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Regional culture-based character education

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Abstract

The regional culture value is an important part in the character building process as to be a pattern in character education. The research was conducted in Karo District, one part of North Sumatra Indonesia through qualitative research to understand more about the form of application of character education in schools. Data were collected and analyzed using Miles and Huberman methods with data reduction steps, displaying data, and drawing conclusions / verifications. It can be described that the environment of a region plays an important role in developing the primary school curriculum in Karo District area.

Keywords: Character Education; Regional Culture; Curriculum

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1. Introduction

The character is the mental and moral qualities distinctive to an individual, which can be built by education (Mitchell and Washington, 2012; Thomas Misco, 2011; Andrew, 2011). The ways of implementing character in the school are (a) promoting the basic ethical values as the basis for chartering; (b) identifying characters comprehensively in order to include thoughts, feelings, and behaviors; (c) using a sharp, proactive and effective approach to character building; (d) creating a caring school community; (e) providing opportunities for learners to build their character and help them succeed; (f) having scope for a meaningful and challenging curriculum that respects all learners; (g) seeking motivation from learners; (h) functioning all of the school staff as a moral community who share responsibility for character education and are faithful to the same basic values; (i) Any support of the division of moral leadership; (j) enabling the family and community members as partners in the effort to build character, and (k) evaluating the character of schools, functioning the school staff as character education teachers and positive manifestations in the lives of learners (Thomas Lickona, 1996; Lynn Revell and James Arthur, 2007; Wolfgang and Marvin, 2006; Trigg, 2005). All of these can be done by (a) planning, ie identifying the types of activities in the school that can realize character education, developing character education materials for each type of activity in the school, developing the design of the implementation of each activity, and preparing support facilities the implementation of character education programs; (b) implementing, namely the formation of an integrated character with learning on all subjects, the formation of a unified character with school management, and the formation of a unified character with educational activities; and (c) monitoring and evaluation, ie activities to monitor the implementation process of character education program, which focuses on the the process of character education program suitability based on stages or procedures that have been established (June Marshall, 2001; Thomas Misco, 2011). All of these are present the culture which the important part of being a concern in character education.

Indonesian society consists of various tribes that have their own culture. One of them is Karo, which has life principle written in the *"Surat Ukat"* that called "spoon letter". It is written on a rice spoon which made of a piece of bamboo. The written words are *"er-endi enta"* that means "give and ask". Its nature is reciprocated, not just giving or asking, but the giving and asking of something by someone must be in place. When someone gives something to another one, then he/she must also give something back to that person. The value of good giving to anyone is not worth for a given person and also not questioned. The other meaning embodied in the principle of giving and asking is related to the secrets, and the dignity of a person. When a person more often asks than give, then he is judged as a beggar and while more of giving, he will be judged as a benefactor. By of this he will be rewarded, and others will not be able to measure his pride. But if someone always accept only so the other people will be able to measure his pride.

In the old Karo society has been emphasized that the giving is better than asking and another principle of life is reflected by *"keri gia lau pattern e, gelah i "sangketken kitangna"* ie although no problem in drinking the juice water but the water sap must be kept in place. It explains the individual nature of Karo in another form. It presents the way is very important for the Karo individuals. If the way is not true, he will be very angry and the individual Karo often argued, even to kill his opponent quarrel, just because of his self-esteem feel

humiliated. But if the way is right, he will not question it. The balance within includes the five essential elements of the exist in man, namely body, breath, mind, soul and heart. All of them must be integrated and related i.e. any balance of the one and the other, if not then it arises disease for the person. External balance includes personal relationships with other individuals, who balance the value of social life, the balance of the environment (nature), and the balance of the transcendental nature (spirituality, religiosity). Thus the man in the Karoist's view is holistic, wholly intact, if there is in him internal and external equilibrium, and this is one of the goals of the Karo people's life (Kushnick, 2010; Kipp, 1995).

