

LOCAL WISDOM-BASED CHARACTER EDUCATION AS AN EFFORT TO ESTABLISH STUDENT WITH SPECIAL NEEDS CHARACTER

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Authors:

Izul Islamudin ^{*1}
Hariyanto ²
Miftahul Alimin ³
M. Risdamuddin ⁴

* Author's Email Correspondence:
izulhibersat1996@gmail.com

Affiliation:

¹ Universitas Negeri Malang
²⁻³ Universitas Ibrahimy Situbondo
⁴ UIN Maulana Malik Ibrahim
Malang

Abstract

This study aims to describe the application of local wisdom-based character education as well as the supporting and inhibiting factors at SDLBN Kedungkandang Malang City. The research method used is qualitative research with descriptive research type. Collecting data using observation techniques, interviews, and documentation. The process of data analysis through data collection, data reduction, data presentation, and draw conclusions. The results showed that the application of character education based on local wisdom for children with special needs was effective, explored the potential of students, instilled character values, and supported the process of growth and development of students both in cognitive, affective and psychomotor aspects. The supporting factors are the school principal, student guardians who really support its implementation, and the facilities and infrastructure are very supportive. Inhibiting factors, there are no significant inhibiting factors because the facilities are adequate. It's just that the teacher who teaches art has one teacher.

Keywords: *Character education, local wisdom, children with special needs.*



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INTRODUCTION

Education is a learning process that is carried out in a planned and systematic manner in order to develop the potential of students. Quoting Chapter XIII of the Constitution on education and culture, article 31 verse 1, every citizen has the right to receive education. Through education that is carried out systematically, of course, it will form intelligent students and have strong characters so that they can carry out life as it should. Because actually humans will become humans if they get proper education. So therefore Education is the main center for forming individuals who are strong in character to navigate the dynamics of life.

The quality of education will certainly have a very significant impact on the development of students' knowledge, attitudes and skills. Therefore, Masita conveyed the implementation of education, namely character education, the Ministry of Education and Culture included character education that could reconstruct the Indonesian nation in a better direction in the future (Masita,

2012: 87). Quoting Griek argues that “character is defined as a trait that is inherent in an individual who can distinguish between one individual and another.” Meanwhile, Kurtus views character as a series of individual behaviors and if seen this behavior will be known as his personality (Andrianto & Taufiq, 2011: 20). Jalal said in Fadilah that character is a value in a person that has its own unique value and is internalized within and manifested in behavior (Mualifatu & Fadillah, 2013: 78). Anita Yus conveyed that the word character comes from Greek and Latin, *carrasein-character*. The word has the meaning of carving a permanent and indelible pattern (Nawafil, 2018: 26). Musfiroh explained that the characters are a series of attitudes, behaviors, motivations, and skills (Syarbini, 2016: 19).

Quoting Barry, character education is a national movement to create a conducive school environment that is able to present quality students with strong character (Barry, Rice, & Mcduffie-dipman, 2013: 39). According to Muqit, explained the term education is defined as the process of gathering knowledge, attitudes, and actions that contain good norms, starting with building awareness, feelings, caring, intensity, knowledge, beliefs and forming habits (Muqit, Nawafil, & Tohir, 2021: 24). James, children’s character can influence their activities, interactions with their social environment, and life choices (Kim, Choe, & Kaufman, 2019: 18).

The character values originate from religious values, Pancasila, culture and national education goals. Then gather 18 national character values, namely: love of the motherland, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, religious, appreciating achievement, friendly or communicative, peace-loving, fond of reading, caring for the environment, social care, and the last is responsibility. Realizing these character values requires consistent collaboration with the surrounding environment (Budiman, Samani, Rusijono, Setyawan, & Nurdyansyah, 2021: 20). According to Ki Hajar Dewantara, there are three educational environments namely family, school and community (Dewantara, 2011: 113).

Character education is a learning activity that is carried out consciously and based on national education guidelines in order to internalize character values. Forming the character of each individual and sourced from religious values is the initial foundation in strengthening the character of generations (Yusuf, 2014: 41). According to Tilaar, education is a civilizing process. Therefore, education and culture have an inseparable relationship with each other (Nawafil & Junaidi, 2020: 224). Local wisdom has a general meaning, namely the view of life from an area or part of a culture that has been passed down from generation to generation and then passed on by word of mouth across generations (Imam, 2017: 141).

According to Kuntoro, local wisdom is used to indicate that there is one concept in every social life, namely noble socio-cultural life, high values, truth, goodness and beauty which are considered as a reference in life and building relationships among people (Purwastuti & Rukiyati, 2016: 91). Local wisdom is part of culture that refers to various cultures and is constructed and developed in the social environment, it is also believed to be an element that can strengthen social cohesion between one and another within the community (Naryatmojo, 2019: 390).

