

## The Education Characters Using Local Wisdom Approach

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**Abstract:** Character education in New Normal Era based on a local wisdom approach is a solution to managing education polemic that has been affected by Covid-19 pandemic. One of local wisdom approaches is through G12 (Gurindam Dua Belas) approach which is local wisdom of ethnic Malays as well as didactic literary works. Classification of G12 document is used as an effort to strengthen character of nation. Various problems of character of nation's children in New Normal era such as moral decadence, sexual disorders, acts of plagiarism, excessive love for social media in younger generation have become a moral crisis that disturbs world of education, family and society, so there is a need for value development. To organize values, Gurindam Dua Belas is a solution that is implemented through habituation and exemplary. This research method is a descriptive method with a qualitative approach, researcher collects primary sources and secondary sources related to discussion, analyzes contents of G12 and results of G12 consist of 12 articles, containing values of Islamic teachings, especially values. Purpose of this study is to describe values that exist in Gurindam 12. Results obtained include: a) making an effort to introduce and foster local ethnic Malay wisdom, b) to describe character education of Gurindam 12 and values in it, the values include: not lying, prohibition of cursing and criticizing, gentle hands, patient, gentle, sincere, guarding heart, love to give, thrifty, polite, trustworthy, diligent, obedient to God and far and study hard. c) Growing and fostering values of Gurindam 12 in students. Conclusion of this study is that values of G12 need to be actualized continuously by community and young generation in all their life activities in order to become individuals with Gurindam 12 characteristics.

**Keywords:** *Character, Values, Gurindam 12*

**Abstract:** Pendidikan karakter di Era Normal Baru dengan pendekatan kearifan lokal menjadi solusi untuk mengatasi polemik pendidikan yang terkena pandemi Covid-19. Salah satu pendekatan kearifan lokal adalah melalui pendekatan G12 (Gurindam Dua Belas), yaitu kearifan lokal bagi etnis Melayu serta karya sastra didaktik. Dokumen klasifikasi G12 digunakan sebagai upaya penguatan karakter bangsa. Berbagai permasalahan karakter anak bangsa di era Normal Baru seperti dekadensi moral, pelecehan seksual, tindakan plagiarisme, kecintaan berlebihan pada media sosial pada generasi muda telah menjadi krisis moral yang mengganggu dunia pendidikan, keluarga dan masyarakat, serta masyarakat. kebutuhan untuk pengembangan nilai. Untuk menata nilai, Gurindam Dua Belas merupakan solusi yang dilaksanakan melalui pembiasaan dan keteladanan. Metode penelitian ini adalah metode deskriptif dengan pendekatan kualitatif, peneliti mengumpulkan sumber primer dan sekunder yang berkaitan dengan pembahasan, menganalisis isi G12 dan hasil G12 terdiri dari 12 artikel yang memuat nilai-nilai Islam khususnya nilai-nilai. Tujuan penelitian ini adalah mendeskripsikan nilai-nilai yang ada di Gurindam 12. Hasil yang diperoleh antara lain: a) Upaya mengenalkan dan menumbuhkan kearifan lokal etnis Melayu, b) mendeskripsikan pendidikan karakter Gurindam 12 dan nilai-nilainya. Di dalamnya, nilai-nilai tersebut antara lain: tidak berbohong, larangan mengutuk dan mencela, lembut tangan, sabar, lemah lembut, ikhlas, menjaga hati, suka memberi, hemat, santun, amanah, rajin, taat akhlak yang jauh dan aktif dalam belajar. c) Menumbuhkan dan menumbuhkan nilai-nilai Gurindam 12 pada siswa. Kesimpulan dari penelitian ini adalah bahwa nilai-nilai G12 perlu diaktualisasikan secara terus menerus oleh masyarakat dan generasi muda dalam segala aktivitas kehidupan agar menjadi individu yang bercirikan Gurindam 12.

**Kata Kunci:** *Karakter, Nilai, Gurindam 12*

## INTRODUCTION

Indonesia is a amazing society in terms of culture, religion, and language which has great values as its local wisdom. Noble values of some indigenous peoples exist traditionally, so that local wisdom becomes an inseparable part of its daily life. This is basic solutions to problems that occur in society. Indonesia is a country rich in national culture and local traditions that are reflected in diversity of ethnicities, cultures, languages and religions of its people. This is a real reality as well as a distinct advantage in that each community culture contains teachings and values adopted by community. These cultures and traditions are called local wisdom. Local wisdom is a view of life and knowledge as well as various life strategies in form of activities carried out by local people in responding to various problems in fulfilling its needs. Values of existing local wisdom must be explored and passed on to community, especially young generation. Furthermore, local cultural values are known, understood and close to community young generation, will be easier to accept and understand.

