

CHARACTER EDUCATION BASED ON LOCAL WISDOM FOR THE PRISONERS

Buchory Muh Sukemi¹, Okti Purwaningsih², Sigit Handoko³

buchoryvupv@yahoo.com

University of PGRI Yogyakarta

ABSTRACT

This research aims at revealing the existence of character education based on the local wisdom for the prisoners. The subject of this research is the prisoner inhabitant in Wirogunan Prison and Narcotics pakem in Sleman Yogyakarta. The data were gained by interviewing, documenting and demonstrating. The data were analyzed qualitative and quantitative descriptively. The results of this research are: (1) The training of Tembang Maca Pat and Javanese MC are equivalently adapted, (2) The character values being shaped: believe in God, responsibility, respect, fairness, confidence, faithfulness, discipline, careness, spirituality, manners, intelligence, emotion control, character building, the increase of social participants; (3) The competence on Tembang Maca Pat and MC of Javanese can be used as professional earning in society and also can be used as educational model for the prisoners.

Keywords: *Character education, local wisdom, Prison*

1. INTRODUCTION

Since reformation era, the reformation of national education had been conducted, such as Regulation number 20 year 2003 regarding national education system. The function national education attached in Sisdiknas is that developing and characterizing of civilization in order to make citizens smart. The purpose is to develop all youngster potentation, both academically and spiritually, social competence, and the whole Indonesian spirit.

The Indonesian human body is being formulated in regulations Sisdiknas have not been realized yet. It is revealed that in daily social life, the attitude of our society is still not match with national heritage perspectives. It is proven by the large amount of corruption, drug abuses, criminalism, and so on. As the result, the inhabitant of prisoners in Yogyakarta increases significantly.

The problems in this research can be formulated as (1) how is the mental condition based on local wisdom of the prisoners of Wirogunan detachment and Narcotics detachment of pakem Sleman in Yogyakarta? (2) What is the approach being implemented in the conducting character education training based on local wisdom for the inhabitant of detachment? (3) How is the effectiveness of conducting character education modelling in detachment of Yogyakarta?

2. THEORETICAL BACKGROUND

The term of 'character' in Kamus Besar Bahasa Indonesia refers to psychological education that differentiates one another. It can be also refers to psychological heritage, heart, soul, character values, personalities, temperament. The high quality individual entity refers to someone that does everything good to the God, himself, others, surroundings, nation and the world by optimizing self potentation by realizing, emotion and feelings.

Abdullah Munir (2010:3) states that character is a pattern, including thinking, attitude, acts that attached to someone and can not be omitted. The character is determined genetically, foods, firends, parents and goals. In the character education design (kemendiknas, 2010:9) stated that character configuration in totality context can be

grouped into spiritual and emotional development, intellectual development, physical and kinesthetic development and affective and creativity development. Those four psychosocials related holistically and coherently and making characters become valuable values.

The basic principles of character education based on Heri Gunawan (2012:35) are: (1) promoting basic ethic values as the character basis, (2) identifying character comprehensively that includes thinking, feeling and acting, (3) applying effective and efficient approaches to build character, (4) creating school communities that have cares, (5) giving chances to students to build character and help them to be success, (6) acquiring scope of curriculum that meaningful and challenging and appreciating students, (7) developing motivation of students, (8) functioning all school staff as the moral communities that share responsibility, (9) creating moral leadership and supports character education initiative and (10) evaluating school character.

To achieve that orders, human should understand, internalize and do the duties as stated in Tri Satya Brata: (1) world prosperity depends on human who has sharp thinking; (2) prime duty of keeping world safety; (3) human's safe depends on the acts. The character values of academical approach are spirituality, well acts, honest, discipline, democratic, fairness, responsibility, work together, creative, appreciate others.

Prison is a acted unit of condemned system that the job is to guide the condemned. In the prison, the prisoners were guided to give and train capabilities in order become a new human after the sentence is over. They are physically and psychologically different, so that the treats also different compared to normal people.

3. RESEARCH METHOD

The location of the research is limited on the majority of communities exist of Javanese people, especially in DIY, those are prison of IIA Wirogunan in Tamsis Avenue number 6 Yogyakarta and Narcotics Prison IIA in Pakem Sleman Yogyakarta. The first step of the first year of research subject is on 2 prisons with 4 administrators and 27 prisoners.

