

PRACTICAL REGIONAL CULTURAL VALUES IN FORMING STUDENT CHARACTER IN PRIMARY SCHOOLS IN CENTRAL ACEH REGENCY

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ABSTRACT: This research aims to explore the praxis of regional cultural values in the student character formation of Primary schools in Central Aceh Regency. The methodology in this research is qualitative research with an ethnographic approach. The research was conducted at three Central Aceh Regency schools: State Elementary School 7 Atu Lintang, State Elementary School 6 Bebesen, and State Elementary School 10 Kuta Panang. Data was collected through observation, interviews, and documentation. The informants in this research consisted of school principals, teachers, and students. Data analysis was carried out through domain, taxonomic, componential, and cultural theme analyses. The results of the research show that several forms of regional culture are developed in schools in forming student character, namely (1) at State Elementary School 7 Atu Lintang; wear traditional clothing or Karawang Gayo every Thursday, (2) at State Elementary School 6 Bebesen: use local language or Gayo every Thursday, both in learning activities and outside class hours, (3) at State Elementary School 10 Kuta Panang; emphasizes the character values that exist in a society which are developed in school life such as *semayang gemesih*, *tertib* and *setie*.

Keywords: Praxis, Values, regional culture, character

1. INTRODUCTION

The cultural diversity of the Indonesian people spread from Sabang to Meuroke is a wealth that Indonesia has. Each region has characteristics and uniqueness in culture, this is what differentiates one region from another. According to Tylor [1], culture is a complex system that includes knowledge, belief, art, morals, law, customs, abilities, and habits acquired by humans as members of society. Meanwhile [2] explains culture as the result of human thought, in this case, its various forms and manifestations are known throughout history as belonging to humans which are not rigid, but always develop and change to encourage humans to adapt to cultural changes and the challenges of the times. traditional to enter the modern era.

Government Regulation No. 57 of 2021 concerning National Education Standards article 1 states, "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by himself, society, nation, and state, [3]

From these Government Regulations, it can be seen that education has an important role in forming a person's character, where education can form good behavior and change a person's mindset so that they become an intelligent generation of the nation. According to Ki Hadjar Dewantara, education is an effort to promote the growth of character (inner strength, character), mind (intellect), and body of children, in the context of perfect life and harmony with the world [4].

The formation of students' character with noble morals is the goal of education. Character is a person's character, character, morals, or personality which is formed from the internalization of various virtues that are believed to and underlie the person's perspective, thinking, attitude, and way of acting [5]. Research conducted by [6] which discusses the character education concept of Ki Hadjar Dewantara's thoughts reveals that Ki Hadjar Dewantara's educational thoughts point to the importance of the role of an environment, the place where character will be formed, the spirit of leadership and helping each other, as well as the growth of love for the nation's culture to form good future generations for the nation. Meanwhile [7]

explained that Ki Hadjar Dewantara views the importance of character education as a provision for achieving goals because the human character is the main capital in living life.

Fights between students, bullying, drug abuse, and so on are forms of character problems that must be resolved. The research results [8] explain that there has been a decline in morals and manners in Primary school students. Furthermore, [9] student character problems are influenced by internal factors (child's character) and external factors (parental and school parenting style). Meanwhile [10] The factors that influence character education are teacher quality, love of the profession, and openness to improvement. From the explanation of several opinions, it can be said that character problems are influenced by internal factors and also internal or environmental factors and parenting patterns. Apart from that, a factor that influences character education is the quality of teachers.

Based on the observations results and interviews conducted with several Primary school teachers in Central Aceh Regency, information was obtained that there were character problems that occurred among students, especially regarding speech etiquette, both when talking with peers and with teachers. Therefore, an effort is needed to overcome the problems that occur. One of the efforts that schools can make to shape student character is to include local cultural elements in school life. This will of course be realized if the school incorporates local cultural elements into the school culture. According to [11] school culture is the norms, values, beliefs, attitudes, hopes, and traditions at school that have been passed down from generation to generation, held together which influence the thought patterns, attitudes, and actions of all citizens. Meanwhile [12] explains that school culture is the prevailing values that lead to school policies towards all elements and components of the school, including educational stakeholders, such as how to carry out work at school and the basic assumptions or beliefs held by all elements of the school.

