

STRENGTHENING CHARACTER EDUCATION IN THE PERSPECTIVE OF LOCAL WISDOM IN ACEH PROVINCE

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Abstract: The formulation of this research problem is strengthening character education from the perspective of local wisdom in Aceh Province. This study aims to determine the process of enhancing character education from the perspective of local wisdom in Aceh Province and its funding and inhibiting factors. This research uses qualitative methods—information obtained through interviews, observations, and documentation. Results of this study show that the process of strengthening character education in the perspective of local wisdom in Aceh Province through socialization with the community related to local wisdom, applying discipline, making good habits, providing encouragement and motivation to each principal, including local wisdom in the educational curriculum, making policies for implementing local wisdom, using regional languages, implementing *malem sigampong*, and providing a budget to support local wisdom. Furthermore, the supporting factors are the existence of TPQ, the presence of *taklim* assemblies, teachers, and instruments, the fact of regulations on the application of local wisdom, Islamic law, special autonomy, history, togetherness, harmonization, synchronization, and coordination as well as good relations between the relevant agencies and institutions. And the inhibiting factors are geographical location in the border area, various tribes, outside cultural influences, population mobility, family, environment, covid-19, and the absence of standard curriculum, references, modules, and documents on local wisdom.

Keywords: Aceh, Character Education, Local Wisdom.

Introduction

The Progress-Index of a country has various measuring instruments, among which the measuring instruments are seen from education. It can be said that if a nation wants to advance, education is one of the priorities. Many educational institutions in Indonesia have established terms of formalities and non-formalities, as well as educational institutions formed by the Government and the private sector. In Indonesia, national education has been carried out from elementary school to university. The existence of this education will have a positive impact on all students, who will undoubtedly become stewards of the nation.

One of the government-run programs supporting the national education program is the establishment of a 12-year compulsory education, where the education starts from primary education to upper secondary education with financial assistance from the Government for anyone who attends the government-owned school. The culture of violence is now growing in Indonesia's education world. It has damaged the fabric of unity in society and, of course, reduced the quality of the Indonesian nation's culture. Therefore, a culture of violence must be immediately overcome by fostering a culture of peace.¹

Aceh Province has a population of around 4.5 million people and has its local wisdom values passed down from ancestors. According to the Aceh Customary Council, Acehnese people have diverse local wisdom. They are found in various fields of life, such as economy and livelihood, worship and *muamalah*, culture, politics and Government, education, environmental nature conservation, and social and community.²

The Aceh region has many customs and cultures considered local wisdom. Among them are *kenduri maulid*, *peusijek*, Etc. Such traditions have been carried out for generations from what They used to be until recently. However, in this era of globalization, few people consider habits necessary again because the times have been different. Whereas such an assumption is

¹ Agustina Tri Wijayanti, "PENGUATAN NILAI LOCAL WISDOM MELALUI PENERAPAN PETRUK", *JIPSINDO (Jurnal Pendidikan Ilmu Pengetahuan Sosial Indonesia)* 6, no. 1 (March 30, 2019): 70–86, <https://doi.org/10.21831/jipsindo.v6i1.24333>.

² Prima Nucifera and Muhammad Taufik Hidayat, "ANALISIS NILAI-NILAI KEARIFAN LOKAL ACEH MELALUI LITERASI MEDIA," *Jurnal Metamorfosa* 7, no. 2 (2019): 211–22.

wrong, should society Do that to participate in maintaining and preserving the values of local wisdom in the living community?³

The concept of Local pearls of wisdom refers to the socio-cultural in the form of knowledge, typical, regulation, and skill of the people in a region. And to meet the needs of living together have been passed down for generations.⁴ The educational program initiated by the Government is one of the efforts to shape character. Character Education is everything done by the teacher, which can influence the learner's surface, including how the teacher behaves, how the teacher speaks or delivers the material, how the teacher tolerates it, and various related things.⁵ Education toward the national character of the students is the responsibility of all teachers. Therefore, the coaching is also by the teacher.

Thus, it can be said that it is not appropriate if teachers in charge of certain subjects only carry out character-building. According to Walgito, the formation of behavior to become a character is divided into three ways: (1) Conditioning or habituation. By getting used to behaving as expected, the behavior will finally be formed, (2) understanding this way attaches importance to understanding, with the knowledge of primary will be formed behavior. (3) model, in this case, behavior formed because of the presence of an imitated model or swallow.⁶

Character reinforcement has become one of the priority programs of President Jokowi and Vice President Jusuf Kala. In *nama cita*, it is stated that the Government will revolutionize the nation's character. The Ministry of Education and Culture implements strengthening the surface of the nation's successors through the movement Strengthening Character Education (PPK), which was rolled out in 2016.

