CHARACTER EDUCATION IN SCHOOL BASED ON LOCAL WISDOM

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Abstract*: Education is critical in shaping the character and culture of the nation. Education functions to improve human abilities, following Law No. 20 of 2003 concerning the National Education System in Article 3, which states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the nation's life, including aspects of hard skills, and soft skills. One way to hone skills is to carry out character education since school by paying attention to the local wisdom of an area. Character education in Tri Hita Karana (THK) based schools is character education that applies the character of a balanced relationship between school residents and the creator of God Almighty, the balance of relations between fellow school members, and the balance of relations between school residents and the overall school facilities and infrastructure.*

Character education in THK local wisdom-based schools needs to be developed systematically to increase local excellence, national interest, justice, and international competition in world civilization. By applying the local wisdom of THK, schools can develop into a basis for developing the character and personality of human resources (HR) with high work skills, intense work and learning culture, and a culture of serving people sincerely and reasonably.

Keywords: *Character Education, Local Wisdom, Balance*

Introduction

Innovation of quality development, expansion of access, and relevance of education based on culture, wisdom, and local excellence are expected to increase people's love for the nation's culture as sociocultural, spiritual capital in building a new civilization of modern school education with Indonesian character. One of the impacts of global cultural intrusion on local culture is innovation in quality development, access expansion, and education relevance based on culture and local wisdom (Zajda, 2008). School education in Indonesia must have a clear direction, a firm grip, and be rooted in the community's identity (Maclean & Wilson, 2009). eventually, education in schools is expected to be a tool for sustainable development

in increasing the competitiveness of the Indonesian workforce because of its quality and uniqueness.

Schools are educational units developed by the government and the private sector to educate and train the public in various areas of expertise competence. To achieve those competencies, they must internalize the entire context of education in schools into inputs and processes so that the outputs and outcomes of the education system in schools are optimal (Slamet, 2008). Schools based on local wisdom (*Tri Hita Karana*) are schools based on local wisdom that teach the values of harmony among school residents based on harmony between school residents and the creator of God Almighty, harmony between fellow school members, and harmony between school residents and the environment. Overall, school facilities and infrastructure. The teachings of *Tri Hita Karana* will be realized through balance in its implementation.

Theory and Concept

The word *Tri Hita Karana* comes from the Greek characters, which means to engrave (paint, draw), such as a person who paints paper, carves stone, or metal. From that understanding, the character is then interpreted as a unique sign or feature and therefore gives birth to a view that character is an individual pattern of behavior, one's moral state. After passing through the childhood stage, a person has character, a predictable way that a person's character is related to the behavior around him (Ryan et al., 1998, p. 5). Furthermore, Williams & Schnaps (1999) defined character education as any deliberate approach by which school personnel, often with parents and community members, help children and youth become caring, principled, and responsible—carried out by school personnel, even together with parents and community members, to help children and youth to become or have a caring, opinionated, and responsible nature.

Furthermore, Williams & Schnaps (1999) explained that the meaning of the notion of character education was initially used by the National Commission on Character Education (in America) as an umbrella term covering various approaches, philosophies, and programs. Problem-solving, decision making, conflict resolution are important aspects of moral character development. Therefore, character education should allow students to experience these traits directly by paying attention to local wisdom such as *Tri Hita Karana.*

In general, *Tri Hita Karana* is grouped into three values, namely: (1) morality towards God Almighty (*Parhyangan*), (2) morality towards humans (*Pawongan*), and (3) morality towards the environment (*Palemahan*). In facing a fundamentalist life, the concept of *Tri Hita Karana*'s teachings introduces the values of the reality of living together in terms of inculcating religious values, civilizing social values, respecting gender, inculcating the value of justice, developing democratic attitudes, inculcating an attitude of honesty, showing an attitude of honesty, increasing attitude and fighting spirit, developing an attitude of responsibility, and respect for the natural environment (Donder, 2007, pp. 402–405). In the educational process, the concept of *Tri Hita Karana* can influence learning outcomes. Because one of the concepts of *Tri Hita Karana*, namely maintaining harmony with fellow friends and obeying religious

orders and teachers, will be able to provide a better result to achieve cognitive aspects, aspects of psychomotor, and affective aspects that can provide life guidance to students. Students will become more obedient to school rules, increase respect for teachers or other older people, cultivate a sense of devotion to God Almighty, and care for the environment (Jaya, 2013). In the concept of *Tri Hita Karana,* it is explained that this universe initially had the exact origin (i.e., God). The combination of these three elements in harmony is the basis for creating a sense of life that is comfortable, peaceful, peaceful, prosperous, safe, both outwardly and inwardly.

