



Research Article

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Character Values of Elementary School Education from the Perspective of Local Wisdom of Sundanese Culture

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Abstract

Global culture is currently still growing and developing massively in countries all over the world. It allegedly causes more harm to develop countries, including Indonesia. It is feared that Indonesia will increasingly lose its national identity, which should be maintained. To date, some Indonesians think that values from foreign countries are the best, while local cultural values are outdated. This research aimed to assess the Sundanese cultural values as part of Indonesian culture to be used as a reference for developing indicators of achieving character education goals, especially for elementary school students. The method used was an exploratory method with an ethnographic approach. The stages of research were: 1) observing the socio-cultural activities of Naga Village community related to the cultivation of family educational values; 2) creating descriptive narratives in the context of cultivating parental educational values for their children in Naga Village community; and 3) analyzing the findings on the educational values in Naga Village community to be integrated into the development of the indicators of educational character values at elementary schools. The research findings indicated that in the perspective of Sundanese cultural wisdom, to become a human with character, from an early age, children should be instilled with the character values of obedience, patience, humility, honesty, sociability, and deliberation. These values could be integrated for the development of the indicators in achieving learning objectives to shape the character of elementary school students.

Keywords: Global Culture, Sundanese Cultural Education Values, Ethnographic Approach, Character Building of Elementary School Students

1. Introduction

Globalization has made a world without borders between countries which has a destructive impact and can affect state sovereignty because the government will find it difficult to control its people both actively and reactively (Awdel et al., 2020). Thus, exploring local wisdom is an urgent thing to do to counteract the impact of modernization and globalization (Mulyono, 2017). Such efforts are urgently needed to be carried out in Indonesia.

In Indonesia, strengthening character education in the current era is a necessity due to the massive occurrence of moral crises from teenagers to adults (Wuryandani et al., 2014). Therefore, teachers must be severe in internalizing character values in school students. But the fact is that in schools, there are still many teachers who have not changed their mindset; teaching that only aims to educate students becomes the goal of teaching to shape character.

Quality resources as a result of education are not just mastering science and technology, but the most important thing is giving birth to individuals with character (Erlisnawati et al., 2020). Teachers must understand that education is a process of changing human behavior to face the challenges of the times (Aryati et al., 2020). Many still assume that students with high knowledge and skills will automatically have good character. It turns out that there has been a lot of evidence that this assumption is not true (Ibrahim & Abadi, 2018). Thus, the integration of character values in the learning system is needed in order to produce students who not only have high knowledge but also behave well (Pohan & Malik, 2018).

In elementary schools, the classroom teacher is the one who has the most time to supervise and direct children in their activities (Legkauskas & Magelinskaitė-Legkauskienė, 2019). But the character development of elementary school students is not enough to be done by the teacher in the classroom. Parental involvement is needed. In the family in the home environment, children need to develop their habits to behave and act in accordance with character values in everyday life. Thus, it is necessary for teachers' to cooperate with students' parents. But the fact is that until now, there are still many parents who almost never communicate with teachers at school, so there is no correlation between teacher character education programs and how parents educate their children.

Local wisdom-based learning models will give students knowledge to get to know their own culture (Ningrum et al., 2018). As a result of life processes, cultural values and local wisdom contain many educational values, so teachers can integrate cultural values from local wisdom into learning (Syahrial et al., 2020; Nuangchalerm & El Islami, 2018a; Nuangchalerm & El Islami, 2018b; El Islami et al., 2018; El Islami & Nuangchalerm, 2020; Nuangchalerm et al., 2022). Hundreds of cultures spread throughout the provinces in Indonesia from various indigenous tribes make it very interesting to study cultural values for the benefit of education development.

One of the research findings related to local wisdom values of Sundanese culture concludes that elementary school teachers in teaching mathematics with the topic of calculating basic units, length, width, area, height, and weight can be designed by incorporating Sundanese cultural ethnomatics. The findings of this study indicate that the community on Santolo beach, Garut Regency, West Java Province, Indonesia has a unique method of calculating time quickly to determine the forecasting of seawater at low tide (Abdullah, 2017).