Based on the President's directive. Character education at the basic education level gets a more significant portion than education that teaches

³ Darmawati Darmawati, "Makna Kearifan Lokal Adat Peusijek Masyarakat Aceh Kecamatan Sukamakmur Kabupaten Aceh Besar," *Serambi Konstruktivis* 1, no. 3 (2019), <https://doi.org/10.32672/konstruktivis.v1i3.1774>.

⁴ Nurul Hidayati Amanah, "IMPLEMENTASI LOCAL WISDOM EDUCATION DALAM PENDIDIKAN ISLAM SEBAGAI SOLUSI PENGUATAN KARAKTER PATRIOTISME GENERASI MILLENNIAL," *Tadris: Jurnal Penelitian dan Pemikiran Pendidikan Islam* 14, no. 2 (December 30, 2020): 1-11, <https://doi.org/10.51675/jt.v14i2.92>.

⁵ Undang-Undang Republik Indonesia Tahun 2003 tentang Sistem Pendidikan Nasional.

⁶ Bimo Walgito, *Pengantar Psikologi Umum* (Yogyakarta: Andi Offset, 2010).

knowledge. For elementary schools, it is 70 percent, while for junior high schools, it is 60 percent. Not only in terms of mind sports (literacy), PPK encourages national education to pay attention to ethics, spiritual, aesthetics, and kinesthetic aspects.

These dimensions of education should be carried out thoroughly and simultaneously. Integrating extracurricular, co-curricular, and extracurricular learning processes in schools can be carried out based on the development of the school culture and with communities outside the educational environment. In strengthening character education nationally, there are at least five central character values derived from Pancasila, including religious values, nationalism, integrity, independence, and cooperation. Each of these values does not stand alone but is interrelated.⁷

In its discourse, character education can be implemented through local wisdom (Local Wisdom) that exists in regions in Indonesia. Local wisdom is part of the culture of a community that cannot be separated from the language of the community itself, local wisdom (local wisdom) is usually passed down from generation to generation through word of mouth. Local wisdom exists in folklore, language, again, and folk games. Sudirman Wagiran explained that local wisdom is synonymous with (1) God, (2) Signs of nature, (3) the Agricultural Environment, (4) building a house, (5) Education, (6) Marriage and birth ceremonies, (7) food, (8) human life cycle and disposition, (10) Natural Disasters.⁸

Rahyono argues that local wisdom is human intelligence belonging to a particular ethnic group acquired through the experience of society.⁹ Based on the explanation by the experts above, local wisdom highly upholds the values of life in specific communities.

The phenomenon of adolescent character today is strongly influenced by the era of globalization that continues to enter Indonesia. The development of globalization today has entered The mindset of teenagers and thus affects their character. The influence of globalization is based on.

⁷ Tim PPK Kemendikbud, *Modul Pelatihan Penguatan Pendidikan Karakter Bagi Guru* (Jakarta: Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2016).

⁸ Wagiran Wagiran, "PENGEMBANGAN KARAKTER BERBASIS KEARIFAN LOKAL HAMEMAYU HAYUNING BAWANA (Identifikasi Nilai-Nilai Karakter Berbasis Budaya)," *Jurnal Pendidikan Karakter* 3, no. 3 (2012), <https://doi.org/10.21831/jpk.v0i3.1249>.

⁹ FX. Rahyono, *Kearifan Budaya Dalam Kata* (Jakarta: Wedatama, 2017).

It can be judged from two positive and negative aspects. With this globalization, teenagers in Indonesia have begun to keep up with the times in terms of technology.

For example, many of our teenagers have been able to master technology so that teenagers in Indonesia can compete at the international level. But besides that, the era of globalization has negatively impacted the character of our youth. Can be shown by the pattern of behavior of our adolescents. The demonstrated by the decline of character values in each individual, for example, a lack of manners, promiscuity, and social sensitivity, where these behaviors tend to follow the behavior of Westerners. It is very far from the characteristics of our nation's behavior that upholds the values of manners, does not know promiscuity, and is very concerned about the social conditions around it. However, this culture has faded with the influence of Western culture being carried over with globalization.

