



Meningkatkan Kemampuan Guru Dalam Mendidik Karakter Siswa Berbasis Keunggulan Budaya Lokal

Improving Teachers' Ability To Educate Student Character Based On Local Cultural Excellence

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ABSTRAK

Kegiatan pengabdian masyarakat ini bertujuan untuk meningkatkan kemampuan para pengajar di SMP Negeri 19 Kota Bengkulu dalam menanamkan prinsip-prinsip etika dan karakter kepada para siswanya melalui pemaparan tentang keunggulan budaya lokal. Kegiatan pengabdian kepada masyarakat dilakukan dengan menggunakan perpaduan metode ceramah, ceramah, lokakarya (dalam bentuk Forum Group Discussion (FGD)), simulasi/praktek, bermain peran, dan diskusi kelompok panel. Pelaksanaan kegiatan pengabdian kepada masyarakat dengan menggunakan kombinasi metode tersebut telah meningkatkan kemampuan 19 orang guru SMP dalam (1) menguasai konsep/teori pendidikan nilai budi pekerti (pendekatan inculkasi, pendekatan perkembangan moral kognitif, pendekatan analisis nilai, pendekatan klarifikasi nilai, pendekatan action learning, dan pendekatan integrasi nilai); (2) mengidentifikasi nilai-nilai karakter keunggulan budaya lokal yang sesuai dengan nilai-nilai karakter pada materi ajar yang akan diajarkan kepada siswa sesuai dengan kompetensi inti, kompetensi dasar, dan indikator; (3) menganalisis mata pelajaran, kompetensi inti, kompetensi dasar, kelas, dan indikator per jenjang kelas; dan (4) melakukan analisis berdasarkan kompetensi inti, kompetensi dasar, indikator, dan nilai-nilai keunggulan budaya lokal yang akan dididikkan kepada siswa.

Kata kunci: kemampuan, pendidikan, nilai etika, budaya local

ABSTRACT

This community service project intends to increase the abilities of instructors at State Junior High School 19 Bengkulu City to instill ethical principles and character in their students via exposure to local cultural excellence. Community service activities are carried out using a mix of lecture methods, talks, workshops (in the form of Forum Group Discussion (FGD)), simulations / practices, role playing, and panel group discussions. Implementing community service activities using a combination of these methods has improved the ability of 19 Junior High School teachers in (1) mastering the concepts / theories of ethical value education (inculcation approach, cognitive moral development approach, values analysis approach, values clarification approach, action learning approach, and value integrated approach); (2) identify character values of local cultural



excellence that are consistent with the character values in the teaching materials to be taught to students in accordance with core competencies, basic competencies, and indicators; (3) analyze subjects, core competencies, basic competencies, grades, and indicators per grade level; and (4) conduct an analysis based on core competencies, basic competencies, indicators, and values of local cultural excellence that will be educated to students.

Keywords: Ability, education, ethical values, local culture

I. INTRODUCTION

As a result of the advancement of science, technology, and art (Science and Technology), there is currently a revolution in all parts of life, including political, economic, social, cultural, behavioral, and other dimensions (Abdul Azis Wahab and Sapriya, 2011). This shift is taking place in both developed and developing countries. It has been reported, for example, that as a result of science and technology, there is an increase in harmful behavior, antisocial behavior, indiscipline, underachievement (ICM Research, 2005, Athur, 2005), drunkenness, and unsafe sex (United Nations report, 2007). The similar phenomenon happened in the United States (Jensen, 2010). Based on this circumstance, the United Kingdom tries to promote character education and pro-social behavioral attitudes (White 2010), while the United States shifts its character education model to prioritize character development initiatives (Jensen, 2010).

The impact of science and technology on character change occurs in Indonesia, as well as many incidents aired in the media, both TV and Newsletters, many incidents of student brawls, underage sexual behavior, irresponsibility, undiscipline, short-term thinking, reduced prosocial spirit, selfishness, loss of awareness and willingness to participate socially, the development of corrupt behavior in almost all layers, feelings on the streets that are difficult to understand, and inte

One of the most serious issues confronting the Indonesian education system is the erosion of students' character. Student brawls, bullying at school, drug use, spreading hoaxes, radicalism, intolerance, lack of critical thinking skills, laziness to learn, and lack of ethics/manners are examples of cases that occur among junior high school adolescents that reflect the deterioration of students' morals and character. This issue demonstrates that character education has not been properly implemented in schools. This also points to a failure in the development of moral and value teaching in schools (Aisah, 2014; Suastra et al., 2017). Furthermore, local wisdom values in the community receive less emphasis in the learning process in schools, despite the fact that these values are still highly relevant to apply in community life and can protect the integrity of the Indonesian country (Suastra, 2011). Low student morale is a symptom of a failure to integrate value information into good activities (Abu et al., 2015; Aisah, 2014; Lickona, 1999; Lopes et al., 2013).