In the Globalization Era, local values and traditions such as Sundanese culture must be preserved. Local cultural values, considered obstacles to globalization, are increasingly realizing that they have strengths that can be used as references in the era of globalization. Thus, exploring local wisdom, such as developing the cultural values of West Java or Sundanese culture, is very important and urgent to be used as a reference for developing character values in formal education. In West Java Province, the Republic of Indonesia has six traditional villages that still maintain Sundanese cultural values in living a social life. The six traditional villages are: (1) Kampung Naga; (2) Ciptagelar Village; (3) Cireundeu Village; (4) Kuta Village; (5) Kampung Pulo; and (6) Urug Village. Kampung Naga is one of the traditional villages that have received the most attention from cultural observers, the government, and society in general.

The people of Kampung Naga have local wisdom of Sundanese culture, which has been proven to protect their living environment (Maryani & Yani, 2016). The people of Kampung Naga are still consistent in preserving the values of ancestral cultural customs that are imposed on their citizens (Harashani, 2018). The local wisdom values of the Sundanese culture still alive in Kampung Naga include the system of government, cooperation, simplicity, and a sense of responsibility. This kind of local wisdom needs to be preserved so it does not fade due to globalization (Retnowati & Kurniasih, 2019).

The purpose of this research is to conduct a study of the assessment of the values of Sundanese cultural education instilled in Kampung Naga to be integrated into indicators of character values for learning in elementary schools. The product of this research is a model for developing the strengthening of learning character values in elementary schools based on the local wisdom of the Sundanese culture. With the discovery of this learning model development product, it is hoped that it will encourage the increasing competence of elementary school teachers to develop their professionalism. In addition, teachers who use learning models based on local wisdom of Sundanese culture are expected to impact the formation of students' character so that they will become a nation with an Indonesian identity in the future.

2. Methods

The research uses exploratory methods to find out about an event through search. In exploratory research, surveys are conducted not sequentially but randomly selected on subjects related to the research objectives. If it has not achieved what is expected, then proceed to other subjects so that the information obtained becomes complete (Gulo, 2002). Then by using an ethnographic approach, it seeks to reveal the local community's culture (Windiani & Nurul, 2016).

The research data were collected through (1) Observation, namely the observation of the socio-cultural activities of the people in Kampung Naga, especially those related to the cultivation of family educational values; (2) Interviews, holding meetings with officials from the Heads of Neighborhood Associations (RT), Rukun Warga (RW), Village Heads (Kades), and Customary Heads, namely Kuncen, Punduh, and Lebe, then holding meetings with family leaders; and (3) Audio-visual recording of various activities carried out by the people of Kampung Naga.

The data that has been successfully collected is then processed and analyzed using ethnographic techniques, namely by describing the culture of the Kampung Naga community. The main focus of this research is a descriptive narrative in the context of inculcating the values of family education for their children in the people of Kampung Naga. The conclusions of the research findings about the educational values of the Sundanese people of Kampung Naga, which are Sundanese cultural values, are then integrated into the development of character values in elementary school education.

3. Results

Kampung Naga is an indigenous community in the West Java Province of the Republic of Indonesia with an informal or customary leadership structure (*kepemimpinan adat*). Their leader is called a *Kuncen*, who, in carrying out their duties, is assisted by *lebe* and *punduh*. The task of *lebe* is to help the *kuncen*, especially in religious activities, and the task of *punduh* is to help the *kuncen* as a driver of activity in community activities. The people of Kampung Naga are not only obedient to *Pimpinan adat* (traditional leaders), but they are also respectful to formal or government leaders, namely the Head of RT, RW, and *Kades*.

The people of Kampung Naga embrace Islam but cannot be separated from the beliefs passed down from their ancestors, namely the beliefs of Animism and Dynamism. The community's obedience is based on the values of the philosophy of life that are still embedded in them, namely *parentah gancang lakonan*, *panyaur geura temonan*, *pamundut gancang caosan*, meaning orders are carried out quickly, calls are met quickly, requests are quickly fulfilled. The philosophical values of

the Sundanese culture in Kampung Naga are very noble. They should be preserved and developed.

Sundanese cultural values are adhered to by each individual, carried out with full sincerity, and addressed with their beliefs as part of their dedication to their ancestors. The study results found that the people in Kampung Naga still instill their traditional values through non-formal education in the family, especially from parents to their children. Parents do not just provide knowledge, but they provide an example or role model for their children.

Instilling the values of community life in Kampung Naga is done by providing knowledge and advice, examples and coaching, habituation, reprimand, and sanctions. This is so that family members, especially children as the next generation to adulthood, become good leaders, behave and behave obediently to the rules, patient, not arrogant, simple and honest. Their children are given understanding expressed through counsel such as the following.

