



**Application of local wisdom values of malay culture as cultural heritage,
efforts to realize character education.**

Halimatu Syakdiyah,

Civic Education Postgraduate School, Universitas Pendidikan Indonesia

E-mail: halimatu_syakdiyah@upi.edu

ABSTRACT

The development of student character is a crucial thing that must be added in daily learning. Educators as part of the school must be able to implement it. Character problems that often arise in school-age children are such as the lack of understanding of children in terms of being polite to others, lack of tolerance, individualistic attitudes, lack of understanding of etiquette in interacting, both in the community and in the community. school. Character education for students can be applied through learning activities in schools. Skilled educators must be able to make local wisdom part of the school. Malay culture is one of the many Malay clumps in the archipelago. In Riau Province, Malay culture is a local content subject taught in every school. Therefore, this study was conducted to see that learning Riau Malay Culture can realize the values of character education. This research was conducted using a qualitative research method with a descriptive-analytic approach. what values are contained in the local wisdom of Malay culture that are relevant to the application of character education that is integrated in the learning process in schools. The results of the study show that the application of Malay culture greatly influences the values of character education in education that can realize the value of local wisdom. In every school, character values are needed to develop a school curriculum in Riau Province.

Keywords : Malay Culture, School, Local Wisdom, Educator



INTRODUCTION

Customs, cultures, and oral traditions are among the most powerful advocates in the socialization of local history in the community. According to surveys conducted so far, people tend to remember and understand local history related to customs and culture. Local culture or wisdom in each region makes Indonesia the country that has the most level of plurality. The diversity found in human social life gives birth to a compound society (Herimanto, 2010: 99). From the above opinion is a view where Indonesia is the most diverse country of customs and cultures that are very valuable & special because of the diverse local culture and wisdom.

As for the important value, it has its own meaning in social life. Local wisdom itself has a very crucial meaning in the form of culture according to a citizen that is difficult to separate according to the environment of the residents themselves, this local wisdom can go downhill according to one generation to another through a lot of stories from verbal to verbal. The values derived from the nation's culture are very diverse & compound and contain the noble values of the nation which can make the nation have reliable social capital values in order to be able to create a superior civilization.

Local culture and wisdom are important factors in how to live to solve all life's problems. Koentjaraningrat (2009) states that knowledge and technology are an important part of the unsur culture of the community that has been discussed previously.

In this article, we will discuss the values of local wisdom of Malay culture as a cultural heritage in the form of character education in schools (Prasetyo & Qomar, 2019; Tahir, 2014). Values in local wisdom are values that are still cultured and applied in people's daily lives and passed on to all subsequent generations. Ife (2002) states that local wisdom is a value that is created, developed and fostered in society, thanks to its ability to survive and become a way of life in society. Based on the above understanding, it can be concluded that the wisdom of a region is a set of physical and abstract values of our ancestors, by including elements of religion and education in its implementation. Of course, each region in this case has a different uniqueness from the wisdom of different regions based on geographical conditions and regions. This plurality must be preserved in order to preserve the cultural characteristics of this country. Local wisdom is everything that can be characteristic of a region, both in the form of food, customs, dances, songs and regional ceremonies.



LITERATURE REVIEW

Local Wisdom Values of Malay Culture applied in schools

Values of Local Wisdom in the Form of Character Education in Schools

The value of local wisdom can be realized by character building, such as religious values, aesthetic values, mutual aid values, moral values, and tolerance values. Local wisdom that exists in people's lives is manifested in the form of a set of rules, knowledge, skills, values and ethics. The school is one of the places of character building in addition to the family and community. The formation of the character of learners in school is inseparable from character education. Lickona (1991) states that character education is education to shape a person's personality through ethics education whose results are seen in one's concrete actions, namely good behavior, honesty, responsibility, respect for the rights of others, hard work, and so on. Character education based on local wisdom is a system of instillation of character values to school residents which includes components of knowledge, awareness or willingness, and actions to carry out these values.

