

Local Wisdom-Based Spiritual Values as a Role Model for Shaping National Character Education in an Islamic School

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The purpose of this research is to examine the integration of spiritual value in the development of character education in an Islamic school. This research used qualitative descriptive methodology. Data was collected using observations, semi-structured interviews, and documentary studies. Data analysis was performed using an interactive model. To ensure the validity of data, data sources triangulation was carried out. The results of the research reveal that character building was achieved by integrating three domains including humanity, nationalism, and spiritualism. Character values that are taught and studied in an Islamic school include wisdom, fairness, fortitude, self-control, love, positive attitude, hard work, integrity, gratitude, and humility. Spiritual values based on local wisdom taught in the school include sincerity, simplicity, self-sufficient, ukhuwah Islamiyah (the brotherhood of Islam), and freedom. The character education took place in three different but interrelated axes including the classroom, dormitory, and mosque.

Key words: *Character education, national values, spiritual values.*

Introduction

Character building is an essential part of the educational process. In this context, education is the agent of creating adequate life competency of a person. The competencies are individual excellence/ personal piety and participatory excellence/ social piety. In the context of culture, education is the institutionalisation effort of values that convinces and grows in a community. Through the course of education, the next generations may inherit a system of values. The aim

of developing character education is to provide a firm base during implementation in every educational institution. There are several stages of character education development: knowing, acting, and habit. Students' characters are not only forged by their knowledge but also their actions and habits.

An important character in the national context is nationalism. It is a framework for thinking, behaving, and acting by demonstrating loyalty, care, and high respect for the national language, physical and social environments, culture, economy, and politics of the nation, placing the interests of the nation and state above self and group interests. Nationalism manifests itself in respect for national culture, patriotism, and environmental preservation, rule of law, discipline, and tolerance for cultural, ethnic, and religious diversity.

The integration of local wisdom values in Islamic education at the Islamic school also aims to instil nationalism in every student through the process of education and habit formation. Values of national character are embedded in the system of education at the Islamic school. The national character development is done by integrating three domains: humanity, nationalism, and spiritualism.

Based on previous research, character education can be positioned both as a subject and as the goal of every school subject matter. The integration of character education in each subject can anticipate and overcome moral crises, so as to prepare a generation of virtuous characters for the future (Amini et. al, 2017). Parents, society, and education institutions contribute to the development of the values of character of the nation. Each of these three plays different roles according to their capacity and scope, but they can go hand in hand to prevent any character-related problems that may arise in the future generations (Sarbin dan Wahidin, 2020).

Literature Review

Character education is undertaken in a system of developing character values. In the course of education, the components of character building include consciousness, comprehension, awareness, and deep commitment to executing these values. The values of character include the attitude towards God, to self, to others, to the neighbourhood or community, and the nation so as to achieve a perfect human being according to their nature (Mulyasa, 2012). Character education is the implementation of unlimited positive value; therefore, it takes a deep commitment to accomplish.

Character education is defined as instruction that teaches and nurtures civility, compromise, open-mindedness, and tolerance (Almerico, 2014). A person with character is someone who is adaptable in their neighbourhood. They are always open for discussion before making a decision. Their open-mindedness and positive thought welcomes constructive inputs and

information. They have tolerance for cultural, ethnic, and religious diversity. As a citizen of a heterogeneous country of Indonesia, they respect differences and have principles.

Character education allows students to establish integrity as the core value of Indonesia society. Students are taught to understand the core values of the nation, which consists of five principles: have faith in God, respect diversity in unity, and observe justice and prosperity of humankind. Students learn to realise core values by improving empathy, forming caring relationships, shaping work ethics, obtaining meaningful responsibilities, helping communities to grow, listening to inspirational stories, and reflecting life experiences. Individual character is reflected from the heart and mind, within physical exercises, and its work is expressed in The Design of National Character Development 2010-2025 (The Government of The Republic of Indonesia 2010).