Concerns about the impact of science and technology on unexpected character change pervade the wider community, including teachers at State Junior High School 19 Bengkulu, who stated that "many unexpected behavior changes in students of State Junior High School 19 as a result of science and technology, they need to be given character education from an early age" (Results of Interviews with the Principal and Teachers of State Junior High School 19 Bengkulu City, March 20, 201

The principal and teachers of State Junior High School 19 attempted to alleviate the anxiety. One of the things they did was meet with us and talk about ways to improve teachers' capacity to conduct character education for pupils. They believe they have not mastered how to explore character values in each Core Competency and Basic Competency to be learned, what concepts and approaches to ethical / character value education theory should be used, how to create a learning implementation plan capable of instilling character values / ethics, how to learn it, and how to evaluate the learning outcomes of character values education to students. Their enthusiasm and need on how to carry out



ethics/character education needs to be welcomed. In connection with this, we as part of Faculty of Education and Teacher training Bengkulu University citizens who have the duty and responsibility to produce teachers and nurture teachers feel called to provide ethics/character education training to teachers of State Junior High School 19 Bengkulu. The training content is the provision of training and mentoring on (1) theories, concepts, and approaches to ethical / character value education that should be implemented, (2) how to explore character values in each Core Competency, and Basic Competencies to be learned, (3) how to create a syllabus and learning implementation plan capable of instilling character / ethical values, (4) how to instill / learn character values in students, and (5) how to evaluate the training.

In this regard, the implementation of community service aims to improve (a) the ability of State Junior High School 19 teachers to explore character values (both general character values and local excellence in each Core Competency, Basic Competency, and materials to be taught to students; and (b) understanding, mastery, selection, and application of concepts, theories, and approaches to ethics/character education of State Junior High School 19. (c) the ability of State Junior High School 19 teachers to prepare lesson implementation plans that will be used as a guide in instilling character values into students; (d) the ability of State Junior High School 19 teachers to teach character values to students in a way that allows students to truly internalize the values they learn; and (e) the ability and skills of State Junior High School 19 teachers to evaluate the educational learning outcomes of the values of students.

II. METHOD

As previously stated, science and technology that are socialized and trained to teachers of State Junior High School 19 Bengkulu City are the result of research that begins with the socialization of concepts, theories, and approaches to the implementation of ethical / character value education, practice, and implementation of evaluation of the implementation of ethics / character education. The activity was carried out as follows: (1) explanation/lecture of concepts, theories, and methodologies used, (b) focus group discussion, (c) practice, (d) presentation of practice results followed by discussion in the form of a panel discussion, and (e) evaluation. They have mastered concepts and theories through these activities, are able to practice, are able to evaluate, and finally, based on the evaluation of the results of the practice they do, they are able to compile a learning plan for the value of ethics / character education that they will apply.

Technically, community service activities for teachers at State Junior High School 19 are carried out in the first year through phases. (1) assessment of mastery of concepts or theories of character education and techniques for extracting local cultural excellence that will be taught to students; (2) socialization of teachers about concepts, theories, and methods of ethics/character value approaches through lectures and class discussions; (3) study the concepts, theories, and methods of character education approaches and techniques for extracting local cultural excellence in core competencies, basic competencies, and core competencies; and (4) discussion of what they have learned; (5) within 2 weeks, they are told to investigate the superiority of local culture in accordance with the character values that exist core compatibility, basic competencies, and materials that students want to learn; (6) presentation/panel discussion on the results of investigating local cultural excellence in accordance with the character values that exist core compatibility, basic competencies, and materials to be taught to students; and (7) FGD) on the preparation

III. RESULTS AND DISCUSSION

Result

Training activities in the first year are divided into two stages. The first stage is an evaluation activity to determine (a) teachers' knowledge / understanding of character education concepts; (b) the ability to identify character values of local cultural excellence in line with the character values that exist in the teaching material to be taught to students; and (c) the ability to identify the ethical values / characters of local cultural excellence. (c) the ability to create a syllabus based on core compatibility analysis, basic competencies, and values of local cultural excellence that will be taught to students; (d)



the ability to create learning implementation plans based on core compatibility, basic competencies, and values of local cultural excellence that will be taught to students. While in the second stage, community service activities are carried out in the form of training with the steps indicated above.

