

CHARACTER EDUCATION IN SCHOOL BASED ON LOCAL WISDOM

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ABSTRACT

Education is an essential thing to build national character and culture. Education functions to improve human ability, as mentioned in Law No. 20 of 2003 concerning National Education System Article 3, which states that national education functions develop ability as well as build character and noble national civilization in order to enrich the life of a nation. These abilities include hard skill and soft skill aspects. One of the ways to sharpen the intra-personal and inter-personal abilities is conducting character education at school by considering local wisdom, such as Balinese local wisdom i.e. *Tri Hita Karana* known as THK. Character education at school which is based on local wisdom of *Tri Hita Karana* (THK), is a character education which implements character of balanced relationship between the school community and God, balanced relationship among the school community, balanced relationship between school community and entire school facilities environment. Character education at school which is based on local wisdom of THK is expected able to prevent negative effect of global culture intrusion, because THK has become a “*taksu*” or sociocultural spiritual capital and life philosophy of Balinese. Character education at school which is based on local wisdom of *Tri Hita Karana* should be developed systematically to improve local excellence of life, national interest, justice, and international competition in world civilization. By implementing local wisdom of THK, school could develop as a center of civilizing competence, becoming basis to develop character and human resources with high work-skill, work culture and strong learning culture, as well as culture of serving people sincerely and reasonably.

Key words: Character Education, local wisdom and balance

INTRODUCTION

Innovation of developing quality, access expansion, and relevancy of education based on local culture, wisdom and excellence are expected to be able to improve people’s love upon national culture as a spiritual sociocultural capital in building new civilization of modern school education based on Indonesian character. The handling of intrusion effect of global culture into local culture can be done through innovation of quality development, access expansion, and relevancy of education based on local culture and wisdom (Zajda, 2008; Sing, 2009). Functioning to anticipate the influence and screening global culture to local culture, school education in Indonesia should prioritize cultivation and development of unique Indonesian identity.

School education in Indonesia should have clear direction, strong foundation and rooted in the identity of the community (Rojewski, 2009; Pavlova, 2009). In the end, school education is expected able to be instrument of sustainable development in improving Indonesian worker competitiveness because of their uniqueness and quality. School is defined as a unit of education which is developed by government or private sector to educate and train people in various areas of skill competence. The main purpose of education at school is preparing the graduates to be ready for working, doing business, or continuing their study into university. To realize these purposes, school is demanded capable of

internalizing the entire education context at school into input and process, so the output and outcome of the education system at the school will be optimal (Slamet, 2008). Local wisdom based school (THK) is a school based on local wisdom which teaches harmony values to the school community comprising the balanced relationship between the school community and God, balanced relationship among the school community, balanced relationship between school community and entire school facilities environment. The principle of *Tri Hita Karana* can be realized through balance in the implementation. There are some violation cases or behavioral aberrations of the students which tend to be negative, such as disrespected behavior of the students to the teacher, violating or against teacher advice, playing when having *tri sandya*, not active in social service activity in which they talk a lot with their friend, or leaving their friends when having mutual cooperation to clean up school environment, and some students who are involved in littering school yard.

CONCEPT

Character Education

Character originates from Greek *charassein*, which means to engrave, as if a person drawing on a paper, carving stone or metal. Based on this definition, character is defined as a sign or specific characteristic of which creates a perspective defining character as an individual behavior pattern, state of a person's morality. After phase of children, a person has character, of which a predictable way that a person's character is related to behavior surrounding him/her (Kevin Ryan, 1999: 5). Moreover, Williams & Schnaps (1999) defined character education as any deliberate approach by which school personnel, often in conjunction with parents and community members, help children and youth become caring, principled and responsible.

Further, Williams (2000) explained that definition of the character education was initially used by National Commission on Character Education (in America) as a term to cover many approach, philosophy, and program. Problem solving, decision making, conflict resolution are essential aspects from moral character development. Therefore, character education provides opportunity to the students to experience those characters directly.

Local Wisdom of *Tri Hita Karana*

Concept of *Tri Hita Karana* is categorized into three values i.e. (1) morals to the Almighty God, (*Parhyangan*), (2) morals to human (*Pawongan*), and (3) morals to environment (*Palemahan*). In facing fundamentalist life, the concept of *Tri Hita Karana* introduces values of living together reality in term of cultivating religious values, culturing social values, gender appreciation, cultivating justice values, developing democratic values, cultivating honest attitude, showing honest attitude, improving attitude and fighting power, developing responsibility, and appreciation to nature (Donder, 2007:402-405). In learning process, concept of *Tri Hita Karana* could influence the learning result, because one of the *Tri Hita Karana* concepts is maintaining harmony among friends and obey the rules of religion as well as teacher's advice which finally could give better result in the effort of achieving cognitive, psychomotor

and affective aspects which finally gives life guidance to the students. The students will be more obedient to rules of school, improving respect to teacher or other elders, improving morals to God and care to environment (Arta Jaya, 2013). Concept of *Tri Hita Karana* describes that this universe comes from the same origin (i.e. God). Collaboration of those three elements harmoniously as a basis for creating comfortable, peaceful, prosperous, and safe life spiritually and physically.

Based on those concepts, it is right that human should have and develop harmonious and conformable relationship with God's plan. By this concept, there will be a relationship between a human with God, then, since human is not created alone, as many other creature community, so human should develop harmonious relationship with those creature communities. Therefore, a relationship of human with other creatures or with the environment is created. Likewise, among the humans there will be harmonious relationship formed. Thus, there will be relationship among the humans (Donder, 2007:400).