Brata explained that local wisdom defines cultural identity as a cultural identity or personality of a nation (Brata, 2016: 147). That is, this local wisdom is in the form of values that are inherent in and produced by certain communities and are not shared by other communities. The value in question is firmly attached and has gone through a very long journey, throughout the existence of the community.

The scope of local wisdom has limitations that are discussed, from a philosophical aspect there are two aspects, namely: the first are ideas, thoughts, minds that are abstract in nature, and the second is local wisdom in the form of concrete things (Istiawati, 2016: 84).

Nawafil, revealed that local wisdom is synonymous with human behavior related to: (1) God, (2) signs of nature, (3) the environment or agriculture, (4) building houses, (5) education, (6) marriage ceremonies and birth, (7) food, (8) human life cycle and character, (9) health, and (10) natural disasters (Muqit, Auliyah, Kawakip, Hambali, & Nawafil, 2022: 35). Therefore, the scope of local wisdom is simply contained in the discussion, which contains matters relevant to the scope of local wisdom.

Special Elementary Schools (SDLB) are places for children who have disabilities or who need special services to complete their studies. According to Hery, extraordinarily familiar is known as the term special educationc (Nugroho & Marantika, 2019: 79). However, until now the use of the term extraordinary still causes differences in perceptions among educators themselves.

UU No. 20 of 2003 in the National Education System, the expressions for children with special needs and extraordinary are no longer used but with the expressions for children with disabilities. However, we call them children with special needs, in England they are referred to as special need children or special need students or children with special needs. Special Schools (SLB) are still used in legislation, such as PP No. 19 of 2005 concerning National Education Standards, article 35 and Government Regulation no. 17 of 2010 regulates the management and implementation of education and article 133, kindergarten education units, special elementary schools (SDLB), junior secondary education units, and senior high school education units for special needs. Therefore, the presence of this special school provides space for children who have disabilities and can develop their potential.

All students have potential as well as strengths and weaknesses within themselves, it's just how the role of an educator develops every hidden potential in children. Similarly, children who have special needs certainly have advantages in themselves, but the environment and teaching patterns used will affect how they develop in the future. In Law No. 20/2003 Concerning the National Education System, children with special needs is defined as individuals who have physical, mental, social retardation, or who have special talents or special intelligence. Therefore, in order to provide services or teaching for children who have disabilities, it is necessary to be handled directly by people who have the basics in dealing children with special needs, so that children grow and develop as they should.

Purwanto thinks that the term children with special needs is the meaning of children with disabilities. People with special needs are also called Heward, who have special qualities or other normal behavior for someone. Special Needs, which are of various types and levels (Purwastuti & Rukiyati, 2016: 91). Children with special needs there are various levels and types. Therefore, in order to overcome this, it is also different, there are two concepts of children with special needs. What is meant is: temporary crew members, and permanent crew members (Wiyani, 2014: 41). Children who have temporary disorders will of course be easier to handle because they are different from permanent ones, but those that are permanent will be a little difficult to handle because they are also adjusted to the level they are experiencing (Ilahi, 2013: 82).

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Various levels of children with special needs and of course how to handle them also have different approaches used in the learning process. Therefore, teachers or assistants need to make observations first so they know the level of special needs of students. Because through that the teacher can determine what kind of way to handle it. Abnormalities that occur in students are related to intellectual, sensory or sensory abnormalities, learning difficulties and communication disorders, behavior, and multiple and severe deviations (Dermawan, 2018: 891).

The implementation and management of education has been regulated in Government Regulation No. 17/2010 relating to the implementation and management of education stated in Article 129 paragraph 3 stipulates that there are 12 types of students with disabilities, namely: deaf, autistic, speech impaired, mentally retarded, blind, quadriplegic, mentally impaired, learning disabled, have motor disorders, become victims of narcotics abuse, illegal drugs, and other addictive substances, as well as other disabilities. Therefore, the implementation of children with special needs already has a standard reference as a basis for its implementation.

Judging from the direction of deviation, several types of special needs can be divided into two categories, namely special needs above average and special needs below average (Hanum, 2014: 217-236). Character education based on local wisdom for children with special needs for persons with disabilities, some with special needs in elementary schools namely (children with special disabilities are blind, deaf, mentally retarded and autistic). Based on this, character education for the five persons with disabilities requires special assistance to be implemented locally and adapted to their needs and class level.

After another observation of SLB in Malang Kedungkandang City on January 16, 2023, researchers were interested in activities that formed special characters for people with disabilities, these activities were in the form of traditional dances. Traditional dances are not only taught to shape a child's character, but to build self-confidence. In addition, disabled people who are fluent in dance are also included in dance competitions. Therefore, it is highly hoped that researchers who continue to conduct research will preserve local wisdom and be able to apply it in special schools and other formal education.