Character education in Indonesia has been started since the time of Ki Hajar Dewantara. But then, it was eroded by the existence of modern values that entered with the rapid flow of globalization. So far, character education is still seen as a discourse and has not become an integrated part of formal education, even though education in Indonesia already has subjects of Pancasila, citizenship, ethics, and the like. Mustadi said that children with low character quality have low social-emotional development levels. It impacts the learning process and social interaction, and they cannot control themselves. Given the importance of character education, this should start as early as possible.¹⁰

Character education nationally is essential as a successor to the next generation of young people who uphold the values contained in Pancasila because it is an intellectual life of the Indonesian nation. The importance of handling the quality of character experienced by adolescents in this era of globalization can be done with the approach of local wisdom from their respective regions as a reference in life in society. Certain areas in Indonesia have their form of local learning to build character education. For example,

¹⁰ A. Mustadi, "Pendidikan Karakter Berwawasan Sosiokultural (Sociocultural Based Character Education) Di Sekolah Dasar, Daerah Istimewa Yogyakarta (DIY)," *Dinamika Pendidikan: Majalah Ilmu Pendidikan*, 2011, 18 edition.

Aceh Province is a region thick with local wisdom, and local knowledge is upheld with values of Islamic culture.

Local wisdom is a view of life and science and various life strategies in the form of activities carried out by local communities to answer multiple problems in meeting their needs. Local cultural wisdom plays a role in the education of the nation's character. The following are some examples of local wisdom that develops in the life of the Indonesian Government. Aceh: *Udep tsare mate Syahid* (happy life, died received by Allah Swt), *Hukom ngon adat lagge zat ngon sifent* (between laws with custom like a substance with its properties).¹¹

The inclusion of modern culture in Acehese society negatively impacts Acehness culture. The loss of purity of Aceh's local culture, which has long been affiliated with Islamic teachings, has long been the living order of the Acehese people and will also positively impact the development and improvement of the progress of the Acehese people.

Modern culture will undoubtedly result in mixing with existing cultures; for example, if wife people are not used to sitting coffee with a man who is not her husband until the changes that have been considered commonplace due to work needs. The negative impacts of the high divorce rate and infidelity in Aceh are caused by a shift in advanced culture where the level of self-filtering is not so strong that it accepts the new culture that develops by forgetting self-identity and culture existing locale.¹²

Because this area has been known for Islamic values embedded in the importance of local wisdom for a long time, Islamic values in the form of local scholarship were adopted in the educational curriculum. Aceh Province built its curriculum in the formation of character education, called the Aceh Islamic curriculum. This curriculum is a national curriculum coupled with the content of Islamic values and local wisdom. The national curriculum is also still implemented and fully meets the minimum standards by integrating the

¹¹ Ulfah Fajarini, "PERANAN KEARIFAN LOKAL DALAM PENDIDIKAN KARAKTER," *Sosio-Didaktika: Social Science Education Journal* 1, no. 2 (December 28, 2014): 123–30.

¹² Syibrans Mulasi, "DAMPAK PERKEMBANGAN BUDAYA MODERN TERHADAP EKSISTENSI BUDAYA LOKAL DI ACEH," *BIDAYAH: STUDI ILMU-ILMU KEISLAMAN* 11, no. 2 (2020): 201–11, <https://doi.org/10.47498/bidayah.v11i02.419>.

materials of Islamic values and local content. The goal is to strengthen character education based on local wisdom.

This research uses a qualitative approach. This research is a humanistic study and can explain the prospective interpretative human experience. Qualitative analysis reveals the uniqueness of individuals, groups, communities, and organizations in everyday life as a whole, detailed, deep, and accountable. With this method, researchers can conduct in-depth interviews. Focus, and be careful of the research subjects so that the data obtained is more accurate and credible. To complement and reproduce the data/information obtained through in-depth interviews, researchers explore data and information by conducting observations and documentation studies. In qualitative research, the role and theory are not as straightforward as in quantitative analysis because the model is inductive, namely in the order of (1) collecting information, (2) asking questions, (3) building categories, (4) looking for patterns and (5) building a theory or comparing patterns with other theories.¹³

Aceh Tamiang, Subulussalam City, and Central Aceh Regency Profile

Aceh Tamiang Regency is one of the districts located in Aceh, Indonesia. This regency is located on the strategic eastern route of Sumatra. It is only approximately 250 km from the city of Medan, so access and prices of goods in this area are relatively cheaper than in other Aceh areas. In addition, this area was relatively safer during the game's heyday. When calls for strikes by GAM were imposed throughout Aceh, only this area, especially Kuala Simpang City, continued its economic activity.