1.1. Character education in Karo culture

The Karo people created the various expressions and words which can be used as a grip of life in the association and activities of the daily living. The phrases are written in daily household appliances or other easily visible places, such as the "*endi-enta*" (give-receiving) writing in a bamboo-made vegetable spoon called a letter. It means giving first and then receiving. It contains a deep enough sense of the relationship between people to be accepted and appreciated in society.

There is also an explanation in which the story is sung that tells the agony of their lives in the past. It is done so that their children know to take attitude and action when encounter a difficult life challenge. In addition, when faced with a problem, the Karo people are not easily emotional, but thought first in a rational and critical. It is the critical nature that makes people stand firm. It means that everything is thought to be his loss for life in the future. Nevertheless the Karo people are constantly trying to find the best for developing the life and their children.

Thus it appears that the Karo people have a far-sighted view. This is apparent in the form of the culture created, such as the construction of a traditional house, which can be occupied by eight families. In the traditional house there are carvings on the wall that have a certain meaning and symbolic, symbolizing a message, ideas, hopes and memories. All of these show how they should relate between one and the other.

Karo people still hold the principle of life karo culture "*daliken si telu*" where the foundation of the kinship system and It becomes the foundation for all activities, especially which related to the implementation of the customs and interactions among fellow Karo society. The implementation of cooperation "*gotong royong*" is always based on kinship relationship in "*daliken si telu*"- *kalimbubu, senina / sembuyak and anakberu*. The implementation of "*gotong royong*" is in all fields and always associated with customary activities, or part of customary implementation, also mutual cooperation activities are customary and mandatory.

The children's education pattern in Karo cultural can be seen through the customs that are carried out in everyday life. The customs are grouped into several parts: custom for children, adolescents, and parents. The influence of Karo culture in the formation of the character of children is positive and some are negative. The positive form influences of Karo culture on the character formation of children. It can be seen from the principles of their lives which still holds the principle of "*Daliken Si Telu*" where the principle of the Karo culture teaches the children the nature of mutual respect and respect. Furthermore, it can be seen from the Karo society principle as written in the letter and the Karo cultural activities. One of them is called "*Aron-*

aron", which teaches the children to mutual help in doing every job. Based on this case this paper outlined the character education pattern based on the Karo culture found in North Sumatra Indonesia.

2. Research methods

The qualitative research approach is conducted in 5 schools at Karo Regency, North Sumatra, Indonesia. And selected 5 elementary schools. The sources of data are two groups, namely primary data sources and secondary data sources. Primary data sources are statements and actions of observed or interviewed persons, recorded by writing, recording and photographing. The rest is secondary data sources such as writing/ documents, photos and statistics. Primary data were obtained from informants, namely principals, vice principals, teachers, and student representatives. Secondary data comes from official documents in the form of notes, drawings, photographs and other materials that can support this research.

Data collection techniques were conducted by combining the three techniques simultaneously, participant observation, in-depth interview, and documentation study.

2.1. Character education model in Karos' culture

2.1.1. Activities in Karos' culture

The implementation of cooperation always and still based on kinship relationship in *"sangkep sitelu"- Kalimbubu, Senina / Sembuyak and Anakberu*. The "gotong royong" is implemented in many way among others areas at the ceremony of death, building houses, tackling the suffering caused by disasters, and also in the wedding party. It is always associated with customary activities, or part of customary implementation.