The time of conducting research is around 2,5 months and ended by conducting a competition among trainees with the description as follows:

1. The training of Nembang Maca Pat di Prison of Wiragunan Yogyakarta

This training were joined by 2 administrators and 14 prisoners and they join from the beginning until the end. The training was for 2,5 months with the total meeting 10 times. The materials are as follows:

Table 1. Time and materials

No	Date	materials
1.	Monday, 23 May 2016	The description
2.	Tuesday, 24 May 2016	Character of Tembang Maca Pat
3.	Monday, 30 May 2016	Practise Nembang Pocung
4.	Tuesday, 31 May 2016	Practice Nembang Gambuh
5.	Monday, 6 June 2016	Practice Nembang Mijil
6.	Tuesday, 7 June 2016	Pratice Nembang Kinanthi
7.	Monday, 18 July 2016	Practise Nembang Sinom & Pangkur
8.	Monday, 25 July 2016	Practise Nembang Dandanggulo
9.	Monday, 1 August 2016	Preparation
10.	Tuesday, 9 August 2016	Competition of Maca Pat of all members

2. The training of MC of Javanese in Prison of Narcotics of Pakem Sleman Yogyakarta

This training was joined by two administrators and 13 followers. The training was conducted for 2,5 months for 10 times. The description is as follows.

Table 2. Time and materials

No	Date	Materials
1.	Friday, 27 May 2016	Explanation
2.	Tuesday, 31 May 2016	Gladen Panata Adicara/MC Basa Jawa
3.	Wednesday, 8 June 2016	Explanation and Practice
4.	Wednesday, 15 June 2016	Explanation & Tulodho MC Pangrupi Laya
5.	Tuesday, 21 June 2016	Explanation & Practice MC pada Rapat RT
6.	tuesday, 28 June 2016	Practice MC Pangrupi Laya
7.	Wednesday, 29 June 2016	Explanation & Tulodho MC Resepsi Temanten
8.	Tuesday, 19 July 2016	Practice MC Resepsi Temanten
9.	Wednesday, 20 July 2016	Preparation
10.	Wednesday, 27 July 2016	Competition

There are some data that were gained during research model development;(1) the data regarding the profile of prisons, identification and need assessment; revealed by using survey method, observation, interview and documentation; (2) the data regarding the capability of instructors in some cases including (a) the ability to absorb the result of research; (b) The capability to apply the result of training in prisons. The data analysis is conducted with the technique of qualitative and quantitative descriptive.

4. RESEARCH RESULT AND DISCUSSION

A. RESEARCH RESULT

Based on the recapitulation of prisoners' idea, it can be concluded that:

1. 83,25% of prisoners agree that these trainings can build somebody's character.
2. 90,50% prisoners agree that local wisdom in these trainings can increase the spirituality.
3. 83,75% of prisoners agree that these trainings increase someone's responsibility.
4. 78,00% of prisoners agree that these trainings increase justice in somebody.
5. 79,50% of prisoners agree that these trainings increase the honesty.
6. 80,00% of prisoners agree that these trainings increase the discipline.
7. 85,50% of prisoners agree that these trainings increase the careness to each others.
8. 84,00% of prisoners agree that these trainings increase someone's trust.
9. 84,25% of prisoners agree that these trainings increase someone's good behavior.
10. 82,50% of prisoners agree that these trainings increase someone intellectuality.
11. 82,75% of prisoners agree that these trainings increase someone's spirituality.
12. 85,00% of prisoners agree that these trainings can control the emotions.
13. 83,25% of prisoners agree that these trainings can shape someone's character.
14. 84,25% of prisoners agree that these trainings can increase someone's participation as social creature.

15. 85,75% of prisoners agree that these trainings can preserve local wisdom values.
16. 87,75% of prisoners agree that these trainings should be conducted continuously.
17. 84,25% of prisoners agree that these trainings will be maintained after the sentence is over.
18. 84,50% of prisoners agree that these trainings will be heritated to the next generation.
19. 83,75% of prisoners agree that it will be applied.
20. 81,25% of prisoners agree that it can be used as additional earnings
21. 86,00% of prisoners agree that these trainings can be used as character education model.

5. CONCLUSION AND SUGGESTION

A. CONCLUSION

1. Most of prisoners (83,25) stated that Maca Pat and Javanese MC can shape somebody's characters.
2. The values of character that can be developed through these kinds of training includes; spirituality, responsibility, respect, justice, honesty, intellectuality. Besides that, it can also be used as emotional control, shaping a good character in daily life.
3. The training of Maca Pat and Javanese MC can be used as a place for preserve the local wisdom and heritated to the next generation. It can be used also as additonal earning after the prisoners end their sentence.
4. The values of local wisdom can be used as character education model.

B. SUGGESTION

Based on the conclusion, it can be suggested that:

1. It is hoped that Maca Pat and Javanese MC can be conducted continuously.
2. It is hoped that these trainings can be used as character education model based on local wisdom.
3. These trainings are also hoped that can be conducted in others formal institution as media of character education in which the teacher of civics can be used as the guide.

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