

# Internalization of Character Education Based on Local Wisdom: Field Studies in Kampung Kahuripan / Tajur Pasanggrahan Village of Purwakarta Regency

**Helmi Aziz**

*The Faculty of Tarbiya and Teaching of Bandung Islamic University*

*e-mail: helmiaaziz87@gmail.com*

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## **Abstract**

*The character of Indonesian nation as the friendly, cooperation, deliberation to agree, and modesty nation has been gone because the local wisdom values has been ignored. In this context, the field research is done to see how the society of customas minority groups whom keeping local wisdom values internalized. The society of customin Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta District is still internalizing and keeping the custom values such as keeping conservation, deliberation to agree, cooperation, politeness, and modesty. The process of internalization is through teaching, familiarizing, modeling, motivating and law enforcement so that the character is internalized to all of people in Kampung Kahuripan/ Tajur Pasanggrahan Village of Purwakarta Regency.*

**Keywords:** *Internalization, Local Wisdom, Educational Character*

## **Abstrak**

Karakter bangsa Indonesia sebagai bangsa yang ramah, saling tolong menolong, suka bermusyawarah untuk mufakat, dan hidup sederhana telah memudar disebabkan nilai-nilai kearifan lokal pada masyarakat di Indonesia yang sering diabaikan. Dalam konteks inilah studi lapangan dilaksanakan untuk melihat bagaimana masyarakat adat sebagai kelompok minoritas yang masih menjaga nilai-nilai kearifan lokal

menginternalisasi nilai-nilai budayanya. Masyarakat adat yang berada di Kampung Kahuripan/ Tajur Desa Pasanggrahan merupakan kelompok masyarakat adat yang tetap menginternalisasi dan melestarikan nilai-nilai tradisi berupa menjaga kelestarian alam, musyawarah mufakat, gotong royong, sopan santun, dan hidup sederhana. Upaya internalisasi dilakukan melalui pengajaran, pembiasaan, peneladanan, pemotivasian dan penegakkan aturan sehingga membentuk karakter yang tertanam kuat pada setiaparganya.

**Kata Kunci:** *Internalisasi, Kearifan Lokal, Pendidikan Karakter*

## Introduction

Since the economic crisis hit Indonesia in mid-1997, the political, defense and security, human rights, social, cultural, and moral was quite apprehensive.<sup>1</sup> In the moral sphere shows mental condition, character, manners, and morals of the nation which very apprehensive as deviant behavior, behavior that is incompatible with the values of noble character, and behavior as if there is no positive legal order. The situation is like the situation of anomie, that is the dissipation of prevailing values and the absence of norms or common values.<sup>2</sup>

Under these conditions, as though Indonesia has lost its character as a friendly nation, helping each other, like deliberation and consensus, simple life and others. Therefore, there should be efforts to maintain the return values of local wisdom contained in some groups / minorities or indigenous communities in Indonesia which has a lot of cultural values of the nation are still going strong into the identity of the character of their peoples.

In the perspective of anthropology, classifies Indonesia in these areas there are 436 indigenous ethnic group in Indonesia from Sabang to Merauke.<sup>3</sup> Of course, the ethnic group of these people who for thousands of years had a culture in Indonesia. Each of ethnic group has own local wisdom which become guide in every single life such as religion, science and technology, economy, social organization, polite manners and art. Because of these, there a variety of perspectives on the importance of character education development based on local wisdom.

Character education is an effort that is designed and implemented to help students in understanding of the human values associated with the Almighty

<sup>1</sup> Tafsir Ahmad, dkk, *Cakrawala Pemikiran Pendidikan Islam, Bandung: Mimbar Pustaka, 2004*, 18.

<sup>2</sup> Soekanto, *Kamus Sosiologi* (Jakarta: PT. Raja Grafindo Persada, 1993), 26.

<sup>3</sup> Melalatoa M. Yunus, *Ensiklopedi Suku Bangsa Di Indonesia* (Jakarta: Departemen Pendidikan dan Kebudayaan Departemen Pendidikan dan Kebudayaan, 1995), xxiii.