Local wisdom-based education is part of training that teaches students to stay aware of the specific situations they face. Character can be interpreted as an attitude, behavior, way of thinking and interacting as a characteristic of an individual in life, activity, acting, and working together both in the family, school, and community environment. In another sense character can also be interpreted as the whole of the values, thoughts, words, and behaviors or deeds that have shaped a person. Character value becomes a person's self-identity so that the character can be called a personality or distinctive trait. A person's personality can be formed in the process of life through a number of ethical values that he has in the form of his mindset, behavior, attitudes, and behaviors. As a personality, the character can present the whole of one's person. (Sibarani, 2012)

Local wisdom that exists in diversity needs to be grown and realized through the cooperation of school leaders as students, teachers and school leaders (Pingge, 2017). In a collective effort to create a life formed by good character values and moral attitudes, therefore the character values in it are in the form of many things such as mutual respect, respect, towards elders, always honest local wisdom that can be achieved through the view of good habits in the school environment, such as shaking hands, praying together, and cleanliness. A person's personality is formed in a life process through a number of ethical values that he has in the form of his mindset, attitudes, and behavior. As stated in various arts



and sports, local wisdom needs to be known the importance of being a person with a personality. The reflection of local wisdom may be in line with the characteristics of Pancasila values and customs that exist in the community (Naratiba & Fatmasari, 2021).

The results of observations made in the study on June 6, 2022 at 09:00 regarding the values of local wisdom of Malay culture as a form of character education in schools where students at SMK , both in the KBM process and outside KBM have the potential to grow good local wisdom. By realizing local wisdom in schools, it can be done by wearing Malay clothes and practicing Malay cuisine which is carried out in KBM at school.

Implementation of the values of local wisdom of Malay culture as a form of character education culture in schools.

Character education is included in coaching in the school environment, character is the same as personality. Personality education is the basis of education in schools because it is a connecting link for the community, even though they have different backgrounds, including culture, ethnicity, and religion. The Ministry of Education and Culture stated that cultural education and thenation's carakter are of indigenous value, however, researchers basedon breast milk in this study only 8 main characters without excluding other character values, namely as follows:

1. Religious

In educating students, religious nature can be done by being an individual who is obedient in carrying out the religious teachings he believes and adheres to, tolerant & respects the practice of worship of other religions, and lives in harmony with followers of other religions. Examples of daily things that can be done and applied are by carrying out dhuha prayers and reading the Quran before starting a lesson or by worshipping other things according to the religion adopted by students.

Religious personality is one of the personalities that we know that students must develop in order to develop their behavior in accordance with religious teachings (Ahsanul Khaq, 2019). One of the things that affects psychological wellbeing, a person is the level at which a person's religious rituals are carried out, which can be seen from the quality and quantity or calledn religiosity. Religious character has been applied by students, as evidenced by the seriousness of students in carrying out prayer readings before and after learning and followed also by habituation of dhuha prayers and zuhur prayers. Pengukuran keutamaan keagamaan para santri adalah bagaimana ketaatan mereka, how they behave, how



they treat someone, and how they speak, especially when applying the teachings of Islam that are embraced. See how to behave in everyday life and behave at school.

2. Honesty

In terms of honesty, it is an act that reflects an honest attitude, one of which is conscience, speech or deeds so that it is certainly reluctant to have an attitude of lying. Based on the results of research that has been carried out, it shows that students have applied an honest attitude in everyday life as evidenced by the learning process that convinces themselves that students are able to do tasks without seeing and imitating having friends. This proves that the value of local wisdom from character education has been ingrained in students. Although there are 1 and 2 students who are still difficult, they have generally said according to the actual situation.

3. Discipline

The discipline of a student can be determined by the teacher who makes an example of the initial model and rules found in the school that should be binding as a result of improper spacetime. Therefore, discipline is a character that must be instilled in students in schools. The discipline of students in school can demonstrate with orderly behavior and comply with various provisions and regulations. A daily example of what we can do is to obey the rules of a decent way of dressing in school.

4. Social Care

Social care is very meaningful and important for the people of Indonesia. This can be shown so that the actions we take always want to give help to others and communities that are in dire need.

Students already care about others as can be seen from their concern in helping their friends, the application of practical learning in the form of teams and groups can illustrate social care can provide opportunities for students to understand the situation of their friends, and teachers also instill social adab in the Riau Malay community with the concept of good friendship into something with fellow students. Invite students to reach out if there are friends or relatives who are experiencing a disaster.

