

CULTIVATING CHARACTER EDUCATION BASED ON SUNDANESE CULTURE LOCAL WISDOM

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ABSTRACT

This study was aimed to determine the role of government in city in cultivating character values based on Sundanese culture local wisdom to develop students' life skill; describe the process, and impact of character values education; investigate both supporting and inhibiting factors of character values education. This study which applied case study was conducted at public and private madrasah aliyah in Bandung. The finding shows that the city government plays important role in developing the Sundanese culture-based character values by issuing a policy in the form of Regulation No. 9 of 2012 concerning the use and preservation of language, literature, and Sundanese script. Madrasah aliyah used learning and mentoring to implement character education program. Character education is supported by several factors and this study found some factors inhibiting character education process.

Keywords: Character, Local Wisdom, Sundanese Culture, Life skills, Madrasah.

ABSTRAK

Makalah ini berisikan laporan penelitian tentang peran pemerintah kota Bandung dalam penanaman nilai-nilai karakter berbasis kearifan lokal budaya Sunda serta bagaimana proses, dampak, faktor pendukung serta penghambat penanaman nilai-nilai karakter tersebut dalam mengembangkan kecakapan hidup siswa madrasah Aliyahdi kota Bandung. Penelitian ini bentuknya studi kasus yang dilakukan di dua sekolah madrasah aliyah negeri dan swasta di kota Bandung. Hasil penelitian menunjukkan bahwa peran pemerintah kota Bandung dalam mengembangkan nilai-nilai karakter budaya Sunda sangat besar dengan mengeluarkan kebijakan dalam bentuk Perda No. 9 tahun 2012 mengenai Penggunaan dan Pelestarian Bahasa, Sastra, dan Aksara Sunda. Program pendidikan karakter yang diterapkan di MA adalah penanaman nilai-nilai esensial keislaman dan kesundaan dengan pembelajaran dan

pendampingan. Faktor pendukung penanaman nilai di sekolah dipengaruhi banyak faktor dan disamping itu juga pada penelitian ini ditemukan faktor penghambatnya.

Kata Kunci: Karakter, Kearifan Lokal, Budaya Sunda, Kecakapan Hidup, Madrasah.

INTRODUCTION

Characteristic of Indonesian society is pluralistic. It can be seen from two variables: cultural diversity and social pluralism. Cultural diversity refers to indicators of social genetic (racial, ethnic, tribal), culture (culture, values, customs), language, religion, caste or region. Social pluralism on the other hand refers to specified indicators such as class, status, institution, or power (Saad, 1981, p. 8).

Plurality and diversity of the Indonesian nation are, no doubt, assets that must be maintained as well as possible. They strengthen national unity within the framework of NKRI (Indonesian Republic United Nation) so that Indonesian can go forward to achieve peaceful and successful of Indonesia.

Historically, Indonesians are famous for; their friendly, wise, helpful, and tolerant characteristic; mutual respect and other positive moral behaviors (Wandansari, 2016). Those characters are very common among Indonesians. It is not surprising that almost all foreign visitors of Indonesia have good impression concerning Indonesian hospitality.

It goes without saying that local Indonesian custom plays pivotal role in shaping the Indonesian behavior with noble characters. Local wisdom which is scattered throughout Indonesia has one thing in common, it cultivates attitudes, behaviors and morality. In a more detailed manner, it covers how to act and behave appropriately toward parents, older people, guest, society, to the nature, plant and animal. Within a particular culture, there are suggestion and prohibitions. Those phenomenon are common among Indonesians.

It is unavoidable that the formation of Indonesian character is strongly influenced by local values, culture and customs that are existed in each region. Their belief in both the customs and their ancestors has become a medium of value investment in each individual within society. It has shaped their personality, traits, behaviors, habits and attitudes which manifest local wisdom that grows around the society. Sundanese culture life's to live and to use the norms and cultural values of Sundanese local wisdom. In this case, domicile, social, cultural life, and attitude of people are very important. It could be a person or a group of parents or ancestors of Sundanese that become instead of the Sundanese, they do not recognize, appreciate, and use norms and cultural values of Sundanese local wisdom in their life (Rosidi, 1995, p. 7).

Local knowledge is important for every member of society and every citizen in national life. Maintaining culture as a local wisdom enables everyone to understand the struggle of his/her ancestors in a variety of community activities. The values of hard work, no retreating, mutual help, should be taught to our children. Thus, character education through local knowledge should be introduced by teachers to their students in school. Research by Trisma Sukmayadi on "Development Character Education Based on Sundanese Local Wisdom" shows the importance of Sundanese values and local wisdom used as content in the curriculum which is integrated on subjects (Sukmayadi, 2012).

In general, this paper discusses the results of research that aims to explore the potential of strategic local knowledge as a base of character formation of madrasah students in improving their life skills. This paper specifically addresses: 1) the policy and the role of government in city in developing the character values of Sundanese culture, 2) the type of character values based on Sundanese culture local wisdom that need to be inculcated to madrasah students to develop their life skills, 3) program, process and evaluation of character education administered by madrasah Aliyah to develop students' life skills, 4) type of life skills that can be achieved by the students of Madrasah Aliyah as a result of the cultivation of character education which is based on Sundanese culture; 5) driving and inhibiting factors in the process of inculcating Sundanese local wisdom based character education in developing students' life skills.