In the context of policy, Permendikbud Nomor 20 Tahun (2018) has stated in The Strengthening of Character Education in Formal Educational Units that the execution of character education is based on the values of Pancasila (The Five Moral Principles) including religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, nationalism, patriotism, being a high achiever, communication, love peace, like reading, environment awareness, social awareness, and responsibility.

According to Samani and Hariyanto (2012) character education substantially consists of three operative values: moral knowledge, moral feeling, and moral behaviour. The virtuous characters consist of and recognise a good deed, eagerness in doing a good deed and doing a good deed. Moreover, the virtuous character is supported by the practice of reasoning, familiarity and action.

Based on the criteria above, character education does not exist in neither development nor the inculcation stage of the character, but it is a form of habit and follows a set of examples. The further implementation of character education starts from a higher education based on character curricula. The implementation of important values should be simple and easy to follow. In line with a higher education characteristic, the implementation must be achieved according to the plan and performance indicators.

There are four main components to be considered in the learning process. As stated by Young and Edwards (2006), the components are the interactions between personnel, laboratory and infrastructure, the school and community relations, and leadership development and individual independence. The three main points of character education are: individual interaction, the school and community relationship, and leadership development and individual independence.

Method

In examining the integration of spiritual values in the development of character education, a qualitative case study approach was carried out. Data were collected at Darul Arqom Muhammadiyah Garut Islamic School using a purposive sampling technique. The research instruments included observations, semi-structured interviews, and documentary studies. The data were validated by triangulation of techniques and triangulation of resources. Data analysis was performed using Miles and Huberman's qualitative data analysis method.

Result and Discussion

In general, education in Islamic schools is equal to other educational institutions. They have the standard framework, process, educators and staff, facilities and infrastructures, management, funding, and educational assessments that have been regulated by the government.

The research revealed that the model of national character education based on spiritual values has been conducted in the course of Islamic education. The inculcation of character values occurred by integrating the three main areas including humanity, nationalism, and spiritualism. Nationalism according to Muttaqin (2018) has been implemented and become the school culture. The last three main values of developing character education are independence, cooperation, and integrity. The implementation of character education is also in conjunction with the standard execution of eight national education standards as a catalyst, as well as support, for the effectiveness of the application of character education in a modern Islamic school.

The implementation of character education is pursued by the education operational principles as follows:

1. Operates and develops education and comprehensive teaching while integrating religious science (*al-'ulum an-naqliyah*) and rational science (*al-'ulum al-'aqliyah*).
2. Operates and develops education models of Islamic school to mastering *al-'ulum an-naqliyah* through Arabic language education, *bahtsul kutub*, and leadership.
3. Educates the student in practicing mental and physical exercise, as well as the assessment of achievement through intracurricular and extracurricular activities.
4. Connects and develops the relationship and cooperation with the related institutions.

In the implementation of character education, there are ten values of how to inculcate the virtuous character. The ten values are explained in the table below:

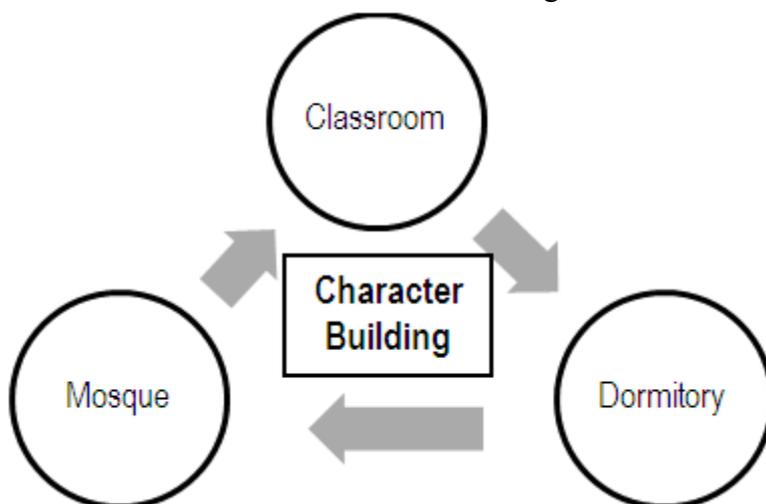
Table 1: The Spiritual Values of Character Education in Islamic School