In addition to cooperation activities, Karos' people also carry out activities such as the following: a) *"Merdang merdem"* = "Year Work" accompanied *"Guro-guro aron"*. b) *"Mahpah"* = "Year Work" with *"Gendangguro-guro aron"*. c) *"Mengket Rumah Mbaru"*-The party of entering the new house(customs).d) *"Mbesur-mbesuri"* - *"Ngerires"* - make "lemang" food made from rice at the beginning of pregnancy. e) *"Ndilo Udan"* - calling for rain. f) *"Rebu-rebu"* - like a party "working year". g) *"Ngumbang"* - day off, "aron" (collection of workers in the village). h) *"Erpangir Ku Lau"*- sanctification (to get rid of bad luck). i) *"Raleng Tendi"* - *"Ngicik Tendi"* = summoning the soul after a person is not calmed in surprise by an unexpected event. j) *"Motong Rambai"*- A small family party - a handful of taulan to memangkak discharged baby hair (toddlers) are intertwined and not tidy. k) *"Ngaloken Cincin Upah Tendi"* - Family ceremony granting request rings from niece (from *"Mama"* to *"Bere-bere"* or from *"Bibi"* to *"Permain"*). l) *"Ngaloken Rawit"* - Family ceremony of knife blade or dagger or small celurit in the form of a request from a nephew (from *"Mama"* to *"Bere-bere"*).

2.1.2. Courtesy

One of the most common forms of Karos' kinship is *"sumbang and suruhen"*- Don'ts and suggestions. It includes *"Sumbang Sora Ngerana"* -Polite Speak, *"Sumbang Perpan"* - Polite How to Eat, *"Sumbang Pernin Mata"*-Polite Look, *"Sumbang Ridi Ibas Tapin Bath"*- Police in the River, *"Sumbang Perkundul"*.Polite Sit,

“*Sumbang Peruis*”- Polite Dress, “*Sumbang Perlandek Ibas Gendang*”- Polite Dancing, “*Sumbang Perdalan*” - Courteous Walk, “*Sumbang Perempo*”- Polite Married, “*Sumbang Pendahin*”- Polite work, “*Sumbang Perukuren*”-Polite thinking, “*Sumbang Perpedem*” - Polite Sleep.

2.1.3. Mutual cooperation

The types of mutual cooperation in Karo society are “*Urup-urup*”- It is aided in a noisy way, regardless of relative or not, “*Sampati*”- It is usually a relative assisted which may be in involving *anakberu*, *kalimbubu*, *sembuyak* ego, “*Serayan*” - One of the forms of mutual help that the perpetrators are young. The *Gotong royong* is done on traditional occasions, such as weddings, burial of the dead. This form of mutual cooperation is that young people help each other to accomplish work related to consumption. This work is done without expecting material rewards, “*Aron*”- It is a working group of *gotong royong* taking turns in the fields / fields, located in a village, whose members are all composed of women who have grown up and can work together. *Aron* is led by a woman called *nande aron* (Aron Mother), and escorted by a man called Father Aron. Father Aron's function is to keep the members of *Aron* from the mischievous men's males. The number of working groups is eleven people.

2.1.4. Mutual respect

Mutual respect is expressed through abstinence or “*Rebu*” in Karo society, divided into three parties, ie between “*mami*” (woman in-law) with “*kela*” (son-in-law). In a narrow sense, *mami* is the mother of the ego's wife, in the broadest sense, are the brothers of the mother's brother or ego's mother of the ego's wife). While *kela* in the narrow sense is the husband of the ego child's daughter, in the widespread sense is the son of the ego father's sister. Before marriage, it is called *bere-bere* or *kemanakan*; Between “*Bengkila*” (male in-law) with “*permain*” (daughter-in-law). “*Bengkila*” in the narrow sense is the father of the husband of a woman, in the broad sense of the husband of the sister of the father of a woman. While “*permain*” in the narrow sense is the wife of the ego boys. In the broadest sense are the daughters (including the men) of the ego wife's brother; Between “*Turangku*” with “*Turangkunya*”. My “*turangku*” has two meanings, the one, if the ego of a man so “*turangkunya*” means the wife of his wife's brother (in-law); the other if the ego of a woman, the “*turangkunya*” means the husband of her husband's sister (in-law), sitting face-to-face, sitting on a mat / chair, sitting face to face, (4) sitting on a mat / chair .