5. Responsibility

Responsibility is an act that shapes the character of students, such as throwing garbage in the classroom or any place. There are penalties imposed on students, for example,



students are raised to be aware of the task. So that task eventually turned into the obligation of throwing garbage in its place.

6. Care for the Environment

In the application of environmental care character, BMR teachers as well as custodians of mulok BMR subjects have provided materials related to environmental care which have even practiced environmental care indicators involving students in the subject matter.

7. Self-sufficient

There are many benefits that we can take that BMR teachers have provided learning materials related to shiva independence. As for having made motivational efforts and giving encouragement to all students to be able to behave madiri by giving various tasks that do not have to depend on others and students are gradually able to complete all the tasks given with their own efforts. Independence is very necessary to train students to have traits that are independent of anyone.

Building the nation's character through local wisdom is needed by students. The development of national character can be achieved by transforming local values as a means to build the nation's character for all educators.

8. Creative

In this era of globalization and democracy, creative thinking is very important. Therefore, we must be able to think outside of the box so that we can be able to produce an innovative and useful work for many people for the betterment of ourselves and critical thinking in solving a problem. School is a place where students can multiply their creativity in acting and improving themselves in everything.

METHOD

This research was conducted by adopting qualitative research methods using a descriptive-analysis approach (Sugiyono, 2013). The assessment was carried out at the SMK School in Tualang, Tualang district, Siak regency. The data obtained is carried out through field studies, literature analysis or literature studies from various kinds of paper papers in scientific journals and also using e-books and other scientific works through electronic media, as well as interviews with local figures who understand local wisdom and then analyzed in accordance with research objectives. The purpose of this study seeks to explain



what values are contained in the local wisdom of Malay culture that is relevant to the application of character education that is integrated in the learning process in schools. This survey data is collected through observations and field surveys, as well as various documentary data available. Furthermore, the data in the analysis is narratively qualitative & presented in a descriptive form related to using traditions, culture & character values that still exist in the Malay school culture. This polite character and good attitude are also found in many Malay oral traditions. This research also explains the meaning of the value of local wisdom in Malay culture contained in character education in schools in Riau Province.

RESULT AND DISCUSSION

Local wisdom is part of the culture and customs of an area that no one can separate from the culture and language of the community itself which has its own regional character (Kaimuddin, 2019). Local wisdom is usually able to be passed down from generation to generation in a family which is carried out from one previous parent to a child living in the present era through stories from verbal to verbal (Fajriati, 2020). Local wisdom exists in earlier folklore that can be seen through, rhymes or proverbs, singing songs, and folk games and others (Pernantah, Rizka, Ibrahim, & Syafiq, 2022). Local wisdom as a knowledge that can be found by certain areas of local people in several collections of experiences that will be integrated with knowledge and understanding of culture and natural conditions in a place. Education based on local wisdom is education that teaches students to always be attached to the concrete situation they face. This is in line with Suwito's opinion in Wagiran's (2012) writing which states that the pillars of local wisdom education include 1) building an educated human being must be based on the recognition of human existence since the womb; 2) education must be based on truth and nobleness of mind, distancing from untrue ways of thinking; 3) education must develop the moral, spiritual realm (effective realm) not just the cognitive and psychomotor realms; and 4) cultural, educational and tourism synergy needs to be developed synergistically in character education. Education based on local wisdom that can be used as a tool or media that can preserve the potential of each region.

Various kinds of local wisdom that exist and are found in Indonesia, one of which is "Local Wisdom of the Malay Community" (Aslan, 2017). Malay culture is one of the many Malay families in this archipelago. Some come from various regions throughout Riau and its



islands and also spread within the territory of the Riau regency (Asril, 2022; Sirait, 2018). This polite and respectful character is also found in many Malay oral traditions.

Education has a variety of very useful roles in the improvement and development of human resources. With a good education order, it is hoped that we will be able to create reliable human resources with reliable quality in the future.

Character problems that often arise in school-age children such as children's lack of understanding in terms of being polite towards others, lack of tolerance, individualistic attitudes, lack of understanding of the karmic system in interacting, both the environment and so on (Tampubolon & Purba, 2021).

