

The Development of Character Education Based on Dayak Ngaju Language in Elementary School in Sampit

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Abstract

The youth is one of the assets for the future. Yet character degradation in Sampit involves the youngsters. Hence, the need of instilling character education is essential to be done. Striving the local wisdom can be realized in teaching the character education. This study is one of the alternatives in infusing the character through the implementation of teaching model using Dayak Ngaju language. The data collecting method was done by observation and interview related to the research scopes in which the elementary school chosen students in Sampit became the purposive sampling. This study highlights a few steps: (1) identifying the local wisdom lesson of the proverb of the Dayak Ngaju Language; (2) creating model to develop the character education and digging on the value of the local wisdom of Dayak Ngaju language; (3) implementing model of character education through the value of the local wisdom of Dayak Ngaju language; (4) results evaluation. The results showed that “design thinking” frame and cover were the tools that used to instill the character education itself for the students. The characters obtained such as honest, brave, disciplined, polite, hardworking, and fond of reading.

Keywords: character education; local wisdom; model of “Design Thinking”; the proverb of Dayak Ngaju language

INTRODUCTION

The cases of juvenile delinquency have occurred in Indonesia, includes in Sampit city. The juvenile delinquency seen such as bullying, indecent videos, theft, sexual harassment and drug dealers and usage. It genuinely represents a shift in ethical values and a fading awareness of the nation’s cultural values. The youth who should have good character; for they can be the future leader of the nation, however negative things that destroy the nation’s cultural values. Hence, if this happens, this automatically will damage the future of the nation. Therefore, the movements are needed in order to improve the character of the children. One of the things that can be done to improve the ethics of the future leader is character education, one of which is by utilizing the values of local

wisdom. In this study, the researcher used the proverbs of the Dayak Ngaju language as a source of character education.

Generally, character education development research has been carried out to achieve the goals of education in Indonesia. The integration of character education in the content of local excellence in the learning process will be in accordance with the existing environment and experienced by students in order to relate this study to the real events, this somehow can create a meaningful learning process (Asriati, 2012).

Still, local wisdom becomes an alternative source of life wisdom values containing wise ideas or ideas and behaviors that can be used as guidelines for daily activities in relation to family relationships, neighbors and other people living around them as a medium for character building for formal educational institutions such as schools (Primadata, 2018). The character education model based on local wisdom is in addition to re-instilling or sharpening the view of life of one society, so that the creation of a strong process of association, integration, complementation, and sublimation in the midst of a multicultural society (Saihu, 2019).

A few studies have been done by bringing the tenets of local wisdom because, as it is seen as a part of education method, called local wisdom-based. This model high relevance for the development of life skills by relying on the empowerment of skills and the potential of local culture in each region. Based on the literature study that has been carried out, the researchers conducted this research with another model, namely the application of the design thinking model. This model is applied by making proverbial posters which are posted on the walls of the classroom. The advantage of this model makes it easier for children to understand the values of character education contained in the proverbs. By having a close reading of these posters, this will directly or indirectly be embedded in children's themselves; the character values. Yet one scholars explain under this context, said "Cultural transformation based on the values of local wisdom, as stated by Adimihardja, needs to be revitalized, its contents developed and adjusted to the development of the socio-cultural life of the local community (Sadjim, 2015).

The local wisdom used here is the Dayak Ngaju language which is the native language of Kalimantan Tengah. For instance, in Indonesia, there has been various proverbs; the Dayak Ngaju language also has many kinds of proverbs. The values contained in these proverbs are related to the eighteen values of the character education of the Ministry of National Education. The proverbs reflect the evaluation of the ancestors of the character of the Dayak people. By utilizing these proverbs, it is hoped that the original cultural values of the Dayak tribe will not become extinct with the times.

This research will be conducted at the elementary school level. Cultivating character in students at the age of basic education has a greater chance of success than planting character in students in advanced education and higher education. For the long term, the good character that has been planted will be able to build the life skills of the younger generation in Indonesia, especially in the city of Sampit.

METHOD

This study is under qualitative research approach. Researchers used purposive sampling and took locations in 10 (ten) public elementary schools in Sampit city where for each school, there were 10 students taken as the sampling. There are two sources of data in this study; the primary data source (primary) and additional data sources (secondary). The research technique consisted of data collection techniques and data analysis techniques. In this study, data collection was carried out in two ways, namely observation and interviews. While the data analysis model used in this study used a model from Miles and Huberman in Soegiyono.

FINDINGS

This research produces the frame of “Design Thinking” along with its cover for the cultivation of character education for students in elementary schools in the city of Sampit. In the frame of design thinking and also the cover states the proverbs of Dayak Ngaju language, along with the meaning in Indonesian language, and also the values contained in it. The application of these character values is carried out by teaching the values contained in the statements of the Dayak Ngaju Language which have been used as “Design Thinking” Frames and also the Cover. After the application of the design thinking model to students in elementary schools in the city of Sampit, there was a positive change in the character of the students in the primary schools selected as the sample. Characters that experience positive changes after the application of the model are honest, courageous, disciplined, polite, hardworking, and polite.