This prohibited manifestation in the Karos' custom, is forbidden to speak, forbidden to sit seats, for example with a different-sex in-law with ego, forbidden to speak with a husband-in-law or wife of a different sex with ego. “*Rebu*” this as a sign of the limit of independence, the sense of self-liberation, through this behavior people remind and aware of social principles in a way of life related, then through *rebu*, people will be able to control his own actions. “*Rebu*” gave birth to *mehangke* (reluctantly), from reluctant to give birth to respect. Respectful manners. It is an educational element of Karo's custom of preventing social control.

2.1.5. Advice

Some form of advice from old people, which guides the next generation for the karo tribe are "*Ula belasken kata la tuhu, kata tengteng banci turiken*". It means not to say the word true, but better say the right word / fitting, "*Ula kekurangan kalak enca sipandangi, kekurangenta lebe pepayo*" - Do not always see the shortcomings of others, but better to see our own deficiencies (self) or "*Madin me kita nggeluh, bagi surat ukat, rendi enta, gelah ula rubat*", which means that we are better live like the principle of letters (letter spoon) give and ask not to fight, "*Beliden untung na si apul-apulen, asangken juru-jurun*" means more benefit if we forgive each other, rather than mutually cornering, degrading, "*Ula min kita jengkiken jengkiken, kalaklah min mujikenca*". Do not be as pretentious as a hero, let someone else praise him.

2.1.6. Forgive

Based on the occurrence of events, the forms of mutual forgiveness in society can be divided into two way. The first group is called "*purpursage*" and the second is called "*nabei*". "*Purpursage*" is a form of mutual forgiveness in Karo society based on Karo customs. It is done in case of disputes outside the environment of relatives, and attended by traditional leaders represented by the five clan groups around the site of the dispute. These figures, consisting in accordance with the number of clans (not subklen) in the Karo society. Each sub-line is represented by its clan group and given the right to speak, relaying its unconvensions about the event. "*Nabei*" means paying off debt, is one form of mutual forgiveness in Karo society which is based on Karo customs to the environment of kin. Usually, those who receive this debt payment are the "*Kalimbubu*" party. The occurrence of "*nabei*", "*kalimbubu*" parties feel humiliated, and feel offended, then to apologize and eliminate offended usually "*kalimbubu*" party requires to hold nabei, first, can only be forgiven. In addition to eating together, also to the "*kalimbubu*" handed over "*sabe*" (custom clothing).

In the implementation of this "*nabei*", the "*anakberu*" of the one making the wrong immediately prepare the activity plan. All costs required are borne by the mistakes. "*Nabei*" is usually accompanied by events "*situnggah-tunggahan*" then "*simalem-malem*" is with each other to distend water peace, to relatives who feel humiliated. This is usually done to those who are at odds, and the implementation is the child and the "*kalimbubu*" they are involved in. So the punishment of "*nabei*" is given to a person or a group of people because the person or group, has offended the their "*kalimbubu*" party.

2.2. The regional culture based character education pattern

For the initial draft development of manners learning model based on regional culture is conducted by problem input that will be resolved through culturally relevant analysis as an alternative offered into manners learning competencies (Williams, 1981; Lincoln and Guba, 1985; Edgar and Peter, 2005; Morgan, 1988). The outcome of the analysis of national character building attributes that are relevant to the Karo as regional culture attributes of North Sumatra described as below:

2.2.1. Organizing character education of elementary school In Karo regency

In optimizing the character education planning in schools, the principal refers to and in accordance with the grand design of the implementation of character education developed by the Ministry of National Education, although not yet optimal in the field. The grand design becomes the conceptual and operational reference of planning, development, implementation, and assessment on every path and level of education. The principal calls for character education to be developed by the teacher to be delivered to the students. In preparing the character education planner the principal is assisted by the vice principal and all the teachers.

