
LEARNING FOR CHARACTER STRENGTH THROUGH LOCAL WISDOM (BUGIS PEOPLE STORY)

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ABSTRACT

Education and learning literature in universities, as an integral part of the human development movement of Indonesia, has a strategic role. The nature of literacy learning that emphasizes the humanistic side, it is considered appropriate to be used as a vehicle for business actualization values of local wisdom. By adaptation, the value of local wisdom becomes consistent with the present context. Learning literature in college should be maximized to equip students in order to develop aspects of intellectual, moral, and social values. One of the innovative efforts that can be done is to emphasize aspects of character through the exploration of the value of local wisdom. Therefore, it is necessary to introduce folklore to the students in order to imitate the positive traits contained in the folklore and be implemented in drama form.

Keywords: learning drama, strengthening of character, local wisdom.

INTRODUCTION

As a result of the era of globalization is the erosion of a sense of love for local culture. The local culture which is an ancestral heritage shifted by foreign culture is even eliminated in its own cage and forgotten by its heirs. Even worse yet the young Indonesian who is the successor of the ideals of the nation does not recognize the culture of its own region. The youths are proud of the work of foreign nationals and Westernized lifestyles compared to their own local culture. Yet it should be as young Indonesians should love and be proud of the local culture that has been inherited by our ancestors. In order for the existence of culture remains firmly to the next generation, especially students need to instill a sense of love and proud of local culture. One way to instill a sense of love and pride in local culture is to integrate the values of local wisdom in the teaching process at school.

Ryan and Bohlin (1999: 5) say that the character contains three main elements, knowing the good, loving the good and doing the good. In character education, the virtues are often summarized in a series of good (noble) virtues. Thus, character

education is an effort to guide human behavior toward the values of life. This effort also provides a way to appreciate the perceptions and personal values that participants present in, both at home, at school and in the wider community. The focus of character education is on ethical goals, but the practice involves strengthening key skills that include the social development of learners.

Character education can be interpreted as an effort to encourage students to grow and develop with the competence of thinking and sticking to the moral principles in life and have the courage to do the right, despite faced with various challenges (Chandra & Suyitno, 2017). The character education is not limited to the transfer of knowledge about the values that good, but reaching out to ensure that those values remain embedded and unified in thought and action. In order for the existence of local culture to remain firm, it is necessary to preserve local culture. The phenomenon of school-aged children who are happy with foreign cultures makes it vigilant to uplift and preserve local cultures to be an integrative part of literacy learning in schools. By integrating local culture into literary learning in schools, it is hoped that the national identity will remain strong. Indonesia's national development efforts, including an appreciation of cultural and linguistic values, values of social solidarity, kinship, and homeland sense are becoming increasingly waning. The fading of the nation's culture is caused by many factors. In reality, within the social structure, there is social inequality, both from the status and the level of income. The widening social gap causes people to lose their self-esteem. The local culture that is more in line with the character of the nation is increasingly difficult to digest, while the global culture is easier to penetrate. Local culture is a culture owned by a region and reflects the social ego in its territory. Some of the things that include local culture include folklore, regional songs, regional rituals, regional customs, and all things that are regional.

Drama is a literary work that explains man by motion. Drama cares about the reality of human life, character, and behavior through role and dialogue. Stories and stories in dramas where conflict and meaning are specific to theatrical performances. Drama script created rūpa baby form can be staged to be enjoyed by the audience. Furthermore, the staging of the drama is a combination of various types of art, such as music, painting, ria, lighting, and so forth. Ciapato can be categorized as one of the

independent art (Waluyo, 2001: 2). The important problem used in the ways in which literary literature is presented in education, especially education is really, truly relevant and thus has the ability to evacuate. Changes in student behavior from negative to positive. The way of presentation of literary works should be clear with the purpose of education. The Lakeside Later Types of appropriate literary works are poetry, and style of language. With a moral identity, the character itself then the relevant type is a matter contained in folklore, short stories, novels, and drama.

Local Wisdom and Character Building

Derivationally, the term wisdom local (local wisdom) consists of two words of wisdom (wisdom) and local (local). The word wisdom (wisdom) means wisdom, while the local word (local) means local. Thus, local wisdom or local wisdom can be understood as a wise, wise, good-value, and virtuous idea and local knowledge that belongs to belongs to and is practiced by members of the community. Local wisdom is derived from cultural traditions or oral traditions because local wisdom is the content of oral or cultural traditions that are inherited and utilized to organize their lives or to regulate the life of the community.

According to Balitbangsos MOSA RI (2005: 5-15), the local wisdom is the maturity of the community at the local community level which is reflected in the behavioral cycles, behaviors and worldviews that are conducive to developing local potentials and resources that can serve as a force in realizing the change towards which is better or positive. With that statement, local wisdom belongs to the people whose attitudes and personality are mature to be able to develop local potentials and resources in making changes towards the better.