The purpose of national education is to educate to improve the standard of national life, with human qualities not limited to the cognitive level, but also to the emotional and psychomotor level. All stakeholders in the field of education are expected to be able to make a real contribution in the preservation of local culture in an area, especially for regions that have young men and women with patriotic spirits and chivalrous spirits as the successors of the nation in the future. Coaching to teachers is expected to be able to motivate and strengthen teachers' understanding of application and how to dedicate themselves, as well as provide examples of character education based on regional cultural wisdom that is used in educational life and what is said to be deemed necessary. By integrating culture into the educational process, it is believed that students will be able to create increasingly meaningful learning through experiences they may encounter in everyday life (Isman & Agussani, 2020)(Hadijah, Eviyanti, & Aulia, 2019).

Character building is the most important thing in realizing the ideals of the Indonesian nation, so that education is instilled from an early age through basic education to higher education (Khaironi, 2017). The school has been one of the most important pillars in implementing positive values and can be used to build the character of students inside and outside the school. Schools are the second place of socialization with structured education compared to all relatively limited activities at home. Therefore, schools play an important role in empowering students to become citizens of schools with noble personalities. Education based on local wisdom is education that teaches students to always behave in certain situations that they may face. Local wisdom-based learning increases student



achievement, creativity, and good behavior in the learning process at school (Syamsijulianto, Rahman, Sari, Ratumanan, & Solehun, 2022; Wulandari, 2022).

CONCLUSION

Local wisdom is part of the culture and customs of an area that no one can separate from the culture and language of the community itself which has its own regional character. This polite and respectful character is also found in many Malay oral traditions. Character problems that often arise in school-age children are such as children's lack of understanding in terms of being polite towards others, lack of tolerance, individualistic attitudes, lack of understanding of the karmic system in interacting, both in the community and at school. The character becomes the self-identity of a person so that the character can be called a personality.

Character education for students can be applied through learning activities in schools. Therefore, schools play an important role in empowering students to become school citizens with noble personalities and personalities. Education based on local wisdom is education that teaches students to always take care of certain situations that they may face.

Coaching to teachers is expected to be able to motivate and strengthen teachers' understanding of application and how to dedicate themselves, as well as provide examples of character education based on regional cultural wisdom used in educational life and this is considered necessary for that.

The data obtained is carried out through field studies, literature analysis or literature studies from various kinds of paper papers in scientific journals and also using e-books and other scientific works through electronic media, as well as interviews with local figures who understand local wisdom and then analyzed in accordance with research objectives.

Local wisdom-based education is part of training that teaches students to stay aware of the specific situations they face in actions and characters that reflect the local wisdom culture of the region. Local wisdom can be viewed as a national identity, especially in the Indonesian context which always allows local wisdom to transform across cultures which ultimately gives birth to national cultural values.



PROCEEDING
THE 2nd INTERNATIONAL CONFERENCE
SOCIOLOGY, UNIVERSITY OF MATARAM



Local wisdom that exists in diversity needs to be grown and realized through the cooperation of school leaders as students, teachers and school leaders. As for having made motivational efforts and giving encouragement to all students to be able to behave madiri by giving various tasks that do not have to depend on others and students are gradually able to complete all the tasks given with their own efforts.