Character education organization involves various components of the school, both principals, vice principals, and teachers with the following tasks ie the principal serves and serves as an educator, manager, administrator and supervisor in the implementation of character education. The deputy headmaster is assisting principal activities in implementing, organizing, coordinating, and directing, supervising of tranquility, assessing, identifying, and collecting, and (e) preparing implementation report character building. The teacher is responsible to the principal and has the task of carrying out character education in teaching and learning process effectively and efficiently. Among the duties and responsibilities of teachers include: (a) creating a teaching program, analyzing subject matter, annual program, learning unit program, learning, teacher weekly program, student worksheet including character education; (b) implementing learning activities integrated with character education; (c) conducting learning assessment activities, daily, semester, yearly tests associated with character education; (d) conducting guiding and educating activities in teaching and learning process; (e) regulating the cleanliness of the classroom and the practicum room; and (f) are responsible and report their duties included in educating the student's cadres to the principal.

2.2.2. Character education of elementary school implementation In Karo regency

Teachers play a very strategic role, especially in shaping the character and develop student potential. The existence of teachers in the community can be an example and reference of the surrounding community so that the teacher is the spreading of the light of truth and the grandeur of value. Teachers must move to empower students toward a good quality of life in all aspects of life, especially knowledge and morality. The presence of teachers is also not replaced by other elements. Teachers have a very important role in determining quality graduates.

Professional teachers are expected to produce quality graduates. Through the touch of teachers is expected to produce students who are not only intellectually intelligent, but also emotionally and spiritually intelligent, and have life skills. In the whole process of character education, teachers are the main factors that serve as educators. Teachers should be responsible for the results of student learning activities through the interaction of teaching and learning. Thus, the role of teachers in the implementation of character education at school is to provide exemplary, inspirator, motivator, dynamist, and evaluator. Exemplary with regard to the task of teachers as exemplary students is to provide good examples berkaita with moral issues, ethics, and morals wherever located.

Inspirator, a teacher will be an inspirational figure if able to arouse the spirit to move forward by moving all the potential to achieve the achievement. Automatically teacher success will inspire students. Motivator, after becoming an inspirator, the teacher's next role is motivator. Teachers must strive in order to perform the task can really be a motivation for students. Dynamicator, meaning a teacher is not only able to excite but also become a locomotive that really pushes students toward their goal with speed, intelligence, and high wisdom. Evaluator, as the evaluator teacher should always evaluate the learning method that has been used in character education. In addition, teachers should also be able to evaluate attitudes and behaviors demonstrated by students.

3. Conclusion

Karo people still hold the principle of life karo culture "*daliken telu*" where the foundation of the kinship system and become the foundation for all activities, especially activities related to the implementation of customs and interactions among fellow Karo society. The gotong royong is always and based on kinship relationship in daliken telu (kalimbubu, senina / sembuyak and anakberu) and, in all of fields always associated with customary activities, or part of customary implementation, then mutual cooperation activities are customary and mandatory.

The way or pattern of children's education in karo cultural life can be seen through the customs that are carried out in everyday life. The customs are grouped into several parts: adat for children, adolescents, and parents. The influence of Karos' culture in the formation of the character of children is positive and some are negative. The form of positive influence of Karo culture on the character formation of children can be seen from the principles of their lives that still holds the principle of "*Daliken Si Telu*" principle where the life of this Karo person teaches their child the nature of mutual respect and respect. Furthermore, it can be seen from the life principle of Karos' society as written in the "*surat ukat*" and seen from the cultural activities karo one of them "*Aron-aron*". Where in the activities of these "*Aron-aron*" teaches the children to mutual mutual help in doing every job.

The character education in the elementary school environment in Karo Regency can be implemented in all subjects, which can be integrated in a syllabus, and Learning Implementation Plan which pour the values of the characters in it. In this case, some subjects are closely related to the implementation of character education for Environmental Care, such as subjects: (1) Civics, (2) Religious Education, (3) Sports, (4) Science and (5) Social. The implementation of care for the culture in the classroom have familiarized the students to maintain the classroom environment by reprimanding students who throw garbage indiscriminately in the classroom and provide trash cans in the classroom.

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