3.1 Obey

Children's obedience to parents is instilled in the family since childhood. Children are accustomed to always behaving well to avoid violating cultural values and religious norms. The obedience of a child is shown by the attitude of not arguing with any rules that apply in society. The values of obedience that their children must understand are expressed in advice such as the following:

- 1) *Ulah poho ka purwadaksi*, meaning that you should not forget about cultural customs and religious teachings.
- 2) *Indung hukum bapa darigama*, which means obeying cultural customs and obeying religious teachings.

3.2 Be patient

Parents instill the attitude and habit of giving in to children since they were small. Children like to play often fight over a toy with their friends, as well as with their siblings. Parents must be able to direct and train their children so they can give in to their friends, or an older brother must succumb to his younger brother. This is done in order to create harmony and togetherness between them. Some expressions related to the need to cultivate patience are as follows:

- 1) *Ambek sadu santa budi*, meaning patient and clean-hearted.
- 2) *Seuneu hurung, cai caah, ulah disorang* which means dealing with people who are angry are not answered with anger anymore.
- 3) *Elmu tuntutan dunya siar sukan-sukan sakadana*, meaning that he does not stop seeking knowledge, both for the safety of the world and provision for the hereafter.
- 4) *Kudu klik putih clak herang*, meaning that what has been done must be based on sincerity.

3.3 Humble

Parents instill an attitude of humility or not being arrogant since children socialize with their playing friends. Children are accustomed to not showing off what they have to others, not being arrogant because their parents have more wealth, and not being arrogant even though they are smarter. The phrases that are conveyed to children so as not to be arrogant are as follows:

- 1) *Jalma mah ulah luhur kokopan*, meaning humans don't think they're the smartest
- 2) *Ulah popoyok ka batur bisi tamiang meulit ka bitis*, which means don't insult other people who in the end fear that they will be insulted.
- 3) *Ulah aku-aku angga*, meaning don't cover up your mistakes by overestimating your own abilities.
- 4) *Banda sasampireun, nyawa gagaduhan*, meaning that property is only a deposit and the life of God's creation.

3.4 Simplicity

Simplicity in the Kampung Naga community is an attitude of modest living, namely not having the ability, not having excess wealth, not having strength, not having valor and intelligence, and not having any advantages. Every parent always instills an attitude of simplicity in their children from childhood. Their parent hope that later when the child is an adult, he will be accustomed to a simple life. The expressions related to simplicity in human life according to the cultural values of the people of Kampung Naga are as follows:

- a) *Ulah haripeut ku teuteureuyeun*, meaning don't chase big profits but not yet sure, while what has been obtained is not grateful.
- b) *Kudu bisa ngeureut pakeun*, which means you have to be able to manage what you've got and use it to be useful or a blessing.

3.5 Honest

Children are trained to always behave and behave honestly towards anyone. Parents believe that to become an honest person in adulthood, you must get used to it since childhood. Therefore, when they see a child indicated to be dishonest, the parents remind him that they do not hesitate to give sanctions to their child. Parents provide an understanding of honesty through the following expressions:

- 1) *Ulah ngeupeul ngahuapan maneh*, meaning don't act to seek only your gain.
- 2) *Ulah kabawa kusakaba-kaba*, which means having a strong belief, not being influenced by being tempted by others.
- 3) *Ulah kawas awi sumaeur di pasir* means being good at taking a stand, having a stand and determination.

3.6 Socialize

Harmony and the habit of helping parents instill parents by instilling the values of harmony and the attitude of helping each other, not only among family members, but with neighbors and new people they know. Parents train their children to live in harmony and help each other among human beings. The expressions related to harmony and social habits are as follows:

- 1) *Lindung kandungan laer aisan jeujeur tali liat*, so as not to rush decisions.
- 2) *Kudu bisa lolodokan*, meaning that it must be able to adapt to the community environment.
- 3) *Hade gogog hade tagog*, meaning that there is a balance between good language and good behavior.
- 4) *Ulah ngaliarkeun taleus ateul*, meaning don't spread other people's flaws

3.7 Musyawarah

Parents instill deliberations by setting an example and inviting children to come together to solve problems in the family, so that children understand and know about the issues and conditions experienced by their families. However, not all problems must involve the child or be known by the child, the problem must involve the child or be known by the child, problems that are children's nature do not need to know that the parents do not include it. Phrases that are often reminded of their children to be understood and understood related to deliberation include the following:

- 1) *Mending pait tiheula tinimbang pait tungtungna*, meaning that before a problem occurs, it must be considered carefully so that it doesn't become a fight at the end.
- 2) *Lindung kandungan laer aisan, leuleus jeujeur liat tali*, meaning that in deciding a problem one must be considerate, do not rush, must be patient and wise.