Based on the fundamental theories above, it is appropriate that, as humans, we must have and build harmonious relationships and in harmony with God's plan. With this concept, a relationship between humans and God is built. Furthermore, because humans are not created alone but in various creatures, humans must also build harmonious relationships with the various communities of creatures. Because of that, a kind of relationship is built between humans and other creatures or with the natural surroundings.

Likewise, a harmonious relationship pattern must also be established among human beings. Thus, the relationship between humans and humans has been built (Donder, 2007, p. 400).

Discussion

In the formation of students' character, there are several nomenclature names, depending on the aspect of emphasis, among which the commonly known are: Moral Education, Values Education, Religious Education, Character Education, and Character Education itself. Each naming is sometimes used inter-exchanging. For example, character education is also valuable or religious education itself (Kirschenbaum, 2000). Throughout its history, all over the world, education has essentially two goals: helping people be intelligent and helping them become good human beings.

Making humans intelligent and intelligent may be easy to do, but making humans be good and wise people seems much more difficult or even very difficult. Thus, it is reasonable to say that moral problems are acute problems or chronic diseases that accompany human life anytime and anywhere. This fact about the acuteness of the moral problem then places the importance of implementing character education. Our reference as religious people related to moral problems and the importance of character education can be seen from the moral cases that have befallen us. Besides being a religious country, as a person with a wealth of local culture, which is often referred to as local wisdom, as in Bali, local wisdom is the philosophy of life, namely *Tri Hita Karana* (HTK).

Thus, character education in Bali is formulated in a statement that Balinese people are physically healthy, spiritually calm, and professional. This formula is derived from the concept of a balanced and harmonious life based on the ideology of *Tri Hita Karana* (THK). The concept of a balanced, harmonious relationship between content and container by the Balinese people is realized into three forms of harmony, namely: (1) harmony between humans and God called *parhyangan*; (2) harmony

among human beings called *pawongan*; and (3) human harmony with the natural environment called *palemahan*. These three dimensions of harmony, namely *parhyangan*, *pawongan*, and *palemahan,* synthesize the concept of a happy, prosperous, and sustainable life, known as the THK ideology (Sudira, tt: 2). Balinese people collectively believe that they will be happy if their lives are balanced and harmonious through *parhyangan*, *pawongan*, and *palemahan*. Living in harmony means doing good things and having purity reflected in thoughts (*idep*), spoken in words (*sabda*), and seen in actions (*bayu*) (Santri, 2007).

In character education, Tri Hita Karana's teachings are a monumental and noble concept in building harmony full of virtues, moral values, ethical values, and values of unity so that there is a harmonious life between all of God's creations. The emission of very high educational values provides a powerful attraction for education providers to appoint it as a source of inspiration to improve education quality and character outputs. Science and technology education is now more oriented to mastery science (cognitive aspects) and skills (psychomotor aspects). Furthermore, affective aspects concerning attitudes, behavior, morals, character are almost neglected even though these affective aspects are critical to building the student's personality as a whole. If this affective aspect is used as a goal in the educational process, character education and spirituality will be appropriately achieved. The affective aspect can be formed by applying the concept of *Tri Hita Karana* teachings in schools because the concept of *Tri Hita Karana* teachings is also part of Hindu religious education learning materials.

Thus, schools must play their roles and responsibilities to instill and develop good values and help students shape and build their character. Character education emphasizes specific values such as respect, responsibility, honesty, caring, and fairness and helps students understand, pay attention to, and practice these values in their own lives based on the local wisdom of *Tri Hita Karana*.

Conclusion

Character education in schools based on local wisdom *Tri Hita Karana* (THK) is a school that applies the character of harmony between school residents and the creator of God Almighty, harmony between fellow school members, and harmony between school residents and the overall school facilities and infrastructure in carrying out the vocational process. The development of character education based on local wisdom THK supports educational programs towards balanced and sustainable education for harmony and mutual social progress, contributes to harmony and environmental preservation, preservation of cultural values, strengthening of national identity, wise in using natural resources, effectively, efficient in making improvements to an educated and trained workforce.

Character education in THK local wisdom-based schools can anticipate the negative impact of global cultural instructions because THK has become a *taksu* or sociocultural, spiritual capital and philosophy of life for Balinese people. Character education in THK local wisdom-based schools needs to be developed systematically

to increase local excellence, national interest, justice, and international competition in world civilization.

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