DISCUSSION

Indonesia as a country that sustains character, has the basics in formulating character values. The Ministry of National Education (2010: 9-10) formulates the character values as follow: 1) Religious, 2) honest, 3) tolerance, 4) discipline, 5) hard work, 6) creative, 7) independent, 8) democratic, 9) feeling curious, 10) spirit of nationality, 11) love the country, 12) respect achievement, 13) friendly or communicative, 14) love peace, 15) love to read, 16) care for the environment, 17) care about socially, and 18) responsibility . Moreover, character planting needs to be done in the learning process, though the students have a good personality, and they can form a strong national personality as well. The Indonesian nation as a cultured nation should love the diversity of the national culture. For instance, the local language is one of the local wisdoms that can be used as an alternative to character education in schools.

Creating a Model for Character Education Development

Before applying the design thinking model, the researcher analyzes the values contained in local wisdom in the form of statements of the Ngaju Dayak Language. Like other islands in Indonesia which have various languages and cultures, Kalimantan Island also has a variety of languages that must be preserved. As stated in the results of previous

research that a teacher can find the values contained in traditional Javanese songs and instill these good characters in students through Javanese poetry (Rukiyati & Purwastuti, 2017), the researchers analyzed the values contained in the proverbs Ngaju Dayak language which is the original culture of the Dayak tribe. There are many proverbs of the Dayak Ngaju language and not all of them are used in this study. The researcher chooses the proverb of the Dayak Ngaju language that is suitable for students in elementary schools in the city of Sampit. After the analysis process, there are four proverbs of the Dayak Ngaju language used in the study, such as follow:

- 1) Tampayah ih bahalap padahal pananjaru (It seems good, yet a liar). The character value that you want to instill is the value of honesty. These proverbs mean “people who like to lie will not be liked by others, honesty is the most valuable asset”.
- 2) Aluh angkat bereng paham heka asal atei senang (my body feels exhausted as long as I am happy). The character value that you want to instill is the value of never giving up. The proverb adage means “If we do something fun it won’t feel tiring”.
- 3) Tampohos pai tau injawut, tambohos pander bahali nangkaluli (drowned feet can still be pulled, words that have been spoken are difficult to return). The proverb adage means “speak politely, hence, you can calm people and the hearts of others”.
- 4) Bahanyi awi bujur, mikh awi sala Brave because it is true, fear because it is wrong). The character value that you want to instill is the value of courage, means “be brave to act when we are on the right path”.

The model of cultivating character education through statements, in the form of proverbs of the Dayak Ngaju language is manifested in the form of a frame called “Design Thinking” which is posted in the classroom. The shape of design thinking is in the form of a frame measuring 50cm x 50cm, making it easier for students to read the contents of design thinking; the content of design thinking is in the form of proverbs in the Dayak Ngaju language accompanied by the meaning of the proverbs that are in the frame. In essence, to the proverbs of the Dayak Ngaju language, the content of design thinking is in the form of images of the indigenous Dayak Ngaju tribe. This is intended in order to make the students can get to know the local culture of their area and can preserve it by keeping the culture from being lost or extinct.



Figure 1. “Design Thinking” which is posted in the classroom

Separately from the frame of design thinking, these proverbs in the Dayak Ngaju language were also used as the cover for design thinking. The second form of design thinking is a notebook with a cover on the front and back of which reads the proverbs of the Ngaju Dayak Language. In addition, there are also pictures of the indigenous Dayak Ngaju culture, such as on the poster frame design thinking. The notebooks are distributed to students in each school so that they can be used as notebooks for learning and learning activities during learning from home due to the covid-19 virus.



Figure 2. notebook with a cover on the front and back

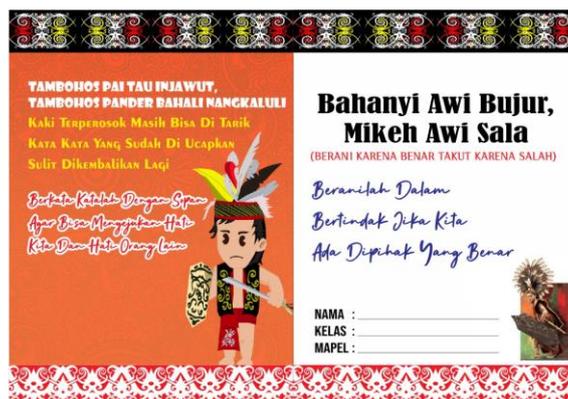


Figure 3. notebook with a cover on the front and back

The use of design thinking as a learning medium to increase student attractiveness and attention as mentioned in previous studies that “Learning media is anything that is used to transmit messages and can stimulate the students’ thoughts, feelings, attention, and willingness so they can encourage their occurrence. the learning process” (Miarso, 2004). It is hoped that the frame and cover of the design thinking can be an attractive medium for students to learn about local wisdom in their area. This is in line with the results of previous character education research that students should look at their local wisdom wisely and wisely so that teachers must be able to develop creative ideas in developing materials to instill character education in students in elementary schools (Rachmadyanti, 2017).