The values that are transformed through the advice are used as the basis for the people of Kampung Naga to behave, behave and act in their family and community environment. Life in Kampung Naga is always peaceful and prosperous there has never been any conflict between them. This becomes a belief that the values passed down by their ancestors will save and prosper their lives.

Figure 1 below describes the Sundanese cultural values developed by the parents in Kampung Naga.

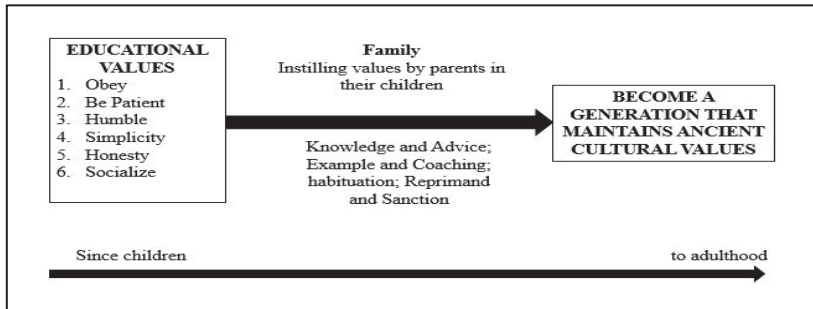


Figure 1. Educational Values developed in Kampung Naga

Figure 1 summarizes the conclusions from the results of ethnographic research conducted on the community in Kampung Naga. For the next generation to maintain the cultural values of their ancestors, parents in each family instill educational values in their children. The values in question are: obedient; patient; humble; simple; honest; socialize; and deliberation. The methods used by parents are through: giving knowledge and advice, providing examples and guidance; so that children do habituation, and giving warnings and sanctions to children who violate. The inculcation of values carried out by parents in Kampung Naga has been continuously carried out since children, so it is believed that in the future, they will become a generation of character and identity.

4. Discussion

Beliefs in traditional cultural values can significantly influence individual attitudes or behavior (Roudsari et al., 2015). Concerning teacher professionalism, it has been proven that cultural values become a reference as a determining factor for the success of teachers in carrying out their teaching duties (Benton, 2010). Therefore, the values of traditional cultural life really need to be developed in the world of education because, from the perspective of past perennialism, it is a link that cannot be ignored. Cultural values that are still embedded in Kampung Naga are seen as relevant to the points of core competencies and basic competencies in learning (Qodariah & Armiyati, 2013).

The findings of the research conducted on the Kampung Naga community illustrate that in preparing the next generation, values must be internalized from generation to generation, which is transformed from parents to their children. This is an inspiration for any nation in any country, including Indonesia. It can become a nation with identity and independence, not being polluted by the global culture, which is feared to be incompatible with the values and character of the nation itself. Therefore, the Pemerintah Republik Indonesia (government of the Republic of Indonesia) has developed a program for strengthening character education in all educational units. Character values that are considered important can be developed and internalized by students through learning in the classroom.

Teachers have agreed that character education is very important to be applied during the learning process (Aghni et al., 2020). In fact, the Government of the Republic of Indonesia already has points of character-building indicators that every teacher in every learning process should

internalize. However, it is deemed necessary for these indicators to continue to be developed to adapt to the times. The following are character values and descriptions of indicators that should be internalized to students in the learning process in elementary schools, as identified by the Ministry of Education and Culture of the Republic of Indonesia.

Table 1. Character Values and Indicators in Elementary School

No	Character Values	Indicators
1	Religious	Admiring the power of God Almighty because he realized that he had been born into the world.
2	Honesty	What is told, according to the actual incident
3	Discipline	School attendance is always right in accordance with the time determined by the school.
4	Hard work	The information he knows does not only come from textbooks.
5	Creativity	He used materials that were in the school; he made them into work.
6	Independence	Carrying out tasks by oneself as a sense of responsibility.
7	Democratic	The class leader's activity program is always assisted in carrying it out.
8	Curiosity	Get information from television media that are considered doubtful, then ask the teacher.
9	Spirit of nationality	Knowing the wide varieties of culture in Indonesia, then admiring it.
10	Love the homeland	Knowing that Indonesia has a wealth of forests, then admire it.
11	Appreciate achievements	Knowing the results of the work of community leaders around him, he appreciates it.
12	friendly	His association is not only with his classmates.
13	Love peace	Don't talk; that evokes the emotions of his friends.
14	Like to read	He always reads any books in the library.

