and responsible, too.

The process was ended with reflection. Mr. Iwan reviewed the materials and emphasized the main goal that the students should preserve their own cultures and not let other countries steal them. The primary value from “Cublak-cublak Suweng” was honesty, bravery, cooperation, responsibility, and spirit of endless learning. Meanwhile, Mrs. Rini checked the students’ understanding by asking them questions. They could answer correctly and mentioned the values of the game.

Before ending the class, Mrs. Rini gave the students assignment to make clipping about cultures, such as traditional houses, traditional outfits, traditional dances, or combination of them. The teachers then invited them to do big applauses to rise the spirit. The class was ended by prayer led by a student.

(b) Character education integrated into the subject matter “Membatik Celengan Gerabah” (Pottery Piggy Bank Batik Painting)

The character education integrated into the subject matter “Membatik Celengan Gerabah” (Pottery Piggy Bank Batik Painting) was conducted in SD Muhammadiyah Kalakijo by two teachers namely Ibu Dina and Ibu Hesti. As it was designed in the lesson plan, the lesson of the day was character education by familiarizing. They would practice the values of creativity, economy, diligence, togetherness, and cleanliness in the local subject of Pottery Piggy Bank Batik Painting.

Firstly, Miss Dina started the learning activity by greeting the students and leading the prayer. After that, she introduced Miss Hesti from Karebet Elementary School who would join the class to learn together. Miss Hesti brought two students of SD Karebet. The students in the class were enthusiastic to learn with new friends from another school.

The apperception activity was done by Ibu Dina by reminding the students that they would learn how to do pottery batik painting. It could be seen that the means to do batik painting were ready on the table including brushes, fruits, and paint. The pottery piggy banks were white-coloured. The tables were covered by newspapers and fabric to prevent it from the dirt while the students freely do the activity of batik painting. This was how the teachers facilitated them to implement the cleanliness principle in working.

The students were free to draw their batik patterns based on their creation. There were students who used stamp from cutting star fruits to form the star shape and those who used stamp from carrots and banana leaves. To draw dots, they used small brushes and markers of which ink were depleted. The brushes and markers were dipped in the wanted paint before they were streaked onto the piggy bank pottery as media. There were students who painted colourful flowers with the diagonal dots pattern and there were also students who painted flowers using the fruit stamps. During the process of batik painting, the teachers encouraged by praising and supporting the students to perform better.

After about 45 minutes, the process of batik painting finished. The white-coloured piggy banks were changed into colourful batik with certain patterns. The students submitted the work on the table near the board. The students who had not finished their work yet were motivated by the teachers and friends in order to finish their work.

Various batik piggy banks were submitted on the front table. Miss Dina and Miss Hesti then scored the students' work. Three works were selected as the best, those which were the most colourful and neat.

After evaluating the work which became the winner, 1st runner-up and 2nd runner-up, the teachers asked the students to give applause for the three best students as an appreciation of their work. Another evaluation was made by asking the students to reflect their experience when doing the batik painting of the pottery piggy banks. After that, they submitted their reflection to the teacher. The following are some of them:

“I was very happy and enjoyed the lesson. The event was so fun”. (Elida, 13/10/2015)

“I was very happy. It was hard to paint the batik using stamp. It was quicker when I used the brush”. (Rindi, 13/10/2015)

“When painting the batik, I was so happy. It was so fun. I was happy and pleased, although it was quite hard”. (Nisa, 13/10/2015)

After they submitted the reflection, Miss Dina dismissed the class by leading the students to say a prayer.

From the activity, it can be concluded that the students implemented the values of creativity, patience, diligence, and responsibility. They looked happy. They played with their creativity, stamping the piggy banks with the motif they liked and experiencing the difficulty of using the fruit and banana leave stamps at the same time. Although it was hard, they diligently and patiently finished their work as a manifestation of the character of responsibility. They also implemented the value of cleanliness in producing the beautiful batik pottery piggy banks.

(c) Character education integrated in “Gundhul-gundhul Pacul”

The activity of character education integrated into Seni Budayadan Keterampilan (SBK) subject matter was done in SD Guwosari under the guidance of Miss Ari. As it is designed in the lesson plan, the lesson of the

day was character education by role playing in “Gundhul-gundhul Pacul” song. The students of grade IV would practice to be humble (not arrogant), work together, and be responsible.

Miss Ari started the class by greeting the students and leading them to say a prayer. After that, she did an apperception by reminding the students of their knowledge of custom songs. She asked them questions about the custom songs from Aceh, Minangkabau, Sunda, Betawi, Central Java, and the other regions. Some of them answered well and some others forgot the answers. Miss Ari then corrected them.

After doing the apperception, Miss Ari invited the students to play role in “Gundhul-gundhul Pacul” song. Some male students who would do the play were ready with the Javanese traditional costumes, *surjan*, *jarik*, and *blangkon*. Meanwhile, the female students wore *kebaya* and *jarik*. The rest of the class who did not perform wore the school uniform. The property of *bakul* and *cork granules* (as if they were rice) in it were prepared. The *caping* (a sort of conical hat) were also ready.

Miss Ari invited the students to sing “Gundhul-gundhul Pacul” song together and did the role play. *Gundhul*, positioned in the center, brought a *bakul* containing rice. The other students gathered around him, walked around him, and imitated his movement. When *Gundhul* walked “*gembelengan*” (arrogantly), the *bakul* fell off and the rice was scattered on the ground. As the result, the rice became useless and dirty and could not be eaten.