The function of local wisdom according to Sartini (2006: 112) is as follows:

- 1). For the conservation and preservation of natural resources;
- 2). For the development of human resources;
- 3). For the development of culture and science;
- 4). For advice, belief, literature, and abstinence;
- 5). Social meaning visible in the ceremony of a community or relative;
- 6). Meaning ethics and morals; and

7). Politically meaningful.

Local wisdom brings a message to the community in the process of solving problems in the environment so that the spirit of raising local wisdom as one solution in solving the problem and emphasize that local wisdom is a cultural product that can unite the order of life to be more harmonious and there is emphasis on the importance of community participation in the creation of the wisdom of life should be appreciated and should be encouraged by the multiplication of local wisdom that is widely spread in this archipelago.

The value of local wisdom contained in a social capital in the development of this country. In the life of society, there is quite a lot of value system, a value system which becomes a life philosophy and guidance of society in carrying out the activity of daily life. The meaning and value of local wisdom that exists in the community have a goal to develop learners are able to develop their knowledge which is sourced from the local wisdom of the local community, have the ability to understand society life processes and possesses the attitudes and behaviors that are in harmony with the value of local wisdom.

Each tribe has a different source in the formation of the character of its next generation. In the development of Indonesian character, local wisdom becomes an important source that must be owned by the next generation of the nation. The formation of character means teaching local wisdom to the younger generation. The character is the attitude and way of thinking, behaving, and interacting as an individual character in life, acting, and working together in the family, society, and nation. The character in question is a good character so that if we mention the development or character education means development or education of good character or positive.

Thomas Lickona (Charlie, 2009: 9) says that character education is a deliberate effort to help people understand, care about, and carry out core ethical values. Thus, the process of character education, moral education process or personality education process of the nation must necessarily be viewed as a conscious and planned effort. In other words, character education is a genuine effort to understand, shape, nurture ethical values for both yourself and citizens and citizens as a whole.

Character formation is one of the goals in national education. Article I of the National Education System Act of 2003 states that among the national educational objectives is to develop the potential of learners to have a personality and noble *ahklak*. Amanah UU Sisdiknas of 2003 intends that education not only to form a smart Indonesian insane but also has a good personality or character so that later will be born a generation of developing nations with a character that breathes noble values of the nation and religion. Character education is character education plus that involves aspects of knowledge (cognitive), feeling (feeling), and action (action). According to Thomas Lickona, without these three aspects then character education will not be effective. Character education that involves the three aspects is a holistic education that will benefit the benefit of the nation. The formation of the characters that we crave not only make the students know the good (cognitive), nor just simply make students feel or judge good (affective), but must be able to make students who want to do good and accustomed to doing good (psychomotor).

Substantially, local wisdom is the prevailing values in a society. Values are believed to be true and become a reference in the daily behavior of local people. Therefore, it is reasonable to say that local wisdom is an entity that determines the dignity of the human and community. Principles pursued: (1) confident and calm, (2) optimistic and not haunted by fear of failure, as well as positive thinking, (3) result oriented, meaning though through a long process but not easy to despair, (4) dare to take risks, either risk to failure or risk of loss. (5) the leader's soul is used for the empowerment of all components in the execution of tasks, (6) original and intelligent thinking, always creative and innovative, (7) forward-oriented, and the past remains used as a reference by seeking opportunities to advance the popularity and quality of schools. The reason for choosing a strategy through student-oriented principles in order to manage itself in implementing interest, talent, and high motivation. Lecturer as a trainer has a certificate, ability, and willingness and hard work according to their field.

METHODS

This research is a qualitative descriptive research with quantitative support. Subjects in this study were lecturers of the subjects of Drama Study and sixth-semester

students at STKIP Puangrimaggalatung Sengkang campus. The main instrument of this research is the researcher himself and this research was conducted during the learning process of drama, on campus. This research prioritizes the process compared to the results and implemented in Sengkang City precisely on campus STKIP Puangrimaggalatung Sengkang PBSI study program. Directly researchers make observations on the learning process of drama based on local wisdom. Researchers also conducted direct interviews on lecturers and students. Data that used in this research is data of observation result, interview, and documentation.

FINDINGS AND DISCUSSIONS

Based on observations conducted by researchers, there are two results of the first study research results relating to the design of learning drama based on local wisdom as strengthening character on the student. Second, the results of research related to the teaching and learning of drama based on local wisdom as strengthening media characters.

Reinforcement Learning Design Plays as Character Building through Local Wisdom.

The lecturer of the subject of Drama Study on the PBSI study program has done the drama-based learning of local wisdom to the students. There are several aspects that need to be integrated into the design of the learning aspects of the students themselves, local wisdom, and aspects of the application of local wisdom values. The purpose of these aspects is integrated in order to obtain a learning process that can shape the character of students who are good in terms of cognitive, psychomotor, and affective. At the time of the process of designing a learning is very important to get the maximum quality of learning.