Source: Supinah & Parmin., 2011

Table 1 shows character values and indicators. It can be interpreted that in order for Indonesia to give birth to a nation of character, education starting from elementary school must inculcate the habits of behaving and behaving: religious; honesty; hard work; discipline; creativity; independence; curiosity; democratic; love for the homeland; spirit of nationality; appreciate achievements; friendly; and love for the country. These character values have indicators, so teachers refer to guidelines for assessing students. For example, to assess students who are indicated to be peace-loving characters, every student who joins an association never causes emotions in his friends. Teachers can value a student with a disciplined character if he is always present in class on time.

The results of research conducted on the people of Kampung Naga illustrate that in order for the next generation to maintain the cultural values inherited from their ancestors, parents instill the values of obedience, patience, humility, simplicity, honesty, community, and deliberation. The following are the educational values of Kampung Naga, which are integrated for the development of indicators of character values in education in elementary schools.

Table 2. Development of Indicators of Character Values for Elementary School Education Integrated from Sundanese Cultural Values in Kampung Naga

No	Values of Sunda Culture Education for The Community of Kampung Naga	Development of Indicators of Elementary School Education Character Values
1	Obey a. <i>Ulah poho ka purwadaksi</i> b. <i>Indung hukum bapa darigama</i> Be Patient a. <i>Ambek sadu santa budi</i> b. <i>Seuneu hurung, cai caah, ulah disorang</i> c. <i>Elmu tuntut dunya siar sukan-sukan sakadana</i> d. <i>Kudu klik putih clak herang</i>	a. In every activity, it always starts with praying b. Follow the customs of his family and always carry out the teachings of his religion a. When there are friends who experience difficulties, help spontaneously b. Defeat when there is a friend who invites a fight c. Always be positive in all eyes lesson d. Behaving or behaving not feeling forced when carrying out tasks teacher or do the questions.
2	Humble a. <i>Jalma mah ulah luhur kokopan</i> b. <i>Ulah popoyok ka batur bisi tamiang meulit ka bitis</i> c. <i>Ulah aku-aku angga</i> d. <i>Banda sasmpireun, nyawa gagaduhan</i> Simplicity a. <i>Ulah haripeut ku teuteureuyan</i> b. <i>Kudu bisa ngeureut pakeun</i>	1. Although always getting compliments from teacher for always being able to answer questions always right, but not acting smartest. 2. Not mocking or ridiculing friends who are judged by the teacher as not clever. 3. Not acting as if admitting smart kid but not smart 4. Even if the children of rich parents or more than his friends, no show off. a) Not much to complain about difficulties studying b) Never protest or bargain when given an assignment by the teacher.
3	Honesty a. <i>Ulah ngeupeul ngahuapan maneh</i> b. <i>Ulah kabawa kusakaba-kaba</i> c. <i>Ulah kawas awi sumaeur di pasir</i> Socialize a. <i>Lundung kandungan laer aisan jeujeur tali liat</i> b. <i>Kudu bisa lolondokan</i> c. <i>Hade goog hade tagog</i> d. <i>Ulah ngaliarkeun taleus ateul</i> Musyawahar a. <i>Mending pait tiheula tinimbang pait tungtungna</i> b. <i>Lundung kandungan laer aisan, leuleus jeujeur liat tali</i>	a. Always apologize when he feel wrong. b. Doing assignments or questions from the teacher always do it yourself, or don't want to imitate from others. c. Doing the assignments given by the teacher by yourself and belief in the answer is true, even though blamed by her friend. a. Doing assignments or questions from the teacher very carefully, through careful consideration b. Good at making friends with anyone, no picky, whoever he is the most like. c. Hang out with friends, use appropriate language, and behavior polite. d. Not making a fuss when taking part in group discussions
4		a. Feeling afraid if you don't do the assignments given by the teacher b. When active in group learning, always be fun for his friends

Table 2 that the values of non-formal education in the family, which are currently still being developed by the community in Kampung Naga, and can be a reference for developing indicators of student character values in education, especially in elementary schools. Given that the values in Kampung Naga are local culture as part of Indonesian culture, they should be explored and developed. Thus it will be an effort to counteract global cultural values that come to Indonesia.