No	Values	Meaning
1	Wisdom	Wisdom is soundness of judgment, compassion, and experience. Wisdom will guide the student to act wisely and reasonably. A wise person will have a good amount of judgment and cleverness in every priority of his life.
2	Fairness	The main rule of living in a community is to show respect for others. The student is taught the principle of treating others as one wants to be treated. The principle of fairness is perceived in all aspects of culture and faiths in the world. Fairness includes fair actions, modesty, respect for others, self-respect, responsibility, honesty, politeness, and tolerance.
3	Fortitude	Fortitude refers to the strength of mind that enables us to encounter and bear the pain of adversity, defeat, difficulty, and frustration, and it is the courage of endurance and self-confidence. The student is encouraged to develop the ability to see adversity and failure as the opportunity to grow oneself and learn to subdue the euphoria of one's accomplishments and achievements.
4	Self-control	Self-control is the ability to resist all temptations and to manage emotions, anger, desires, and impulses. The student is taught to recognise the significance of self-control in everyday life. 'We control our desires, not the other way around.' Recklessness and thoughtless actions harbor the seeds of failures, bitterness, criminalities, and immoralities.
5	Love	Love or the feeling of love and affection goes beyond a sense of fairness. Love has no price. It is the expression that comes from the heart and is reflected in our willingness to sacrifice for others. We all need love. The student is encouraged to have empathy, mercy, generosity, faithfulness, patriotism, and sympathy.
6	Positive attitude	The attitude of believing that negative behaviour harms us and others. People who possess a positive attitude are wholesome and enjoyable to be around. The student is taught to foster positive characteristics, such as hopefulness, enthusiasm, sociability, tolerance, loyalty, honesty, and faithfulness.

7	Hard work	There are no shortcuts to accomplishment and achievements without hard work. The student is encouraged to believe in the aspect of working hard.
8	Integrity	Integrity is the disposition of having strong moral values and showing consistent principles. The student is guided to have integrity and unwavering attitude of doing the right thing in all circumstances.
9	Gratitude	Gratitude is the feeling of appreciation and thankfulness which are manifested in daily actions. Gratitude is consistently associated with greater happiness. The students are encouraged to lead a life full of gratitude and appreciative of people's kindness, awareness of personal shortcomings, and resist the urge to complain. Accept things as a blessing from God.
10	Humility	Humility is the basic quality of a good life. The student is guided to accept one's flaws and to strive to be a better person. Humility is acceptance of our advantages and disadvantages, and help someone in need without expectations, a mere attentions or praises. The student already notices that seeking someone's approval (<i>riya</i>) is prohibited because it removes all the good deeds that have been done.

The implementation of developing character values operates in the three main axes: classrooms, dormitory, and mosque; all are integrated into one unity. The three main axes are illustrated below:

Picture 1. The Axes of Character Building in an Islamic School



From the illustration above, the character development in students is to be executed in a comprehensive manner. This corresponds to the result that the application of character education supported by two approaches: firstly, character education positioned as its subject, and secondly, character education positioned as the mission of curricula and integrated within curricula (Amini *et. al*, 2018).

The results show that forming a daily program of good habits has a positive impact on students (Arifin *et. al*, 2020). The national culture in character education is the value of education in Indonesia which facilitates the tools to prevent negative influences in the life of the people and of the nation. As the development and expansion of science, technology, and art increasingly grow and also the reformation of the entire aspects of life rapidly emerges, national character education is extremely necessary in order to determine the goals of national education.