The implication of the Character Education Development Model

Based on the data obtained from the results of interviews with teachers in elementary schools that became the samples, it can be concluded that most students have almost the same characters in the learning process at school. Out of ten students of each school sampled, it can be seen that students tend to show some bad characters, such as often complaining when they get assignments from the teacher; bored when the learning process takes place even bored when studying at home; lazy to read both material and other reading books; lack of courage to express opinions or ask questions in class; not being honest in the learning process, such as copying a friend's assignment when there are tasks that cannot be done alone and some students even do homework at school; sometimes say in harsh language and swear at friends; and lack of responsibility which is shown by negligence in assignments and pickets in class. Although, some good characters can also be seen from students in elementary schools such as love for the country by regularly participating in flag ceremonies, tolerance among others such as respecting friends of other religions, helping each other, such as telling a sick friend about the day's assignments or subject matter, they also visited friends who were sick. Character education needs to be implemented in elementary schools as an effort to form a great future generation who can shape the self-image of the Indonesian nation. As mentioned in previous research, instilling local wisdom in education in schools is a movement back to the basis of its own cultural values to build national identity (Daniah, 2016).

The proverbs of the Dayak Ngaju language are local wisdom which is expected to be embedded in students so that an interesting way to introduce them is needed. Good values cannot be represented well. The writing in "Design Thinking" is chosen so that students can read it easily, including the type of writing and the color of the writing. The proverbs of the Dayak Ngaju language that have been printed as design thinking frames are posted in the classroom. Placing "Design Thinking" frames in the classroom aims to make students easily read proverbs in their daily activities. The "Design Thinking" frame is taped to the classroom wall at a height of approximately 150 cm. The height of 150 cm fits the posture of students in elementary school, making it easier for them to read the contents of these frames. As long as students' study at school, the posters are read before learning and after school. In essence, students can also read the poster in their spare time, either during breaks or during class changes. The activity of reading over and over again will indirectly instill the values contained in what he reads. This activity is carried out as long as the learning and learning activities still occur at school; in the last week of March to the second week of April. The frame of "Design Thinking" can also be used as a medium for the introduction of the Ngaju Dayak language in local content lessons in elementary schools. Teachers and students can use the "Design Thinking" Frame as a companion medium in addition to books.

In the meantime, the printed proverb model for the cover of design thinking is distributed to students so that it can be used as a writing book. Learning and learning activities carried out from home require students to be disciplined in listening to the teacher's explanations and doing assignments in their notebooks. The cover of design

thinking will continue to be seen and read by students before they learn and even after the learning process is complete. Even though the learning and learning activities occur from their respective homes, students will not put the proverbs of the Dayak Ngaju Language behind such as those in the “Design Thinking” Frame at school. The two models of design thinking allow students to continuously read the proverbs of the Dayak Ngaju language that are listed and understand the meaning contained in them. Moreover, within a certain period of time the good character values in the proverbs of the Dayak Ngaju Language are embedded in students. As in previous research which states that Javanese Dolanan Tembang (a poetry) can strengthen Javanese culture, form children’s motoric skills and self-confidence in students in elementary schools (Supeni, 2015), the use of the proverbs of the Dayak Ngaju Language is expected to strengthen Dayak culture in children. Students and shape the personality of students in elementary schools in the city of Sampit.

Researchers made observations on the application of the design thinking model in the classroom during teaching and learning activities taking place in schools from the last week of March to the second week of April. After that, learning activities took place from home so that the researchers conducted interviews with the teaching teacher during the online class. This study applies a design thinking model to instill good character in elementary school students. After the application of the design thinking model, there was a change in the behavior of students in elementary schools. Based on the data obtained from the results of interviews with teachers in selected elementary schools, it can be seen that there are good characters in the learning and learning process, including:

a. Students become more honest in learning.

Before the implication of the design thinking model, the number of children who were dishonest in learning was greater. Dishonesty here, one of which occurs in terms of work assignments. At some of the tasks that tended to be difficult, children copied classmates’ assignments and even did the homework at school. If this activity is allowed to happen, it will form a dishonest character in the students. This character will certainly have a bad influence in the maturation process of students. After the application of the “Design Thinking” model, students are more aware of the importance of honesty in a learning process. Students do assignments and homework as best they can and honestly say they do not understand a subject matter instead of saying they understand but if given an assignment they cannot do it. Honest character that can be seen from students is one of the characters that must be strengthened.

b. Students become more courageous and disciplined.