The parents of the Kampung Naga community instill the value of a 'humble' character in their children with the proverb *banda sasampireun, nyawa gagaduhan* (wealth is God makes only a deposit and life). This proverb can be used as an indicator of the value of a 'humble' character. That is, even though the child of rich parents or more than his friends, he does not show off. Another example, to instill the value of an 'honest' character, parents use the proverb *'ulah ngeupeul ngahuapan maneh'* (don't act to seek your own profit). This proverb can be used as an indicator of 'honest', which is always apologizing if he feels wrong.

Figure 2. Below describes the process of character building starting from education to adulthood to become a person who is always obedient.

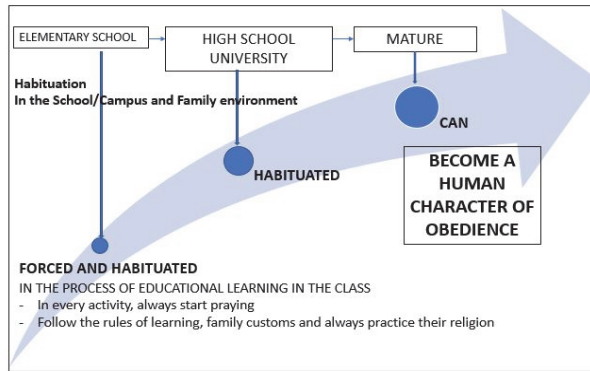


Figure 2. The process of forming students into obedient characters starting from elementary school

In Figure 2, it is explained that the process of forming obedient character in elementary school at first will feel forced; then as long as they attend education from elementary school to higher education, they are continuously accustomed to being obedient and obedient. Through the process of character building, it begins to be forced and accustomed until adulthood will always obey state laws and religious teachings.

Starting in the classroom, a teacher should create a learning environment that makes students responsive according to their characteristics (Abdi, 2014). However, character building is not enough through learning activities in the classroom. But must be in conjunction with daily habituation activities in the education unit and community environment (Pemerintah Republik Indonesia, 2010). Thus, it is indispensable for properly functioning school committees and parents' unions (Diana et al., 2021). As referred to in Figure 2, it is explained that to become an obedient human being, it is not enough to develop one's character in the classroom. Still, there should be involvement from school leaders and parents so that students make habituation of obedience in the school environment, family environment, and community environment.

If the teacher sees the attitudes and behavior of students who 'always pray when going to work on questions from the teacher', then it must be developed so that it becomes a habit to become consistent. But if, on the other hand, seeing the attitudes and behavior of students 'not praying when they start working on questions from the teacher, then the teacher must improve their attitudes and behavior even though students feel forced, according to Machali et al. (2021) that a teacher is seen to be creative in dealing with problems in the classroom in order to achieve learning goals in education. Şen & Sarı (2018) say that classroom management is needed, namely, an effective organizational process with learning-centered methods and always providing guidance to students.

In the family, the role of parents in character education at the age of children has a significant effect (Setiawan et al., 2020). Thus the linkage of parents to be involved in school programs related to character education developed in their children's schools is needed. As described in Figure 2, to support the success of the student character-building program in schools, it must be continued with habituation in the family environment led by the parents of students. Therefore, it is necessary to communicate with teachers and parents of students.

The results of a study conducted on the community in Kampung Naga shape the character of their children through proverbs that are conveyed continuously, children's attitudes and behavior are monitored and parents set an example in acting well so as not to conflict with values. Ancestors, so that it will be useful for the community. For their children to become obedient, parents provide knowledge through the *Ulah poho ka purwadaksi*, meaning that they should not forget about cultural customs and religious teachings and *Indung hukum bapa darigama*, which means obeying cultural

customs and being obedient to religious teachings. But it is not enough just to provide understanding through proverbs. But the parents in Kampung Naga continuously give warnings if their children are indicated to be disobedient.

5. Conclusion

In the perspective of Sundanese culture, to become an adult human with character, one must instill the values: obedience, patience; humble; simplicity, honesty, community, and consultation. Parents in Kampung Naga instill these values in their children by providing knowledge conveyed in the form of proverbs as advice; providing examples and guidance; making habituation; and giving warnings and sanctions to children who violate. Exploring local wisdom by making the values of Sundanese cultural education integrated for the development of indicators in character-building education for students in elementary schools becomes a necessity because Indonesia needs to ward off the arrival of global cultural values that do not necessarily match the nation's personality. Thus, it is hoped that in the future, Indonesia will give birth to a government of character and become a country that always maintains its identity.

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