REFERENCE

- Ahsanulhaq, M. (2019). Membentuk karakter religius peserta didik melalui metode pem (Herimanto & W, 2010)biasaan. *Jurnal Prakarsa Paedagogia*, 2(1).
- Aslan, A. (2017). Nilai-Nilai Kearifan Lokal Dalam Budaya Pantang Larang Suku Melayu Sambas. *Jurnal Ilmiah Ilmu Ushuluddin*, 16(1), 11-20.
- Asril, A. (2022). Menumbuhkan Kesadaran Sejarah Generasi Muda Melalui Kearifan Lokal Budaya Melayu Riau. *SINDANG: Jurnal Pendidikan Sejarah Dan Kajian Sejarah*, 4(1), 11-17.
- Fajriati, R. (2020). Model Pembelajaran Berbasis Kearifan Lokal (Local Wisdom) pada Usia Kanak-kanak Awal. *Jurnal Pelita PAUD*, 4(2), 156-160.
- Hadijah, S., Eviyanti, C. Y., & Aulia, L. (2019). Peningkatan Pemahaman Konsep Matematika Melalui Penerapan Pembelajaran Berbasis Budaya Melayu. *Numeracy*, 6(2), 172-180.
- Herimanto, & W. 2010. Ilmu Sosial dan Budaya Dasar. Jakarta: PT Bumi Aksara.
- Ife, J. (2002). Community Development: Creating Alternatives–Vision. *Analysis, Practice. Melbourne:*
- Isman, Mhd.& Agussani (2020). Tradisi Lisan Sebagai Sumber Pendidikan Karakter peserta didik pada Era Digital. Publish Kementerian Hukum Dan Hak Asasi Manusia.
- Kaimuddin, K. (2019). *Pembelajaran Kearifan Lokal*. Paper presented at the PROSIDING Seminar Nasional FKIP Universitas Muslim Maros.
- Khaironi, M. (2017). Pendidikan karakter anak usia dini. *Jurnal Golden Age*, 1(02), 82-89.
- Koentjaraningarat. (2009). Pengantar Ilmu Antropologi. Jakarta.
- Lickona, Thomas. 1991. Educating for Caracter: How Our School can Teach Respect and Responsibility. New York: Bantam Books.
- Naratiba, R., & Fatmasari, R. (2021). Implementasi Pendidikan Karakter Berbasis Kearifan Lokal Dalam Pembelajaran Budaya Melayu Riau Di Sd Negeri 183 Pekanbaru. *Sosioedukasi: Jurnal Ilmiah Ilmu Pendidikan Dan Sosial*, 10(2), 208-216.
- Pernantah, P. S., Rizka, M., Ibrahim, B., & Syafiq, A. (2022). Integrasi Nilai Tradisi Bara'an Melayu Bengkalis Sebagai Sumber Penguatan Karakter Dalam Pembelajaran IPS. *Indonesian Journal of Social Science Education (IJSSE)*, 3(2), 175-186.
- Pingge, H. D. (2017). Kearifan lokal dan penerapannya di sekolah. *Jurnal Edukasi Sumba (JES)*, 1(2).
- Prasetyo, A. R., & Qomar, M. M. (2019). *Nilai-Nilai Kearifan Lokal (Local Genius) Sebagai Penguat Karakter Bangsa Pada Ragam Hias Lamin Adat Pemung Tawai*. Paper presented at the Seminar Nasional Hasil Penelitian & Pengabdian Kepada Masyarakat (SNP2M).
- Sirait, L. (2018). Revitalisasi Gurindam Dua Belas Karya Raja Ali Haji Sebagai Pendidikan Berbasis Kearifan Lokal Etnis Melayu. *SOSIETAS*, 8(1).



PROCEEDING
THE 2nd INTERNATIONAL CONFERENCE
SOCIOLOGY, UNIVERSITY OF MATARAM



- Sugiyono, D. (2013). Metode penelitian pendidikan pendekatan kuantitatif, kualitatif dan R&D.
- Syamsijulianto, T., Rahman, R., Sari, M. Z., Ratumanan, S. D., & Solehun, S. (2022). Pendidikan Karakter Berbasis Kearifan Lokal Tradisi Masyarakat Melayu Perbatasan Pada Siswa Sekolah Dasar. *Didaktika Tauhidi: Jurnal Pendidikan Guru Sekolah Dasar*, 9(1), 39-51.
- Sibarani, Robert. 2012. Kearifan Lokal: Hakikat, Peran, dan Metode Tradisi Lisan. Jakarta: Asosiasi Tradisi Lisan.
- Tahir, A. (2014). Nilai-Nilai Kearifan Lokal (Local Genius) Sebagai Penguat Karakter Bangsa Studi Empiris Tentang Huyula. *PATEN*, 8(271).
- Tampubolon, F., & Purba, R. R. (2021). *Pentingnya Pendidikan Karakter Bagi Siswa di Masa Pandemi Covid-19*. Paper presented at the Prosiding Seminar Nasional PBSI-IV Tahun 2021 Tema: Pembelajaran Bahasa dan Sastra Indonesia Berbasis Digital Guna Mendukung Implementasi Merdeka Belajar.
- Wulandari, A. I. (2017). Peran Kearifan Lokal Dalam Pendidikan Karakter. Thesis Commons.