Based on the results of the evaluation of the ability of the teachers of State Junior High School 19 through FGD and tests, it has been determined that: (1) the level of knowledge/understanding of the concept or theory of character education of the teachers of State Junior High School 19 is still very minimal or it can be said that they do not have knowledge about the concept and theory of character education; (2) the majority of teachers have not been able to identify the concept and theory of character education; (3) the majority of teachers have not been able to identify (3) The majority of State Junior High School 19 teachers are still lacking in compiling character education learning syllabuses based on core compatibility, basic competencies, and values of local cultural excellence that will be taught to students; (4) the ability to develop learning implementation plans based on core compatibility, basic competencies, and values of local cultural excellence that will be taught to students.

After the training activities were completed, the teachers of State Junior High School 19 had: (1) ethical value education concepts such as (a) inculcation approach, (b) cognitive moral development approach, (c) values analysis approach, (d) values clarification approach, (e) learning approach (action learning approach), and (f) value integrated approach.

Teachers recognize that the inculcation technique stresses the instillation of social ideals in students. This approach to ethical value education tries to: (1) introduce particular values to pupils; and (2) modify kids' unwanted societal values toward desired grades. They have also realized that the learning process approaches employed in this approach include, for example, positive and negative reinforcement, simulation, role play, narrative, and others. This technique has a lot of support, as well as some criticism.

The moral development approach is a method of moral growth that focuses on cognitive components and development. This strategy encourages students to actively think about moral issues and make moral decisions. Teachers have recognized that individual moral reasoning develops in phases by following a specific sequence of moral judgments from a lower to a higher level. According to this moral development method, the goals of value education are (1) to help students create more sophisticated moral thinking patterns based on a broader collection of moral values, and (2) to help students develop more complex moral thinking patterns based on a broader set of moral values (2) to urge students to debate the reasons why their moral choices and opinions are not simply shared. It is also feasible to gain modifications in the levels of reason/argumentation of students performing moral ideals when working with others. This approach employs a learning strategy by presenting moral quandaries that are discussed in small groups in order to obtain argumentative and somewhat structured solutions that do not necessarily have to result at a right or wrong answer.

By examining problems relating to societal ideals, the analysis technique focuses on developing students' logical and scientific thinking skills. When comparing the value analysis approach to the cognitive development approach, one significant difference is that the value analysis approach focuses more on discussing situations that involve social values. The cognitive development approach emphasizes individual moral dilemmas. According to this approach, the main goals of moral education are to (1) help students use logical thinking skills and scientific discoveries in analyzing social problems that relate to certain moral values; and (2) help students use rational and analytical thinking processes in connecting and formulating concepts about their values. Individual or group learning on social problems with moral ideals, literature research, outdoor research, and class discussions based on rational thinking are all common learning approaches.

The value clarification technique is a learning approach that focuses on supporting students in exploring their own feelings and actions in order to develop their awareness of their own values. According to this approach, the goal of value education is threefold: (1) to help students realize and identify their own values as well as those of others; (2) to communicate openly and honestly with others about their own values; and (3) to use rational thinking skills and emotional awareness together to understand their own feelings, values, and behaviors (Lipe, 2010). Simulations, role-playing games,



out-of-class activities, small group discussions, and in-depth self-analysis exercises are some of the learning approaches employed in the value clarification approach.

Action learning techniques are ethical value learning approaches that stress efforts to give chances for students to engage in moral activities, both individually and in groups. This strategy has two key goals (Lipe, 2010). First, it provides opportunities for students to perform moral deeds based on their own values, both individually and collectively; second, it encourages students to see themselves as individual and social beings in association with others, who do not have complete freedom, but who are citizens of a society. Teachers recognize that the learning processes employed in the value analysis and value clarification approaches are also employed in this approach.

Teachers have conceptualized that the integrated value planting strategy is the most suited approach for implementing Ethics Education. This strategy will allow for the fulfillment of individual basic capital in the learning process, both cognitively, affectively, and psychomotorly, as well as efforts to implant the noble ideals of Indonesian culture and the Pancasila ideology. In general, integrated ethical value learning scenarios include the following elements: (1) introducing knowledge about the learning topic to be conveyed; (2) conveying learning objectives; (3) conveying the benefits of what was learned; (4) allowing students to learn contextual learning materials; and (5) allowing students to explore the values/meanings of the learning material learned. (6) provide opportunities for students to discuss rationally why these values need to be understood, applied, maintained, and used as a guide in behaving individually, in groups and in community life; (7) provide opportunities for students to design joint activities that are manifestations of values that are logically acceptable; (8) encourage students to apply the design of activities that have been made continuously; (9) monitor together the application of activity plans in daily life continuously; (10) ability to recognize local cultural excellent character qualities in educational materials that are compatible with core competencies, fundamental competencies, and indicators.