Courage is an important thing that students must have. Without courage, students will have difficulty voicing ideas, opinions, and even rejection of something that is not or not in accordance with what they think. However, in reality the students in school showed more courage. For example, in class when asked to provide answers, students tend to be embarrassed and not confident with the answers they have. After the application of the design thinking model, students have shown a bolder attitude. Students have started to be

able to convey what is the answer to the questions given by the teacher in class. Students also dare to admit mistakes, for example they neglect to do a task because they forgot, students dare to say that they did not do the task and accept the consequences. Likewise, students also dare to express rebuttal to their friends' answers if they feel they are not true.

c. Students become more hardworking individuals.

Basically, students at elementary school age are children who are still more interested in playing and doing other activities according to their interests than having to sit and study for a long time. Therefore, many students often show a bored attitude when they have to study, whether it's learning activities in class or when studying at home with their parents. In addition, students also often complain of being tired when faced with certain subjects and materials with a high enough level of difficulty. After the application of the design thinking model, students begin to show better character. Most students no longer complain about what material they have to learn and what tasks they have to do to achieve basic competencies. They tend to work harder to complete their obligations as students. Even though it is difficult for students to keep trying hard to complete the tasks and materials they have to master.

d. Students become more polite to both teachers and peers.

Technological developments as well as interactions that are currently happening have both good and bad impacts on students in elementary schools. Unfavorable content that they can simply access via the internet affects students in various ways, one of which is attitude and language. Elementary school aged students who are still unstable and cannot clearly distinguish what can be imitated and what cannot be imitated tend to imitate the language they hear and see even though the language is actually rude and rude. For example, a child in elementary school says his friend is "bungul" / "asu" which means stupid; is a harsh word that equating his friend to an animal. Children sometimes think it is natural because they hear the language in their environment. Not a few online contents also shows inappropriate attitudes such as dancing in public in indecent clothes and also readings whose language is not suitable for children can easily be accessed. After the implication of the design thinking model, students show better use of language and attitudes. They no longer shout, speak terrible and swear at their peers. They are more aware that children who are polite will bring good nuances in their daily activities and interactions. The character of courtesy and courtesy will help students in learning and learning activities both in class and outside the classroom.

e. Students become fond of reading.

There are many students in both primary and secondary schools who do not have a passion for reading. Reading is an activity that is more boring for them when compared to watching or playing. Even though reading is very necessary so that students can deepen their knowledge. Reading can also help students develop ideas, thoughts, critical thinking

and creativity. By applying the design thinking model, students are indirectly accustomed to reading. Students at school are accustomed to reading the proverbs of the Dayak Ngaju language that are printed in the frame of design thinking or the cover of “design thinking” every day repeatedly. Reading the proverbs of the Dayak Ngaju language every day in attractive media fosters students’ interest in reading. Students who at first did not know the proverbs of the Dayak Ngaju language eventually got to know the local wisdom culture of their area. Furthermore, students’ reading interest can be developed into reading other readings such as story books and books to support learning material in schools.

The refraction that is carried out in these schools is of course inseparable from the examples and examples of teachers and school principals. The teacher gives examples of good characters so that with the stimulant application of the design thinking model students can be accustomed to having good character according to the values contained in the proverbs of the Dayak Ngaju Language.

CONCLUSION

The character education through the use of local wisdom has a positive impact on the nation’s future generations. Like wise to see the rising values in students, character education through local wisdom can also preserve culture as a reinforcement of national identity. One alternative to local wisdom in Kalimantan Tengah that can be used as a means of character education is the proverbs of the Dayak Ngaju Language. Local wisdom the proverbs of the Ngaju Dayak language can be used as a model for character education in two forms; the frame “Design Thinking” and its cover. Apart from the proverbs of the Dayak Ngaju language, the two forms are also used as a means of introducing images of the indigenous Dayak culture. From the results of the application of the design thinking model, it can be concluded that there is a change in the character of both students in elementary schools. Some of the characters that appear after the application of the design thinking model are honest, brave, hard-working, polite, and fond of reading. When the design thinking model is continuously applied, it is hoped that the longer the students in elementary school will have better character.

Research on the cultivation of character education through local wisdom can continue to be developed as an effort to highlight the national identity and culture in the midst of the proliferation of foreign cultures in Indonesia. Researchers can take advantage of other local wisdom in the area of Kalimantan Tengah, such as the traditional Dayak language song. Researchers can explore the values contained in the song and include them in the local content of the Dayak Ngaju language. Variative learning media will make it easier for students to understand learning material.

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