Several studies say that school culture is very influential in forming student character and also has an impact on student academic achievement and school quality. Research [13] reveals that school culture contributes to academic achievement. Research results [14] explain that a school culture with habituation activities, encouraging literacy, and with good planning and implementation will enable students to have good character. Meanwhile, research [15] that school culture has a significant influence on the character of students. Research results [16] show that school culture has a very big influence on student character. Furthermore, research conducted by [17] by including local cultural values in school programs can improve

school quality. Meanwhile, research results [18] state that local wisdom applied in schools teaches the importance of helping each other and developing students' skills, therefore the role of schools is important to equip students for life in society following the values that exist in society.

2. METHODS

This research is qualitative research with an ethnographic approach. According to [19] Qualitative research is research that begins with assumptions and uses an interpretive/theoretical framework that influences research problems related to meaning in social problems. Ethnography is a culture that studies other cultures which is a form of knowledge consisting of research techniques, ethnographic theories, and various kinds of cultural images. Meanwhile, according to [20] in the educational context, an ethnographic approach can be used to study the lives and interactions of school residents.

This research was carried out in three Primary schools in Central Aceh Regency, namely; State Elementary School 7 Atu Lintang, State Elementary School 6 Bebesen, and State Elementary School 10 Kuta Panang. The data sources in this research consist of; (a) primary data, namely data directly obtained from informants in the field through interviews, and (b) secondary data, obtained from school documents. Data was collected through observation, interviews, and documentation. Informants in this research consisted of school principals, teachers, students, and the community. Data analysis was carried out through domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis

3. RESULTS AND DISCUSSION

Based on the results of research in the field, it is known that regional culture is developed in forming the character of students at State Elementary School 7 Atu Lintang through local wisdom by wearing traditional clothing (traditional clothing) which in the Gayo community is known as *karawang gayo*. According to [21] *karawang gayo* is a cloth patterned with traditional *Gayo* motifs where each motif has meaning and value. The research results [22] explain that *Gayo kerawang* is an original culture of the *Gayo* people that has been passed down from generation to generation. Judging from the motifs, *Gayo kerawang* as a whole is very high on values and in line with the 18-character values contained in the 2013 curriculum. It can be said that *Kerawang Gayo* is a national identity. It is by the meaning of *national culture*, namely a culture that emphasizes spiritual elements, feelings, and helping each other, because its values continue to develop.

Therefore, it can be said that traditional clothing is a symbol of a region's identity that needs to be maintained and introduced to the younger generation. In its implementation at State Elementary School 7 Atu Lintang, students are required to wear *karawang gayo* every Thursday and this includes the teachers' council. Wearing typical regional clothing is also one part of the realization of Bhinneka Tunggal Ika in schools, as conveyed by [23] The form of implementation of the embodiment of Bhineka Tunggal Ika in schools includes wearing batik clothes that have been determined by the school. This is a form of preserving the archipelago's heritage and fostering a sense of love for locally made Indonesian products.

Based on the description above, it can be said that the existence of school regulations that require all school members to wear filigree gayo at State Elementary School 7 Atu Lintang, can form the character of students who love culture. As we know, in Gayo filigree some motifs have meaning and character values. One example of a motif found in *Gayo kerawang* is the *Emun Beriring motif* (clouds in a row) symbolizing a strong unity in social life in establishing ourselves in our different positions. In this motif the character values contained are democratic, nationalistic, and friendly spirit, caring for the environment, and love of peace, [22]. Thus, through the rules for wearing traditional clothing in the school environment, students' character can be formed.

The character values that are formed through wearing *karawang gayo* at State Elementary School 7 Atu Lintang are [1] discipline, an attitude that obeys the rules that have been set by the school. This can be seen from the students who wear *karawang gayo* every Thursday to school. According to [24] a disciplined attitude is always shown to people who are always present on time, obey the rules, and behave in accordance with applicable norms, [2] love for the homeland, is an attitude that shows care and loyalty towards the country.

State Elementary School 6 Bebesen, the implementation of regional cultural values in the formation of student character is developed through a program using regional languages (*Gayo* language) every Thursday. According to [25] maintaining regional languages through education has several functions, namely (1) preventing the shift and extinction of regional languages; (2) preparing future regional language speakers; and (3) preserving national culture. Thus, it is necessary to have school programs that can preserve regional languages in schools. From the research results, it is known that the implementation of regional languages at State Elementary School 6 Bebesen, and State Elementary School 10 Kuta Panang is

carried out in learning activities and outside class hours. In learning activities, the teacher uses the *Gayo* language as an introduction to learning. Meanwhile, outside of class hours, students interact with peers and also with teachers in the *Gayo* language. Getting students used to using regional languages in life, can certainly be an effort to overcome the shift in regional languages due to developments over time. According to [26] language disruption will be a form of negative impact if it affects the maintenance of regional and national languages which are feared to be abandoned by their users, therefore it must be responded to in a balanced way so as not to affect the language ecology. Several studies say that regional languages in Indonesia are vulnerable to extinction due to *cultural invasion* [27].