One of local wisdoms of Malay community is Gurindam Dua Belas, a literary work in form of old poetry which is full of local wisdom values. As a didactic literary work, Gurindam Dua Belas is full of character values, teaching pointers and contains high-value advice or advice and can be used as a tool in answering various problems of character. Issues that surround us such as moral decadence, free sex, brawl, fighting, plagiarism, cheating during exams, lying, stealing, excessive love for social media in younger generation shows 'dry values'. Through this paper, values contained in Gurindam Dua Belas will be described.

## METHODS

This research is a qualitative literature study or library research, namely an attempt to obtain data needed to analyze a problem through library sources. And use qualitative methods used in social science research, education, humanities, and literature. Efforts to find arguments, laws, principles, ideas, and values of subject matter and that can be used to analyse and problem solve under study are emphasis in this research library research, literature in question can be in form of books, materials from internet and writings relating to discussion. Data analysis method used is descriptive-analytic method, namely describing and describing data obtained clearly and interpreting it. This research uses hermeneutic techniques. In library research, data sources are divided into two, namely primary data sources and primary data sources.

Primary data source referred to as primary data source is direct information related to research discussed, in this case primary source is Gurindam Dua Belas Raja Ali Haji. Secondary data sources: are additional data that are supportive of primary data sources that contain information and ories relating to problems of research being studied which can be obtained from books, internet and or supporting information in answering problems in research that is studied. Study is carried out by collecting data relating to object under study, especially writings of author himself and or references. Data analysis method is carried out by content analysis method, which is a technique used to draw a conclusion through characteristics of message, and is carried out objectively and systematically.

## FINDINGS AND DISCUSSION

Concept of character education is actually more valuable. It's just that, if values are explicitly sourced from Al-Quran and As-Sunnah, character come more from constitution, society, and family (which in Indonesia could be sourced from Al-Quran and As-Sunnah) (Sauri, 2013: 8). In Arabic, word value, which is plural word for khuluq, means character, character, habit, chivalry, masculinity, etc. According to Ilyas (in Sauri 2013: 11-12)

describes scope of character (value) in an Islamic perspective as follows: Values towards Allah SWT, including piety, love, sincerity, tawakal, gratitude, etc.

Values for Rasulullah SAW include loving, glorifying, obeying, taking care of him, and imitating him. Personal values, including shidiq, mandate, iffah, and mujahada. husband and wife, love and responsibility of parents towards children, friendship with close relatives, and ors. Social values include visiting and receiving guests, having good relations with neighbors, having good relations with community, associating with young people, ukhuwah Islamiyah, and ors. values of state, including deliberation, upholding justice, relationship between leaders and those who are led, and ors. In addition, according to Sauri (2013: 164-165), there are several or Islamic perspectives of character education (values), namely as follows: Values for neighbors, including visiting, helping in times of difficulty, mutual respect, and avoiding hostility. values for teacher include being sure of their virtues, tawadlu, leaving meaningless jokes, sitting with good ethic, not throwing things that are not expert. Value to environment, that humans are part of nature and environment, therefore Muslims are ordered to have a good relationship with environment. As a being assigned as khalifatullah fil ardh, humans are required to maintain and protect environment. Because of that, it is very important to have value for environment as Muslims. Contents of character or values towards Islam include maintaining and protecting environment and avoiding work that damages environment. Human character in Islamic teachings cannot be separated from Al-Quran and Hadith as a guide for Muslims life. Main task of humans being created is to worship Allah SWT. Character education in Islam is same as value education, which is education that aims to shape human behaviour according to Islamic teachings, based on Al-Qur'an and Hadith. Character education should depart from basic human concept, namely fitrah. Every child is born according to his nature, which is to have reason, lust (body), heart and spirit. Character education in Islamic teachings has been known 15 centuries ago. Even character education is main mission of Muhammad S.A.W. in preaching. Peak of a Muslim's character is taqwa, and indicator of devotion lies in its value. Purpose of character education is humans who have high moral values. In general, character in Islamic perspective is divided into two, namely noble character (al-value al-mah easily) and despicable character. For more details, it will be explained as follows: Positive human character, namely: fulfilling rights and obligations, hard work ethic, fair attitude, generosity, deliberation, ethical attitude, worshiping Allah and being devoted to parents, fulfill promises, fulfill mandates, mental fortitude (patience) and be diligent and orderly. Negative human characters, namely; reduce rights of ors and destroy order, eat property of orphans, lie, envy / envy, hunks and wasteful, greedy, evil / vile and arrogant