The teachers were also able to identify a number of local cultural excellence ideals that are faith-based (particularly Islamic) and expression-based and exist in people's lives. The following are the values of local cultural excellence. Religiously based local excellence values: (a) Except for those who do charity, man is in a state of loss; (b) Work hard, work anything as long as it is halal; (c) Human leaders and preachers of the earth; (d) Seek the necessities of life by always maintaining your self-esteem; (e) Diligently work in search of wealth; (f) Communicate well and courteously, like to give greetings; (h) Staying in touch, linking communications; (i) Being honest, not cheating, fulfilling commitments in measures and trusts; (j) Doing justice, helping, loving, and cherishing one another; (k) Patience and optimism; (l) Hard work; (m) Love and respect for parents; (n) Donors; (o) Empathic and sympathetic as displays of kindness; (p) Always tell the truth and never lie; (q) Be appreciative at all times. (r) Not arrogant and haughty; (s) Do good in all things; (t) Curious for knowledge; (u) Be honest, not corrupt; (v) Consistent, istiqomah; (w) Be steadfast, do not despair; (x) Liability; and (y) Love of peace.

The values of local wisdom based on expressions that live in the life of the community include (a) Like a broom stick in the life of society and nation; (b) Contolah people who excel for the sake of society; (c) The back of the pisasu when sharpened will be sharp as well; (d) Learning as a child is like carving a stone; (e) Lubuk provision of the edge of knowledge, the sea of mountain mind speaks; (f) (g) Roof water enters the sewage as well; (h) The size of the peg rather than the pole; (i) Like a duck returning home in the evening; (j) Even if high science does not pray, what is its purpose? (k) Allow the poor to compete with the rich as long as they are intelligent; (l) A big skin without content, like to a fruit; (m) There is no such thing as a day without iqra'; (n) Review easily owing to repeatability; (o) When you are covered by a falling bush and rising into the sky, sky-high knowledge is meaningless; (p) Fruit is eaten a thousand times the title of not learning a thousand minds and learning a thousand times is difficult; Waiting Secretary (r) Seijau serasan (s) (t) Acid in the sea's salt mountains meets in the belanga and (u) Play with wet water, wounds, and blazing fire.



They can also assess subjects, core competencies, fundamental competencies, values, and indicators at each level. Aside from that, they can do analysis based on core competencies, basic competencies, and superior local cultural values that will be imparted to pupils.

Discussion

Based on the description above, we can see that the the process of community service for the State Junior High School 19 teachers of Bengkulu which began with evaluation activities on mastery of the concept or theory of character education and techniques for exploring the advantages of local culture that will be taught to students, has enabled the team to know how knowledgeable they are about the concepts and character education theory and the teacher's ability to explore the advantages of local culture that will be taught to students. Knowledge about the initial condition of the State Junior High School 19 Bengkulu teachers' abilities makes it easier for the team to estimate what material points are appropriate to disseminate to the teachers. This also provides motivation, enthusiasm and/or does not cause boredom for the trainee teachers in receiving the socialization provided. This happens because the socialization material is appropriate to the level of knowledge required by teachers and does not repeat material that teachers already know. Providing opportunities for participants to study and discuss concepts, theories and methods of character education approaches as well as techniques for exploring the advantages of local culture in core competencies, basic competencies and material that students want to learn in the guidebook that has been prepared has improved the participants' abilities. become more stable and understand the problems being faced. The skills to explore the advantages of local culture which are in line with the character values of core competencies, basic competencies and the material that students want to learn also develop after they are given the opportunity to practice and present and ask questions about the excavations they carry out. The same thing also happened after they practiced preparing learning implementation plans that would be prepared to carry out character education lessons in class.

IV. CONCLUSION AND SUGGESTIONS

Community service activities can be carried out through lectures, conversations, seminars (in the form of focus group discussions), simulations, role plays, and panel group discussions. A combination of these strategies is used in community service activities as an alternative.

The use of a combination of lecture methods, discussions, workshops in the form of FGDs, simulations, role plays, and group discussion panels to implement community service activities has improved the ability of State Junior High School 19 teachers in: (1) understanding concepts and theories (2) defining ethical principles / characters of local cultural excellence in instructional materials that will be presented to students that are compatible with core competency, basic competences, and indicators; (3) examine subjects, core competencies, fundamental competencies, grades, and indicators at each level; (4) analyze the relationship between core compatibility, basic competencies, and values of local cultural excellence that will be taught to students; and (5) prepare a learning implementation plan based on the theme's core compatibility, basic competencies, and values of local cultural excellence that will be taught to students; and (6) prepare a learning plan for the implementation of ethics education based on local cultural excellence using a value integrated approach.



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