This topic was directly supported by a survey of researchers in class III and teachers who trained traditional dance on January 16, 2023. In interviews with two informants, the researchers obtained information in the form of: students saying thank you, sorry, praying dhuhr in congregation. Also, activities that apply to traditional dances include: modern dance, congregational prayers, fashion shows, learning to paint, draw, button and take out trash. Also traditional dances, paintings and fashion shows have been included in the competition.

Departing from the problem above in SDLBN Kedungkandang Malang in this matter other people also says state elementary school for student special needs, the researcher is interested in reviewing in more detail through in-depth research to obtain new findings in the form of implementation carried out on children who have special disorders or are commonly known as disabled children. Besides that Learning practices such as washing, coloring and dancing are still mostly carried out by teachers at the senior high school level (Wati, 2018: 81). Inclusive education policies for children with special needs still tend to be implemented in formal school environments (Taufik & Rahaju, 2021: 50). Another factor is that schools that are ready to implement inclusive learning are still dominated by senior high schools (Setiawan & Apsari, 2019: 130).

The aims of this research are as follows: (1) to describe the implementation of character education based on local wisdom in Kedungkandang, Malang city, (2) supporting factors in its implementation, and (3) inhibiting factors.

RESEARCH METHOD

The type of research used in this article is a qualitative-descriptive research in the form of a description of people's comments and opinions. Then the data was collected by means of observation, interviews and documentation studies. data acquisition is then examined in depth from the process of organizing, analyzing, and interpreting data. To strengthen the data findings, researchers not only observed student activities, but also interviewed teachers and school principals regarding the learning process of children with special needs.

RESULT AND DISCUSSION

The findings of this study namely, *First*, application of local wisdom-based character education at SDLB Negeri Kedungkandang Malang City. applies to traditional dances including: Modern dance, congregational prayers, fashion shows, learning to paint, draw, button and take out trash. Also traditional dances, paintings and fashion shows have been included in the competition. The following is an explanation from the principal of SDLB Kedungkandang Malang City.

"The implementation so far has been very supportive of the process of growing and developing children in terms of knowledge, attitudes and skills, all classes experience it because there are many enthusiasts but those who are taken are especially gifted children." (W.KS. 18/01/2023).

The explanation above was reinforced by YRBL as a class III teacher who has special needs for the deaf at Kedungkandang State SDLB Malang City.

"It's very good, children can know their talents and interests and channel their talents, if children have talent in the field of dance they must be trained and shown to take part in competitions as has been included in Malang State University (UM), not only dance character education is taught, but fashion show, coloring, and character education contained in all subjects". (W.GK/18/01/2023).

Character education needs support from various parties, not only from the school environment, but the most fundamental is from the family environment of the students themselves. Character education based on local wisdom does not only introduce, but fosters a sense of love for regional culture or explores students' talents, maintains the existence of local wisdom and is able to make students who have deficiencies appear confident with their limitations. Apart from that, the existence of character education based on local wisdom is also expected to be able to change the community's stigma about the existence of children with special needs that they deserve proper education and can be well received in the surrounding community like normal children in general.

The explanation above was reinforced by OW as a dance teacher at Kedungkandang State SDLB Malang City.

"The implementation of the activities is carried out after school hours, namely during breaks, so far there have been no obstacles and it returns to every child who has skills and is not yet visible because they have not been explored, so with this activity we can find out what talents children have." (W.GT/18/01/2023).

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The activities carried out during the dance teaching process are: prayer activities before learning dance, dance learning activities led directly by the dance teacher, students practicing remo dance, and praying after learning dance.

Second, factors that support implementation. The facilities are supportive, the dance teacher is there, and students and teachers are compact in teaching and learning activities, there is support from student guardians, and there is full support from agencies. *Third*, inhibiting factors. There are no significant obstacles because the facilities are adequate, it's just a shortage of dance teachers in teaching dance. This can be seen from the enthusiasm of students who want to learn dance.

Application of Local Wisdom-Based Character Education at SDLBN Kedungkandang Malang City

SLB Kedungkandang Malang City is a State SLB institution in Malang City that implements education based on local wisdom. Tilaar explained that education is a civilizing process (Syah, 2010; 89). Apart from being a State agency in Malang City, students who attend school are not charged a penny or are free of charge. This is what makes parents flock to enroll their children in these schools. There is an interesting thing that is implemented by SDLBN Kedungkandang Malang City, namely students are taught to dance. The process of teaching dance is inseparable from the application of character education which is carried out consistently and adapted to the conditions of the school and students. According to Masita conveying the implementation of education, namely character education, the Ministry of Education and Culture includes character education that can reconstruct the Indonesian nation in a better direction in the future (Ahsan, Sumiyati, & Mustahdi, 2017: 44).