Tamiang grew out of the legend of "*Te-Miyang*" or "Da-Miyang," which means not to get itchy or itchy immune from "*bamboo miang*." Related to the historical story about King Tamiang named Pucook Sulooh. As a baby, he was found in a bamboo clump (Tamiang's term is *bulooh*) by a king nicknamed *Tamiang Pebok*. Stepping on adulthood, *Pucook Sulooh* was crowned King Tamiang with the title *Pucook Sulooh Raja Te-Miyang*, which means "a king who is found in a thicket of rebounds but does not get itchy or immune

¹³ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2018).

to itching. Aceh Tamiang Regency is a fraction of East Aceh Regency and is the only area in Aceh that ethnic Malays predominantly inhabit.

The Acehnese make up the second-largest tribe in the district. The Javanese, Javanese, and Batak tribes are also commonly found in this district. While in the upstream area, there are Gayo Tribe, Alas Tribe, and Karo Tribe. The authority of the Aceh Tamiang Customary Assembly in the Aceh Regional Government system is to assist the Government in pursuing smooth governance, implementing development in the field of society and culture, and preserving customary law, customs, and community customs.

The relationship between the Aceh Tamiang Customary Assembly and the Institutional System of the Republic of Indonesia is an autonomous and independent auxiliary element as a partner of the Aceh Tamiang Regency government. That maintains security, peace, harmony, and community order; assists the Government in the implementation of development; develops and encourages community participation; maintains the existence of traditional values that do not conflict with Islamic law, applying customary provisions, resolving social problems of the community, reconciling disputes arising in society, and enforcing customary law.

Subulussalam City is a city located in the province of Aceh, Indonesia. The town was formed based on Law Number 8 of 2007, on the 2nd January 2007, and is a division of Aceh Singkil Regency. Subulussalam City is directly adjacent to Pakpak Bharat Regency and Dairi Regency, North Sumatra Province. The city has many natural tourist destinations; if you visit at the end of the year, you can enjoy the durian fruit season. The languages spoken in Subulussalam City vary from Singkil, Batak, Aceh, Karo, and Javanese.

The boundaries of Subulussalam City are north with Southeast Aceh Regency and Dairi Regency (North Sumatra Province), east with Dairi Regency (North Sumatra Province) and Pakpak Bharat Regency (North Sumatra Province), south with Aceh Singkil Regency, and west with South Aceh Regency

Central Aceh Regency is one of the districts in Aceh Province, Indonesia. Its capital city is Takengon, an excellent small town located in one part of the Bukit Barisan mountain ridge that stretches along the island of

Sumatra. Central Aceh Regency is located in the Gayo Highlands area. Other districts in this area are Bener Meriah Regency and Gayo Lues Regency. The three main cities are Takengon, Blang Kejeren, and Simpang Tiga Redelong. The road connecting these three cities passes through an area with magnificent scenery. In the past, the Gayo area was remote before road construction was carried out. Central Aceh Regency has 14 sub-districts consisting of 295 villages. After the Republic of Indonesia's independence was proclaimed on August 17, 1945, the designation changed to a region that later changed again to a regency.

Central Aceh was established as an administrative unit on April 14, 1948, based on Law Number 10 of 1948, and was re-established as a district on November 14, 1956, through Law Number 7 (Emergency) of 1956. Its territory includes three *kawedanan*, which are Kawedanan Takengon, Kawedanan Gayo Lues, and Kawedanan Tanah Alas. Central Aceh Regency has several public and private universities, including the Takengon Gajah Putih State Religious College, Takengon Gajah Putih University, Muhammadiyah College of Law (STIHMAD), Muhammadiyah College of Education, and Al-Wasliyah University. Some of the attractions in Central Aceh Regency are Fresh Sea Lake, Pantan Gajah (scenic attractions), Linge Isak Buru Park (hunting), Koro Loyang Cave, Pukes Pan, Datu Pan, Burni Klieten (hiking), Gayo Waterpark (family attractions) and Krueng Peusangan arum rapids. Didong is one of the original arts originating from this highland area. A group of people sit cross-legged in a circle. One will perform verses in the Gayo language, and the other member will accompany with a clapping of hands and a small pillow pat with a harmonious rhythm. The people of Central Aceh have an annual tradition during the proclamation celebration. Indonesia is a traditional horse race. The unique thing about this conventional horse spur is that.