In the learning of drama through local wisdom, the lecturer put the students at the learning center. Learning is not only material-centered but more practical in practice. Students are required to be active in the learning process and endeavored students find new experiences in the learning process. The role of lecturers is to organize, facilitate, and direct students to form their own knowledge.

Local wisdom involves ideas and habits that contain elements of goodness, elements of policy and elements of wisdom that has been followed by the community. Hence the elements of indispensable local wisdom are included in the design of learning. By incorporating the elements of local wisdom in a lesson, it will be able to maintain and maintain local wisdom elements in order not to be forgotten and students are more familiar with the elements and values of local wisdom.

Through education, elements of local wisdom can be preserved and education can also be used as a means to preserve local wisdom. Directly, through the education of local wisdom can be implemented in the learning process so that local wisdom can be maintained. Waluyo (2001: 167) explains that in learning drama, especially related to the performance, the ability taught not only the psychomotor aspect but also the cognitive and affective aspects. Furthermore, related to the process of acting drama it will occur the process of unification between the aspects of cognitive, affective, and psychomotor.

Implementation of Drama Learning as Strengthening Character Building through Local Wisdom.

In the process of learning, the lecturer incorporates elements of cultural values contained in Bugis folklore. This is done as an effort to develop elements of local wisdom in Sengkang (Bugis). The integration of local wisdom is also used as a strengthening of the positive character of the students. During the learning process, lecturers have used varied learning models. During the learning process, students are emphasized on the active, creative, independent, and fun aspects. The lecturer-centered learning model is replaced by a student-centered learning model.

The steps taken by lecturers in the drama lesson is to divide the students into groups. In one group consists of 5 to 6 members. The task of each group is to find Bugis folklore as well as to present it in the form of staging. At the staging performed by each group, it will look at the elements and values of local wisdom contained in the story. There is a group that raised stories about the story of the whitewashing of Dammampuri, the story of the arcade of Tanah Tanjungpura and other stories that come from Bugis. At the time of staging, the other group noticed and picked the character

values contained in the story. From some staged folklore arises some character values such as honesty, responsibility, tolerance, hard work, discipline, and religious.

Drama lessons are interesting because they are related to what is happening around us. Drama is a form of literature that is quite popular by students so that the application and strengthening of character values during the learning process easier. Abidin (2012: 3) explained that learning is a process done by teachers/lecturers so that learners learn. In literary learning, there are several strategies that can be applied include the discussion, role play, scene dramatization, comedy percentage, and creative writing. Literary learning, especially the learning of drama has a good relationship in strengthening one's character. In learning literature is able to form the personality and social aspects of a person (Wibowo, 2103: 19).

Folk Story as Part of Local Wisdom

Bugis folklore is the wicket of kalbowo, 2103: 19) a good link in strengthening the character of susi, playing the role, dramatization of the diverse culture of Indonesia. This cultural heritage shows the character and character of a society. Cultural heritage is defined as the product or result of the physical culture of different traditions and spiritual achievements in the form of the value of the past which is the central element in the identity of a group or nation. If it is associated with the condition of Indonesia's cultural heritage, there are two cultural heritages, which are the result of tangible culture and intangible values. First, the result of this physical culture is the result of a physical, physical culture, such as a house model, tools, household tools, and so on. Second, a cultural heritage called cultural value. About the cultural values of the past, Galla (in Karmadi AD, 2007: 1-2) mentions: Cultural values of the past (intangible heritage) is derived from local cultures in the archipelago, including traditions, folklore, and legend, mother tongue, oral history, creativity (dance, song, drama performances), adaptability and uniqueness of the local community. Based on the above statement, the folklore as a cultural heritage in the form of cultural values of the past. Therefore, this is called cultural value, so in the folklore is full of meaning about the values of characters that want to be formed. That is folklore flatten about the message of the way of life and life

guidance. In the folklore there are many values of togetherness, diversity, tolerance, mutual care, giving each other, and others.

CONCLUSIONS

The learning of drama has to do with planting one's self-character. Drama is able to describe life phenomena ranging from happiness, success, destruction, and death. Drama is able to contribute to the development of one's personality, such as imagination, creativity, and hardness of heart.

Based on the findings of research and discussion on the implementation of learning drama in PBSI Puangrimaggalatung Sengkang, concluded as follows. First, the lecturers do the drama learning design by integrating the two main elements of local wisdom and the value of character education. Elements of local wisdom designed tailored to local wisdom in Sengkang (Bugis). The value of character education implanted to students is reflected through the learning process of drama. The process of designing the pursuit is documented into lecture contracts, RPPS, Syllabus, and evaluation of learning assessments.

Secondly, the application of local wisdom-based drama learning is reflected through the learning process. In the process of learning drama, lecturers incorporate elements of local wisdom, especially local wisdom in Sengkang (Bugis). Elements of local wisdom are the culture, folklore, and local arts. The integration of local wisdom elements into the learning is also used as a reinforcement of the positive character of the students.

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