Spiritual values based on local wisdom are shaped by the religious culture that evolves within the Islamic school community. These values are imprinted in the heart and soul of the students. These values are called Pancajiwa (The Five Values). Pancajiwa is the essence of ideal characters and consists of the personal of ideal characters (*hablum minallah*) and the social of ideal characters (*hablum minanannas*). The values of Pancajiwa build a person's character to be a better person as a servant of God and also as fellow nationals.

The internalised values of Pancajiwa in the Islamic school, which are imprinted as characteristics of Islamic teachings, are integrated within curricula and are taught within the school grounds (classroom axis) and outside the school grounds (dormitory, mosque, family and social community). The values of Pancajiwa are explained below:

1. Sincerity is established through the daily schedule of school activities. The curriculum is synergised between academic curriculum (science) and Islamic curriculum (religion). The implementation of these curricula implicate numerous material quantities. Therefore, the students are required to sacrifice their time, their mind, and also their adolescence. The students are taught the importance of sincerity to prioritise elements of life. The students are also encouraged to focus on school.
2. Simplicity is to live a simple life and to remove unnecessary things. The meaning of simplicity is to provide optimal facilities as needed by students.
3. Self-sufficiency is imprinted in the students' to manage a busy school life, especially in managing their time, their efforts, and their strengths. Self-sufficiency skills will support their managerial skills and strengthen their characters.

4. The brotherhood of Islam is established in each of the school subjects. As Muslim and as brothers of the same faith, it is important to establish the brotherhood of Islam, no matter what races and backgrounds. All Muslims are brothers and sisters. These brotherhood values are significantly performed in their daily interactions and their *Itsar* (putting others first) attitudes.
5. Freedom (*Hurriyah Fikriyah*) is taught to the students and means freedom of thinking. The curricula of schools range from science education and Islam education, and none of the curricula are based on unsubstantiated doctrines. All of these educations broaden the students' knowledge and mindsets. Moreover, the students are most welcome to give comments, feedback, and critiques in a polite manner to the school teachers and educators. The meaning of freedom is extensive and associated with the students.

In the implementation of character education, there are some obstacles involving the limitation of human resources, facilities, and infrastructures. This is in line with research done by Muttaqin (2018) who states that the obstacles of the implementation in educational institutions are the limitation of school facilities, the violation of school regulations, parental neglect, and the intimidations from the community nearby the school. Other supporting factors are the leadership of the school headmaster, other school's elements, and school networks (Listiwati, 2018). Sarbini *et. al* (2020) states that the institution which plays the role of Rabbani education in order to strengthen an adolescent's character is the parents, school teachers, and community. These three foundations have different roles according to their capacity and their extent, and to form a bond to overcome the various adolescent problems in the near future. The result from Annisa (2018) states that the operation of discipline character education achieved in six programs, such as (1) design the character education program, (2) establish school regulations and class regulations, (3) perform *dhuha* prayer and *dhuhr* prayer, (4) establish an affective post in each classroom, (5) supervise the students' behaviours at home regularly, (6) parental involvement.

Conclusion

1. The establishment of the character values is integrated into three main areas, including humanity, nationalism, and spiritualism.
2. The character values established within the Islamic school include the values of wisdom, fairness, fortitude, self-control, love, positive attitude, hard work, integrity, gratitude, and humility.
3. The spiritual values based on local wisdom established within the Islamic school includes the values of *Pancajiwa*, which are: sincerity built within the daily life of the school and scheduled activities, simplicity is not about deprivation, self-sufficient students that are responsible for managing their time, their efforts and their potency, the brotherhood of



Islam taught as a school subject maintains the Islamic fellowship, Freedom (*Hurriyah Fikriyah*) allows the students to exercise freedom of thinking

4. The implementation of character values established in the three main axes, which are: classrooms, dormitory, mosque. These three main axes are integrated into one unity.

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