His young jockeys are between 10-16 years old. In addition, jockeys also do not use saddles, and horse racing is held two times a year, in August during the celebration of the Proclamation of Indonesian Independence and in February to commemorate the city's anniversary of Takengon, which falls on February 17 every year. Most of the inhabitants are from the Gayo tribe. In addition, there are also other tribes, such as the Acehnese, Javanese, Minang Tribe, Batak Tribe, and Chinese Tribes. Ninety-nine percent of

Central Acehese are Muslim. By and large, the Gayo people are known for their vehemently opposed nature to any form of colonization. This area used to be known as an area that strongly opposed Dutch colonial rule. The Gayo people are strong adherents of Islam. Many people in Gayo raise buffalo, so some say that if they see a lot of buffalo in Aceh, the person is in Gayo.

Character Strengthening in the Perspective of Local Wisdom

Strengthen character in the perspective of local wisdom in Aceh Tamiang Regency by socializing community leaders, religious extension workers, and extension through *Penghulu* at the religious affairs office. Here we do a kind of socialization with community leaders. Through extension workers, then through extension through the religious affairs office in the sub-district, and then to the penghulu, we also convey.¹⁴

Furthermore, by increasing the discipline of teachers, teachers carry out activities for themselves and their students. The teacher remains disciplined and must continue to show his actions towards himself and his students so that this can go well.¹⁵ The next effort is to instill character in authentic learning and get used to it in everyday life. Our measures in strengthening character education must indeed be taken from the education unit, and taming has begun face-to-face on a limited basis with the instructions of the regent in December 2020.¹⁶

Character is first instilled in learnings, and habituations, by teachers being habituated. One example is in scouting activities; there is already a character, what character is already there, leadership. So scouting education was promoted again because, so far, scouting during this covid pandemic was cut off. Character in a healthy lifestyle is related to learning. Otherwise, we are fierce about how children get used to that healthy lifestyle. That habituation starts with oneself first, so it strengthens the character. If it does not begin with oneself, then there are no examples of discipleship; the character is discipleship.¹⁷

¹⁴ Interview with FD, July 1st, 2021.

¹⁵ Interview with FH, July 1st, 2021.

¹⁶ I. Made Subrata and I. Gusti Ayu Rai, "PENERAPAN PENILAIAN AUTENTIK DALAM PEMBENTUKAN KARAKTER SISWA," *Emasains : Jurnal Edukasi Matematika Dan Sains* 8, no. 2 (November 25, 2019): 196–204, <https://doi.org/10.59672/emasains.v8i2.515>.

¹⁷ Interview with SP, July 1st, 2021.

Some efforts to strengthen character in the perspective of local wisdom in Central Aceh Regency include adding local wisdom to the education curriculum and allocating budgets for local wisdom education, applying local wisdom in the school environment, encouraging all madrasah leaders, and making policy policies to educate children based on local wisdom.¹⁸

Every level, be it *Ibtidaiyah*, sandwich, or *Aliyah*, which we always say to such forums so that the allocation of a small budget allows it not to violate the rules and regulations used allocated for education that is local wisdom. Adding local knowledge to the educational curriculum, applying local learning in the school environment, such as washing parents' feet for final year students, both Tsanawiah and Aliyah, students provide media in the form of basins, water, and flowers. Encourage all madrasa leaders, and make policy policies to educate children based on local wisdom.¹⁹

We present curriculum experts on developing a local content curriculum that can be applied in schools. Next, the Central Aceh Regency government has implemented every Thursday using gayo language and wearing gayo cash clothes every day. In Central Aceh Regency, there is the term "*adat megeri agama*," which means that custom is made to fence religion or strengthen the practice of religion. Furthermore, there is also the term "*edet mudarus – meukokom agama*," which means custom learned - religion based on the law, namely the Qur'an and Hadith.²⁰ For the gayo language set on Thursday, the local Government must use the gayo language and traditional clothing. That's local wisdom in terms of language and traditional dress.

Furthermore, socializing local knowledge to schools, directing students to be close to their environment, making books on local understanding, and presenting curriculum experts to compile local wisdom curricula. We always discuss with the education office, the traditional gayo assembly, and the ministry of religious affairs to discuss local wisdom, then

¹⁸ Emi Ramdani, "Model Pembelajaran Kontekstual Berbasis Kearifan Lokal sebagai Penguatan Pendidikan Karakter," *JUPIIS: JURNAL PENDIDIKAN ILMU-ILMU SOSIAL* 10, no. 1 (June 29, 2018): 1–10, <https://doi.org/10.24114/jupiis.v10i1.8264>.