Hakam (2016: 17) argues that "value is idea of a person or group of something that is considered good, true, beautiful, wise so that idea is valuable and of quality to be used as guidance or guidance in attitude and action". Furthermore, it is said that although humans have potential to be valuable, but human notion of value is not carried from birth, value for a person grows and develops according to his consciousness, with something he agrees to be something good, true, beautiful, of quality and valuable. Awareness of value must be sought by every human being, humans have an obligation to find values so that they are good, true, beautiful, wise, valuable and quality, and are obliged to increase degree of awareness of their value in living with or people so that their life and life are good wise and valuable. Furthermore, Sauri (2011) stated that value is nature of tauhidullah which is developed and internalized in a person's person to achieve noble values for happiness of life in world and in hereafter.

Djahiri (1996: 23) argues that: "value can be said by" something valuable, when according to logical standards (right-wrong), aesthetics (good-bad), ethics (fair, decent-unworthy), religion (sin, and haram-lawful), and law (sah-valid) as well as being a reference and / or system of self-belief and life". While Kluckhohn (in Sauri, 2016, p.75) defines that

“value as a conception (implied or explicit, which distinguishes individual or group characteristics) from what is desired, which affects choice of means, intermediate goals and final goals. Values that exist are believed to be true, in the end will form a value system that can affect entire community group that can influence which choices individuals make in that society, where these choices can have consequences for those who choose them. A value system is a standardization of behaviour that becomes a reference for community groups in living their lives to become human beings who have superiority, privilege and noble character in accordance with teachings, beliefs, values and norms that apply in the group.

Kaelan (2002: 178) argues that "values have a hierarchy as follows: Basic values (in scientific language it is called ontological grounds) are essence, essence or deepest meaning of these values. This basic value is universal because it involves essence of objective reality of everything, such as essence of God, human beings, or everything else. Instrumental value, is a guideline that can be measured or directed. If instrumental value is related to human behavior in everyday life, then it will be a moral norm. However, if instrumental value is related to an organization or State, then instrumental value is a direction, policy or strategy that is based on basic values, so it can be said that instrumental value is an exploitation of basic value.

Practical value, in essence, is a further explanation of instrumental value in real life so that this practical value is a manifestation of instrumental value. Basic values, instrumental values and practical values constitute a system in its realization. Elmubarok divides values into two groups, namely values of being and values of giving (2008: 7), with an explanation that values of conscience are values that exist in oneself. Humans develop into behaviour and way someone treats others. Which includes values of conscience are honesty, courage, love of peace, self-reliance, potential, discipline, knowing limits, purity and conformity. Meanwhile, giver values are values that need to be practiced or given which will then be accepted as much as given. These values include: loyalty, trustworthiness, respect, love, compassion, sensitivity, unselfishness, kindness, kindness, fairness, and generosity.

Value integrates with human life, but its presence precedes human presence, value exists before individual exists, a person is not actually a value, but presents values that already exist in him, presence of value in a person does not automatically improve people, but increases degree of value. A person, humans are only able to have a quality value that is limited to his ability, that value is large and broad beyond limits of human space and time. Therefore, every human being must continue to increase degree of his worth.

Gurindam Dua Belas is a literary work in form of old poetry which is full of local wisdom values of its supporting community. A glimpse of creator Gurindam Dua Belas is as follows: Gurindam Dua Belas is one of works of a well-known figure, poet and national hero of Indonesian nation, Raja Ali Haji. Raja Ali Haji (1808-1872) was a 19th century intellectual, literary, humanist from Riau-Lingga kingdom. His father was named Raja Ahmad bin Raja Haji and his mother was named Encik Hamidah binti Panglima Malik Selangor. He was an aristocrat and lived in a palace environment who received education from his parents and in his teens he had learned religious knowledge from scholars who came to Penyengat Island at that time.