Character is defined as a person's way of thinking or behavior that is inherent in oneself and has unique characteristics in each individual. Character is also interpreted as a characteristic possessed by an object or individual. Internalizing character can be done in the world of education, character education is a conscious and planned process carried out by educational institutions through a teaching and learning process and is bound by a system (Fadilah & F, 2021: 96). According to Barry, character education is a national movement to create a school environment that is conducive and capable of presenting quality students with strong character (Barry et al., 2013: 114).

Talking about the problem of character education, in fact it is not only coaching in the school environment, but must be supported by the family environment and social environment. This was emphasized by Ki Hajar Dewantara that there are 3 educational environments namely family, school, and community.

The application of local wisdom-based character education is not only traditional dance arts that are taught, but some of them exist modern dance, congregational prayers, fashion shows, learning to paint, draw, button and take out trash, sports and character education are also included in the content of the lessons taught (Rohani & Hamli, 2012: 68). Brata interprets local wisdom (local genius) as a cultural identity which means the cultural identity or personality of a nation (Brata, 2016; 140). That is, by implementing this, it can express the nation's cultural heritage through education that is implemented in educational institutions.

The characters that appear during the dance teaching process are: religious, tolerance, discipline, hard work, creative, independent, curiosity, love of the motherland, respect for

achievement, friendly or communicative, love peace, and responsibility. This is in accordance with the opinion of Samani and Hariyanto 18 values of character education. Not all 18 character values appear, but they are adjusted to the real conditions that occur in the field during research (Samani & Hariyanto, 2011: 63).

Supporting Factors for the Implementation of Local Wisdom-Based Character Education

Supporting factors in the implementation of dance activities are very sufficient, both facilities and infrastructure, as well as full support from the school, especially the principal and parents of students, so as to foster positive values in students. Then emphasized Jalal, he said character is a value in a person that has its own unique value and is internalized within and manifested in behavior. The infrastructure in question includes: the existence of a special hall that is used in learning dance, a sound system, television, costumes that are used when in certain activities or competition activities (Mukti & Harimi, 2021: 79).

When the researchers interviewed the Kedungkandang SDLBN school principal, the source said that the school principal fully supports the implementation of character education through dance itself, because through such activities it will make children independent and appear confident to show their potential with their limitations. Mita defines character, namely a series of attitudes, behaviors, motivations, and skills (Silfiasari & Az Zhafi, 2020: 131).

Likewise, the parents of students said that they fully support activities to improve student skills. Because children with disabilities are different from normal children. Children with special needs are also called human beings who have special characteristics or behavior that are different from normal children (Bidaya & Dari, 2020: 58).

Inhibiting Factors of the Application of Local Wisdom-Based Character Education

There are no significant inhibiting factors because all the facilities are available, this is due to the related environmental synergy. According to Ki Hajar Dewantara, there are 3 educational environments namely family, school, and community (Dewantara, 2011: 17). With synergy and commitment to the school environment and family environment, it will form students who are intelligent and have character. According to Barry character education is a national movement to create a conducive school environment and is able to present quality students with strong character (Barry et al., 2013: 19). However, what researchers can convey in discussing the results of this study is the lack of dance teachers with a total number of students learning dance 137 students, even though the teacher has divided the schedule in such a way by combining classes I-III then IV-VI.

CONCLUSION

The application of character education based on local wisdom for children with special needs at SDLBN Kedungkandang Malang City is very effective and supports the process of growth and development of students both in cognitive, affective and psychomotor aspects. In addition, children who were initially insecure with circumstances that were not like normal children generally became confident because they were taught various activities, one of which was learning to dance, with dancing activities students took part in competitions and won achievements. When the students took part in the activity, several characters emerged based on

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the results of the research, namely: religious, tolerance, discipline, hard work, creative, independent, curiosity, love of the motherland, respect for achievement, communicative, love of peace, and responsibility. The most important factor supporting the implementation of local wisdom-based character education is the support of the school principal in its implementation. In addition, other supporting factors are the availability of facilities and infrastructure to support the dance teaching process and full support from student guardians. The inhibiting factor for its application itself is not a significant obstacle because the facilities to support the teaching of dance are available. However, as long as the researcher observes the process of teaching dance, the researcher finds a problem that the researcher considers to hinder how learning dance is going, namely the lack of teachers teaching dance.

The limitations of this research is still in an elementary school for children with special needs. To find more information about local wisdom-based learning in other children with special needs, it is suggested that further researchers use two research sites in order to obtain broad and varied information.

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EDUPEDIA:

Jurnal Studi Pendidikan dan Pedagogi Islam
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