¹⁹ Interview with SB, June 17th, 2021.

²⁰ Interview with EP, June 17th, 2021.

produce a standard curriculum that teachers in schools can hold. Character education in madrasah has the function of selecting and sorting out Indonesian culture and foreign cultures that are more civilized and respectable. All of this can be realized if all stakeholders are involved to oversee, run, supervise, and evaluate all these processes so that they become a positive culture in madrasah.²¹

Then the emergence of the education office already exists with the culture, and we will try our local wisdom to back it so that we can develop it, whether it is through the educational route, whether it is the traditional assembly route or the cultural route. As if you have local wisdom, it usually tells about customs. Strengthen character in the perspective of local wisdom in Subulussalam City through applying local content curriculum and habituation, such as habituation of the culture of greeting. A culture of greetings, a culture of clean living, a culture of eating and drinking while sitting. Through applying the local content curriculum, such as habituation of the culture of saying greetings, the culture of clean living, and the culture of eating and drinking while sitting.²²

In Subulussalam City, there is also the term *male kampong*, where every Muslim must understand the basic knowledge about religions such as *tabarah*, *fardhu kifayah*, reading the Qur'an, pillars of Islam, pillars of faith, which can become *muazzins*, can become imams and *khatibs*. Here there is the term *malem sigampong* " where every Muslim must understand the basic knowledge about religions such as *tabarah*, *fardhu kifayah*, reading the Qur'an, pillars of Islam, pillars of faith, can be *muazzin*, can be imams, and can become *khatib*.

Furthermore, through language, language is a symbol to unite the regions so that the community's character becomes unified and bound. Language is a symbol to unite the region, where people who come from outside the area and already live in Subulussalam City become a bond of belonging so that the familiar character of the community becomes unified and bound.²³ Furthermore, through the application of the concept of graduating from elementary school, it is mandatory to be able to read the

²¹ Nur Khamalah, "Penguatan Pendidikan Karakter Di Madrasah," *Jurnal Kependidikan* 5, no. 2 (November 24, 2017): 200–215, <https://doi.org/10.24090/jk.v5i2.2109>.

²² Interview with JM, June 3rd, 2021.

²³ Interview with JA, June 3rd, 2021.

Qur'an properly and correctly. We apply the idea of graduating from elementary school and being able to read the Qur'an. Class 1 compulsory can be iqra' 1, class 6 imperative can be iqra' 6, and so on, according to the level.

Through the timely application of prayers, if the time for prayer has come, all of them must carry out prayers in mosques, especially for middle and high school children, and the habituation of *dhuba* prayers. Subulusalam City also has a slogan “*Kota Subulussalam Kota Santri.*”²⁴ Furthermore, by changing the image of education, teachers do not only think about filling the child's brain with knowledge, but character education is the most important of the educational goals. Now that the idea of the program is being carried out, I still convey in the forum in education goes that this academic image must be changed. Teachers do not just think about filling the child's brain with knowledge alone, but how character education is the most critical part. Even though it is ranked ten, it has a good attitude, but it needs to be appreciated.

Today it has been reversed, and parents consider that one ranking is everything. The value of criminality is high in adolescence, meaning that in terms of educational purposes, we fail to change the attitudes of children, so through this isolation make various programs, one of which we do is try a school called a pilot project. There is semi-religious learning, then extracurricular knowledge carried out by teachers outside of class hours. In the future Islamic programs will be carried out at the elementary and junior high school levels, and we will compile the syllabus. We put our energies together to achieve a character education.²⁵

From the interviews conducted with nine respondents, it is stated that efforts were made to strengthen character in the perspective of local wisdom by socializing with community leaders, religious extension workers, and through penghulu in the religious affairs office to the discipline of teachers. Teachers carry out activities towards themselves and their students; furthermore, by instilling character in authentic learning and getting used to it in everyday life, adding local wisdom to the education curriculum. They are allocating budgets for local wisdom education, applying local knowledge in

²⁴ Interview with JA, June 3rd, 2021.

²⁵ Interview with JA, June 3rd, 2021.

the school environment, encouraging all *Madrasah* leaders, and making policy policies to educate children based on local wisdom and socializing learning in schools.