Once the *bakul* fell off and the rice scattered, the friends of *Gundhul* collected it and put it in the *bakul*. Miss Ari said: “This is the effect of the arrogance. The rice scattered uselessly and could be eaten. It is because *Gundhul* was arrogant. He felt that he was superior. But what happened? The *bakul* fell off instead, didn’t it? So please do not be arrogant. Arrogant people will get bad luck, especially when they became leaders. Their behaviour makes their workers in trouble. It also means he is irresponsible. Therefore, we should not follow the irritating behaviour of *Gundhul*”, Miss Ari explained. The students replied: “*yaa bu* (Alright, Bu)”. After giving the explanation, the teacher invited the students to play role and sing one more time.

At the end of the session, Miss Ari evaluated the lesson in the form of multiple choice questions to measure the cognitive capability of the students about custom songs and scale questionnaires to figure out the affective aspect of the students.

In general, the students understood the knowledge delivered by the teacher and agree with the values contained in the song such as humbleness, working together, and responsibility. The average score of the multiple choice questions was 70 while that of the affective was 3.2 (agree).

After the evaluation, it was highlighted by the teacher that we as humans were not allowed to be arrogant. Arrogant people would get bad luck and it made others in trouble. Arrogant people referred to those who could not work together and did what they wanted to do.

Based on the lesson delivered by Miss Ari, it can be concluded that character education integrated into SBK subject with the focus of discussion on “Gundhul-gundhul Pacul” song was successfully done based on the lesson plan designed. The students had understood the character values and felt in the game and song. It was also shown in the lesson evaluation.

(7) Operational product revision

In this stage, a revision of module draft was made based on the evaluation in the field try-out. In this stage, the review was done by the experts namely experts in instructional technology and experts in character education to examine the appropriateness of the module draft designed by the researcher team.

Discussion

The research and development study on the model of local wisdom-based character education has been conducted partially, which is up to the 7th stage out of the 10 stages. However, some results can be reported.

The result of this research study is a module of local wisdom materials with the integration of character education. The materials of local wisdom are used to enrich some subject matters, namely: Pendidikan Batik, SeniBudaya (Arts), and Social Studies.

The field tryout shows that the teachers were successful to apply the local wisdom-based character education in those subjects. In the beginning, they found it hard to pour the ideas of character education integrated into the local wisdom which could be seen from the difficulties in lesson planning that they experienced. In this case, the researchers and teachers conducted a workshop, face to face communication, and communicating through email to revise them so that the intended lesson plans were produced.

As a whole, the teaching and learning process was successfully conducted in the field tryout. Teachers succeeded in implementing the teaching and process based on the lesson plan. The learning situation was also fun for the students. They were able to understand the character values taught in the class. They were even able to practice the values in the traditional game, karawitan arts, and simple batik painting in piggy banks. It was in line with the statement of Kirschenbaum (1995, p. 27) that character education is closely related to the components of the knowledge of moral tradition, moral logic, sympathy and altruism, and moral tendency. The attempt needs to be inherited to the young generation in order to make them own the moral tendency including consciousness, kindness loving, doing self control, moral habituation, and will. As it is stated by Lickona (2008) that the effort to develop kindness as the foundation of beneficial, meaningful, and productive living and also as the foundation to fair, sympathetic, and developed society.

There were three main components of the local wisdom-based character education: moral knowing, moral feeling, and moral action. Moral knowing refers to moral realization, moral value recognition, perspective, moral consciousness, decision making, and knowledge of self. It can be concluded from the answer of the students that their moral knowledge was better, so did their moral feeling; they have a tendency to consciousness, kindness loving, doing self control, and humbleness. However, the students did not know much about the moral action including competency, willingness, and habituation as in this research study, the learning about habituation and willingness was done once only. The researchers hope that the activity of character education integrated by local wisdom could be continually done. If the teachers are consistent to integrate the character education in the subject matters, it would be great possibility for students with good character produced.

This research study reveals varied character education penetrated in the local society of Yogyakarta, but actually there were many local wisdoms unrevealed in the local subject, namely: Pendidikan Batik, Seni Karawitan, and Lagu Dolanan which can be applied in the next character education. It is strategic to be prioritized as Indonesia nowadays is dealing with globalization on one side and nationalism on the other side.

Local wisdom-based culture transformation, as it is stated by Adimiharja (via Sadjim, 2015, p. 35) needs the revitalization, development, and adjustment to the local socio cultural life. Then, it becomes a common commitment as a form of social cohesiveness of harmonic complexity of the society. The slogan of *Bhinneka Tunggal Ika* (unity in diversity) gets its relevancy in relation to the local wisdom revitalization, so Indonesia is able to exist in its diversity.

Conclusion and Suggestions

Conclusion

It is concluded that based on the seven steps of the ten steps of research and development study had been done, the learning module designed contains the insertion of local wisdom which can be integrated into character education. The materials of the local wisdom are used to enrich the materials of Batik, Arts, and Social Studies. The field try-out showed that the teachers were successful to integrate the local wisdom-based character education into these subjects.

Suggestions

The research study needs to be continued up to the next step namely the step of field implementation, final product revision, dissemination, and implementation so that the product resulted, that is the module of character education with the local wisdom insertion to be applied in elementary schools is able to be produced and is appropriate to be implemented.

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