The existence of Central Aceh Regency regional education office regulations regarding the use of the *Gayo* language in the school environment is one form of effort to preserve regional languages. According to [28] currently, the *Gayo* language tends to be or is starting to be abandoned by its speakers because other languages with a wider range of communication (*wider communication language*) can replace the *Gayo* language in various domains of language use to achieve wider social and economic opportunities. Seeing these problems, special strategies are needed to overcome the problems that occur. This is what the Central Aceh Regency education office has anticipated so that the *Gayo* language continues to be used by the younger generation in life.

The character values that are formed through the use of regional languages at State Elementary School 6 Bebesen are (1) *politeness*, where students are taught good language in social situations. The results of research [29] reveal that there is a relationship between the school environment and students' polite character. From the results of this research, it can be said that the school environment is very influential in forming student character. Therefore, every school must be able to create or build a positive school culture so that it has an impact on the formation of good student character. According to [30] each school has a culture in the form of a set of rituals, customs and morals that are related to shaping the behavior of school residents. (2) *mutual respect*, according to [31] respect is an attitude or behavior that shows kindness towards oneself, other people, and the environment. Meanwhile [32] explain that the character of respect will build an orderly life so that there are harmonious relationships between individuals and living in harmony. Based on several opinions, it can be said that respect is an attitude that shows kindness towards everyone so that harmonious relationships are created in social life. (3) *love of culture*, an attitude that always upholds regional

cultural values. By introducing regional culture to students from an early age, a love of culture will be instilled in students so that the existing regional culture is maintained.

State Elementary School 10 Kuta Panang also includes elements of regional culture in forming the character of students at the school which emphasizes the local wisdom of the Gayo community, namely *tertib* (orderly), *seti* (loyal), and *semayang-gemasih*. Based on information obtained from informants, the implementation of the order in school life can be seen in the school culture that is developed, such as following the rules set by the school, such as coming to school on time and leaving according to the rules that have been set. Apart from that, orderliness in school life at Kuta Panang State 10 Elementary School can also be seen from the habitual activities developed by the school such as morning exercise, midday prayers, reading the Yasin together, and clean Fridays. This has become school culture so all students must take part in these activities. The existence of a school culture that emphasizes religious values will certainly shape the religious character of students. The results of research [33], [34] explain that religious culture developed in schools can form students' religious character and noble character. Therefore, through the programs created, schools can become a forum for developing students' character.

Setie implemented it at Kuta Panang State 10 Elementary School by instilling an attitude of caring for fellow friends, helping each other, and helping each other. Based on the data obtained, *Setie* places more emphasis on building a socially caring character so that a strong sense of family can be created in school life. The activities carried out at Kuta Panang State 10 Elementary School are like visiting sick friends and providing assistance to those affected by a disaster. According to [35] social care is the behavior of a person who provides attention and help to other people based on awareness or having an empathetic attitude towards other people. Meanwhile [36] explains that social concern is a feeling that arises from a person, namely the desire to help, either in the form of material or energy, to other people. Thus, the formation of a social caring character in students is an attitude that arises in a person to help others. The formation of a high social sense in school life also becomes social capital for the school. Research results [37]; [38] a high sense of solidarity between students can shape the character of students who care socially.

Semayang-gemasih is a form of mutual affection for each other without looking at a person's background in life. According to [39], the attitude of affection in Gayo culture is found in the proverb *kasih enti lanih, sayang enti lelang*, which means

acting proportionally in affection, because affection that is not accompanied by knowledge can be destructive and will not reach the level of perfection of affection. At Kute Panang State 10 Elementary School, joy is manifested in the form of assisting underprivileged students.

4. CONCLUSION

Based on the description of the results of the research that has been carried out, it can be concluded that the practice of regional cultural values in forming the character of students in Primary schools in Central Aceh Regency, each school has its program in preserving cultural values; (1) at Atu Lintang State 10 Elementary School places more emphasis on character building by wearing traditional clothing (*kerawang gayo*) for students and teachers, (2) at Bebesen State 6 Elementary School emphasizes the use of regional languages (language Gayo) in the school environment, especially on Thursdays, apart from The teacher also uses the Gayo language as an introduction to learning, (3) at Kuta Panang State 10 Elementary School places greater emphasis on the values of local wisdom of the community in character formation which is developed at school through *being tertib, setie* and *semayang-gemasih*.

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