They are directing students to be close to their environment, making books on local wisdom, and presenting curriculum experts to compile local wisdom curricula. Every Thursday uses gayo language and wears gayo cash clothes. The next effort is through the application of the local content curriculum, carrying out habituations, such as habituation of the culture of saying greetings, the culture of greetings, the culture of living clean, and the culture of eating and drinking while sitting.

Subulusalam City also has the term *malem sigampong*, where every Muslim must understand the basic knowledge about religions such as *as tabarah*, *fardhu kifayah*, reading the Qur'an, pillars of Islam, pillars of faith, which can be *muazzin*, can become imams and *khatibs*. Furthermore, through language, where language is a symbol to unite the regions so that the character of the community becomes unified and bound. Furthermore, through applying the concept of graduating from elementary school, it is mandatory to read the Qur'an correctly and adequately and through the timely application of prayers for middle and high school children.

Supporting and Inhibiting Factors to Strengthen Character Education through Local Wisdom

Supporting and inhibiting factors for strengthening character in the perspective of local wisdom in Aceh Tamiang Regency is the existing TPQ and active *taklim* assemblies. The geographical location of Aceh Tamiang Regency, which is adjacent to north Sumatra, is a factor that hinders the character's relationship from the perspective of local wisdom. Here many TPQs are still active, and many *taklim* assemblies are still functional. There may be elements that are carried away from the north Sumatra region; maybe their habits there want to be contaminated but not so influential. And thank God, even according to our observations, this at Tamiang has been much better than in the past.²⁶

²⁶ Interview with SP, July 1st, 2021.

Furthermore, support through supervision, providing motives, and control. Covid-19 is one of the obstacles to strengthening character in the Aceh Tamiang district. We only supervise what the education department does because we don't get into the technicalities. We continue to motivate and manage what problems will be if there are obstacles and complaints we convey to the head of the service. And the bottleneck is these covid-19.²⁷ Good coordination between parents, schools, and communities is needed as a supporting factor in the character-building of students.²⁸

Other supporting and inhibiting factors are family, environment, good relations with the Ministry of Religion, and the cooperation of all elements. And the obstacles are border areas, mobile phones, gambling, and the lottery. Family and environmental factors are supportive, and with good relations with the MORA, elements of education from the Ministry of Education must work together. The church of religion must also work together to improve character. All components must provide cooperation. Contrary to the inhibiting factors, we are border blood, there are times when the border area is more advanced, but there are also times when the border area is more backward. Influences – influences from outside cultures, gambling, and lottery.²⁹

The supporting factor and obstacle to strengthening character in the perspective of local wisdom in Central Aceh Regency are sitting down to talk with officials about local wisdom related to personality. People who live in the central Aceh district are not from one tribe alone, so this is an obstacle. The supporting factors have often sat down to talk, to say the relevant officials related to education include the education office. Then currently, there is a *kancap*, which covers the city district because of the Aliyah level. There are high schools and others such as MPD and MAA. We often sit together concerning that, nowadays, what we are talking about is related to character education, and also, there is a value of local wisdom. Under the rules and regulations, this we plan every Thursday the clothes are clothes of

²⁷ Interview with SD, July 1st, 2021.

²⁸ Agus Setiawan, "Pendidikan Karakter pada Peserta Didik di Masa Pandemi Covid-19 Berbasis Keluarga," *Jurnal Ilmiah Mandala Education* 7, no. 1 (January 30, 2021), <https://doi.org/10.58258/jime.v7i1.1795>.

²⁹ Interview with SP, July 1st, 2021.

local wisdom and suitable for all employees. At the student level, we do not differ between madrasas and schools, whoever is domiciled, and schools in our central Aceh district that we apply.

Of course, there are obstacles, including people who live in Central Aceh Regency are certainly not from one tribe alone. It is one of the obstacles. The following supporting factors are teachers and instruments. The absence of a standard curriculum is an obstacle to character strengthening in the perspective of wisdom local. The supporting factor is the teacher, then the instrument, in this case, the curriculum. That's what has to be there. The teachers are trained to be teachers who implement the local content curriculum. Factors inhibit the absence of a standard curriculum at all levels, starting from kindergarten, elementary, junior high, and high school.³⁰ The next factor that became support was implementing the Gayo language and traditional Gayo dress in Government and schools every Thursday.