Gurindam is a literary form of poetry. Gurindam is a type of poor poetry that has no fixed syllable or duplicate; contents contain pithy thoughts in cheerful language and love to be a song. The most famous Gurindam is Gurindam Dua Belas. This extraordinary work was created by Raja Ali Haji. Gurindam Dua Belas was completed by Raja Ali Haji in 1846 when he was 38 years old. Gurindam consists of two lines in one verse. First line is cause and second line is answer. Point of Raja Ali Haji's statement is that gurindam is a form of Malay poetry, consisting of two lines that are paired, rhymes or rhythmic and gives a complete or perfect idea in pair. Gurindam is full of moral messages that are conveyed in strong and

selected language, containing profound messages of faith and devotion. In addition, it is also full of messages reminding how important it is to maintain a relationship with God and be in tune with human relations. Gurindam Dua Belas also explains concept of government and statehood that are in line with Islamic teachings. If you have implemented what is contained in Gurindam, and at same time have practiced great teachings of Al-Qur'an and hadiths of Prophet Muhammad SAW, thus, it is very appropriate that Gurindam Dua Belas be positioned as one of great works of Malay literature. Raja Ali Haji conveyed essence message of AlQuran and hadith through a Sufi way which is full of implied meanings. Gurindam Dua Belas is essence of two works of Raja Ali Haji who followed him, namely *Muqaddima Fi Intizam and Tsamarat Al-Muhimmah*. In both works, Raja Ali Haji describes his ideas in Gurindam more broadly and in detail. At this time, in general and in Penyengat Island in particular, Raja Ali Haji's Gurindam Dua Belas is always conveyed by humming or chanting through various rhythms. Gurindam as a religiously active literature or Syi'ir Al Irsyad contains very thick teaching of Sufism, as contained in one of its stanzas *man aarafa nafsah faqad arafa rabbah* means 'whoever knows himself will know his God', this is a character for Muslim in attaining divine pleasure.

Furmore, Efendy (2006, p. 32) states that Gurindam Dua Belas is a monumental work of community leaders as well as religious leaders from Malay kingdom who have a paradigm of actual and contextual character education values for Malay community and Indonesian nation. Raja Ali Haji in Bustan al-Katibin (2005: 2) states that "Gurindam is a rhyme word for each partner, but words are only complete if followed by ir partner, first line is a condition, second line is an meaning".Gurindam Dua Belas is composed by Raja Ali Haji categorized into old poetry literature, has 12 chapters, 86 stanzas.

Anastasia in her research (2012: 292) argues that Gurindam Dua Belas text characterizes Indonesian culture, which strongly adheres to religious values, moral values, truth values, and it is our duty to remind each or if any member of community makes a mistake. Meanwhile, according to Idris (2015, p. 613), he also stated essence of his writing that: "Gurindam functions as a guardian for development of values and self-validation to an individual, society as well as a nation. This can be seen based on content in it which touches a lot about moral issues that have no limits".

Zaitun (2017: 435) in his research states that re is polite language with character values contained in Gurindam which can be seen in articles III, IV, V, VII, VIII and XI, with existing values, among ors : honest, true, kind, fair, beautiful, proper, straight, smooth, gentle, polite, gentle, logical, fair, pleasant, impressive, and humble. From various explanations above, it can be understood that position of Gurindam Dua Belas is as an oral tradition in form of high-value literary works of society which is loaded with values of national cultural character.

Basically, the values that exist in Gurindam originate from Al-Qur'an and Sunnah of Rasulullah SAW, where re are values of aqidah / tauhid, worship, muamalah and values which also contain character education values. Raja Ali Haji's view regarding human relationship with Allah SWT is based on religion which is carried out through four Sufi ways and carrying out worship that is in pillars of Islam is a form of human obedience and obedience. Relationship with Allah and relationship with fellow humans in Gurindam Dua Belas contains three important things:

1. For humans to maintain organs (eyes, ears, tongue, hands, stomach, middle and legs),
2. So that humans overcome mental illnesses (wrongdoing, envy, cursing, praising, angry, lying, self-disgrace, hunks, harsh, and arrogant) and
3. So that people control actions that lead to sin (many words, a lot of exaggeration, lack of tactics, disgrace people, sleep a lot, lack patience in listening to news; complaints, do not

speak softly, against right work, doing bad work, desire to have fun from servants of king, association of young people, and reluctance to learn from elders and scholars).

Relationship between humans is discussed in human relationship in his family, friends, and relationship between king and his people. Following describes values in Gurindam and full text. With values contained in Gurindam are as follows: not lying, prohibiting cursing and criticizing, gentle hands, patient, gentle, sincere, guarding heart, like to give, thrifty, polite, trustworthy, diligent, obey mor, far and study hard.

## CONCLUSION

Conclusion of this research is that values of Gurindam Dua Belas need to be actualized continuously in all our life activities so that we become individuals with character of Gurindam. Gurindam Dua Belas is an oral tradition in form of high-value literary works of society which are full of values. Value of cultural character, functions as a national cultural asset as well as a local-wisdom that must be explored, revived, inherited, and preserved.

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