DISCUSSION

Study of students' character formation has some nomenclature naming, depending on the focused aspect. Some of the common nomenclatures are Moral Education, Values Education, Religious Education, *Budi Pekerti* Education, and Character Education itself. Each naming is sometimes used interchangeably, for instance character education is also values education or religious education itself (Kirschenbaum, 2000). Throughout the history, in all over the world, education essentially has two purposes, i.e. to help human to be clever and smart, as well as to help them to be good human.

Making human to be clever and smart, seems to be easy, but making human to be better and wise seems to be harder or even very difficult. Therefore, it is very common that moral problem is a complicated problem or chronic disease haunting human life whenever and wherever. The reality of this complicated moral problem makes the importance of implementing character education. Our reference as a religious person related to moral problem and the importance of character education can be seen from the case of moral that ever happened to us. Besides becoming a religious state, people also have local culture which is commonly referred to local wisdom as Bali has life philosophy of *Tri Hita Karana* (HTK).

Therefore, character education in Bali can be formulated into a statement of Balinese who are physically healthy, spiritually peaceful, and professional. This formula is a formulation derived from the concept of harmonious and balanced life based on *Tri Hita Karana* (THK) ideology. Concept of balanced harmonious relation between the content and container, by Balinese is realized to be three form of harmony i.e. (1) human harmony with God which is called as *parhyangan*; (2) harmony among humans which is called as *pawongan*; and (3) human harmony with the environment which is called as *palemahan*. These three dimension of harmony; *parhyangan*, *pawongan*, and *palemahan* are synthesis of basic thought from a concept of happy, mutual prosperous and sustainable life which is well-known as THK ideology (Sudira, tt: 2). Collectively Balinese believe that they will be happy if their life balance and harmonious through *parhyangan*, *pawongan*, and *palemahan*. Harmonious life means doing good

things and holy reflected from thought (*idep*), spoken through words (*sabda*) and seen from action (*bayu*) (Raka Santeri, 2007).

The pattern of character education based on *Tri Hita Karana* in improving students' character includes: implementation of *Parahyangan* which covers *yadnya* both *nitya karma* and *naimitika karma* implementation. Implementation of *pawongan* is growing students' awareness to obey school rules, conducting *susila* teachings especially *Tri Kaya Parisudha* as a realization of *Tri Hita Karana* in maintaining harmony relationship among people. Implementation of *Palemahan* is improving discipline and responsibility in maintaining cleanliness of school environment (Mahadiputra, tt: 2). *Tri Hita Karana* contains relevant character values to be implemented in education process to form students' character and spirituality at school. *Tri Hita Karana* should be comprehended as life philosophy to realize balanced and consistent life attitude to believe and filial to God, serve other people and maintain environment. *Tri Hita Karana* cannot be partially comprehended. *Tri Hita Karana* as a unity, synergized and consistent as a universal life philosophy.

In character education process, *Tri Hita Karana* teachings is a monumental concept and have a great value to build harmony full of values of wisdom, moral, ethics, unity so there will be harmonious life among all of God's creatures. The vibes of education values give strong attractiveness for educators to lift it as an inspiration source in the process of improving education quality in the effort of realizing quality and characterized output. Nowadays, science and technology education is more orienting on the mastery of science (cognitive aspect) and skill mastery (psychomotor aspect) in which affective aspect including attitude, behavior, moral, character is almost abandoned whereas this affective aspect is highly important to build comprehensive students' character. If this affective aspect is used the purpose of education process so the purpose of character and spiritual character will be achieved well. Affective aspect can be formed through implementation of *Tri Hita Karana* concept at school, because this concept is a part of Hindus teaching material. Hindus education is a part of religion and noble character subjects which are intended to form the students to be faithful and cautious to God with noble character. Noble character includes ethics, character or moral as a realization of religion education (Regulation of National Education Minister No. 22 of 2006 concerning Content Standard) which closely related to formation and development of national character.

Through character education based on *Tri Hita Karana* (local wisdom) is expected capable of building students' character at school to be clever with noble character, religious, care to the environment, care to others. Function of national education is formulated to develop ability and form character as well as noble national civilization in order to enrich the life of nation. Based on this commitment, so generally the purpose of character education is to build and develop students' character in every line, kind and level of education so they can comprehend and implement noble the great values of religious teachings and points of Pancasila. Meanwhile, the purpose of character education specifically is to develop students' potency to be kind, positive thinking, good attitude, confident, proud of their nation, and loving other people (Amin, 2011:36-37). Therefore, school is

demanding to play a role and take responsibility to cultivate and develop good values and help the student to form and build their character with good values. Character education is directed to give focus on certain values such as respect, responsibility, honesty, care, and fairness to help the students to understand, pay attention, and implement those values in their life based on local wisdom of *Tri Hita Karana*.

CONCLUSION

Character education at school based on local wisdom of *Tri Hita Karana* (THK) is a school which implements harmonious character between school community with God, harmony among the school community, and harmony between school community and entire facilities environment in conducting vocationalization process. Development of character education based on local wisdom of THK supports education program to be balanced and sustainable education for mutual harmony and social development, giving contribution to harmony and nature preservation, cultural values preservation, forming national identity, wise in using natural resources, effective and efficient in improving educated and trained workforce. Character education at school based on local wisdom of THK could anticipate negative effect of global culture intrusion, because THK has become "*taksu*" or sociocultural spiritual capital and life philosophy of Balinese. Character education at school which is based on local wisdom of *Tri Hita Karana* should be developed systematically to improve local excellence of life, national interest, justice, and international competition in world civilization.

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