Furthermore, the inhibiting factor is the absence of a curriculum in the national service on local wisdom and the lack of references, modules, and documents related to local learning.³¹ First, there are slavery, schools, and all governments must use language accompanied by attitudes of behavior. Regulation is an obstacle factor for application in the world of education. Make it related to the curriculum, and we make books to be delivered in schools. In the national education and culture office, there is no, well, where is it tucked away, maybe first non-visual or non-vocational, non-vocational in colloquial terms in school continues to be applied local wisdom. And secondly, some references or modules or documents can be taught in schools to this day.³²

The supporting factors in strengthening character from the perspective of local wisdom include Islamic law, special autonomy, and history. The supportive aspects of Islamic law, particular independence, history, and the name of the Acehnese, are synonymous with Islam. The

³⁰ Interview with EP, June 17th, 2021.

³¹ Interview with MR, June 3rd, 2021.

³² Djumali Djumali and Erlina Wijayanti, "IMPLEMENTASI PENDIDIKAN KARAKTER KURIKULUM 2013 DI SMK BATIK 1 SURAKARTA," *Jurnal Pendidikan Ilmu Sosial* 28, no. 1 (June 7, 2018): 31–40, <https://doi.org/10.2317/jpis.v28i1.6770>.

local wisdom and the community's character are well-formed, so it is solid; however, in this area, it is like women wearing the hijab because it is cultural. After all, there is qanun, and there is that special autonomy to carry out Islamic sharia.³³

The following support is togetherness, harmonization, synchronization, and coordination between regional leaders and related agencies or institutions. Factors that become obstacles to strengthening character education from the perspective of local wisdom in Subulussalam City can be outside cultural influences and population mobilization. The barrier to the impact of external culture, the march of the population, then the effect of our culture, indeed we are bordered by this outside cultural influence is very, very visible, for example, karaoke cultures, the time of keyboard cultural parties.

Togetherness, harmonization, synchronization, and coordination, without it, it isn't easy to walk, and it is not surprising that sometimes we will be entrusted with the head of education. Sometimes we are in the room of the Dayah caddis because of the education affairs, only these three institutions plus the Ministry of Religion. It is undeniable that the realization of strong character education is the result of good cooperation among all parties involved.³⁴ The financing aspect also cannot be ruled out so strengthening character education can be realized thanks to adequate financial support.³⁵

In various regions in Indonesia, there have been many best practices on local wisdom that have successfully become a major factor in efforts to strengthen character education. For example, in Pulo Traditional Village, Cangkang Village, Ciakar Village, Leles District, Garut Regency, West Java Province. The community there still upholds the traditions that have been passed down by their ancestors. This is because they have customary rules that if violated will get customary sanctions. The character fruits that emerge as a result of the value internalization process and can be promoted as the

³³ Interview with JM, June 3rd, 2021.

³⁴ Mohammad Kosim, "URGENSI PENDIDIKAN KARAKTER," *Karsa: Jurnal Sosial Dan Budaya Keislaman*, 2011, 84–92, <https://doi.org/10.19105/karsa.v19i1.78>.

³⁵ Jefril Rahmadoni, "ISU GLOBAL MANAJEMEN PEMBIAYAAN PENDIDIKAN DI SD INDONESIAIAN CREATIVE SCHOOL PEKANBARU," *JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)* 3, no. 2 (July 25, 2018): 161–69, <https://doi.org/10.31851/jmksp.v3i2.1855>.

basis for forming the character of the Indonesian Nation are Religious character, Honest, Tolerance, Discipline, Hard Work, independence, Democratic, Friendly/Communicative, Peace-loving, Environmental Care, Social Care, and Responsibility.³⁶

Conclusion

The process of strengthening character education in the perspective of local wisdom in Aceh Province through socialization to the community related to local wisdom, applying discipline, making good habituations, providing encouragement and motivation to each principal, including local wisdom in the education curriculum, making policies for implementing local wisdom, using regional languages, implementing *malem sigampong* and providing a budget to support local wisdom.

The supporting factors are the existence of TPQs, the reality of *taklim* assemblies, teachers, and instruments, the fact of regulations on the application of local wisdom, Islamic law, special autonomy, history, togetherness, harmonization, synchronization, and coordination, as well as good relations between relevant agencies and institutions. The inhibiting factors are geographical location in the border area, various tribes, outside cultural influences, population mobility, family, environment, covid-19, and the absence of standard curriculum, references, modules, and documents on local wisdom.

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³⁶ Muhammad Priyatna, "PENDIDIKAN KARAKTER BERBASIS KEARIFAN LOKAL," *Edukasi Islami: Jurnal Pendidikan Islam* 5, no. 10 (October 25, 2017), <https://doi.org/10.30868/ei.v5i10.6>.

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