This study which is qualitative in nature applied case study. Case study offers a depth investigation on social environment aspect, including the human existing in it. This study carried out the research in two schools namely MAN 1 and MA Ar-Rosyidiyah of Bandung. The subject of research includes class XII (students majoring IPA/IPS), teachers, TU (administrative), the curriculum and the school principal. Data collected were analyzed using the stages of Miles and Huberman (1992, p. 20), namely: 1) Data Reduction, 2) Data Presentation (Data Display), 3) Taking Conclusion/Verification. Generally, this study aims to explore the potential of strategic local wisdom of region as a base on character building of Madrasah students to improve their life skills

DISCUSSION

Character Education Concept

The term character is widely used in people's life. In the context of newspapers publication, the characters are associated with the letters in a sentence. In the film production, the characters are associated with the role players. When it comes to the discourse of the human psyche (inner self), the

character is a very important part of the man as a whole (Andriani, 2012, p. 127).

The term character itself has many definitions. As stated by Doni Koesoema, the study of characters has been an object of research among psychologist, Paedagog, and Educators. Therefore the term characters is a subject to different interpretation depending on the approach of the particular field (Koesoema, 2010, p. 79). In general, the term character is often associated with the term temperament which is defined with an emphasis on psychosocial factors. From a behavioral standpoint, the character is also understood as somatopsikis which emphasizes the elements of the individual from birth. Therefore, the characters are considered similar to personality. Personality is considered as traits or characteristics or style or characteristic of a person which derives its formations from the environment that surrounding him/her, such as family in childhood and also a person's innate from birth (Sjarkawi, 2006, p. 11).

The term character is derived from the Greek 'karasso' which means the blueprint, the basic format, such as finger prints. In the English language it means to mark, it marks the action or behavior of a person. Then the term was widely used in French 'caratere' in the 14th century, and then followed by the formation of English word character. It finally entered Indonesian language as '*karakter*' (Hasanudin, 2016, p. 222). Character is the culmination of habits, resulting from the ethical choices, behaviors, and attitudes. It is an individual makes, and is the "moral excellence" of an individual exhibits when no one is watching. It includes an individual's desire to do one's best, concern for others' wellbeing, cognition of critical thinking and moral reasoning, and the development of interpersonal and emotional skills that allow individuals the capability to work effectively with each other in everyday situations (Stedje, 2016). Thomas Lickona defines character as knowing the good, desiring the good, and doing the good (Stedje, 2016).

Referring to Oxford Advanced Learner's Dictionary of Current English, the word character refers to: (1) All the qualities and features that make a person, groups of people, and places are different from others; (2) the way of something, or a particular quality or feature of a thing, an event or a place has (a characteristic way or particularities owned by something, event or place); (3) strong personal qualities such as the ability to deal with difficult, or dangerous situations (personal qualities such as the ability resilient in facing difficult or dangerous situations); (4) the interesting or unusual quality that a place or a person has (to attract quality and exceptional owned a place or person); (5) a person, particularly subject to an unpleasant or strange one (strange or unpleasant); (6) an interesting or unusual person (person of interest and extraordinary); (7) the opinion of the people have, particularly

whether you can be trusted or relied on (think about your audience, whether you can be trusted). From the above explanation offered by the dictionary, the meaning of the characters in number (5) and (6) is more informal, while the number (7) is a more formal (Husen, 2010, p. 9-10).

In Dorland's Pocket Medical Dictionary, the term *character* refers to real and distinct properties shown by individuals. In addition the dictionary of psychology states that the word character refers to a personality in terms of the starting point of an ethical or moral, such as honesty, usually have connections with properties that are relatively fixed (Aziz, 2010, p. 120). In standard Indonesian Dictionary, the word character is defined as “*sifat-sifat kejiwaan, akhlak atau budi pekerti yang menjadi ciri khas seseorang* (a psychiatric traits, morals or manners that characterizes a person) (*Kamus Besar Bahasa Indonesia*, (online: <http://kbbi.web.id/karakter>)). Finally, Encyclopedia of Psychology explains the term character as the habitual mode of bringing into harmony the tasks presented by internal demands and by the external word, it is necessarily a function of the constant, organized, and integrating part of the personality of the which is called ego (Corsini, 1994, p. 212).

In the same vein Hernowo defines character as nature or things that are very basic that exist in a person. Furthermore he highlights the meaning of characters as morals or manners that distinguish one person from another (Hernowo, 2004, p. 175). In line with this, Aziz (2010, p. 121) concludes that character is the quality or strength of the mental and moral, morals or manners of individuals which constitutes a special personality that differentiates one individual from other individuals. Furthermore Aziz revealed that character education is the quality of mental and moral strength, morals or manners of values and beliefs embedded in the educational process which is a special personality that should be attached to the learners.

More specifically, Koesoema (2010, p. 123) defines the word character as a dynamic state of the anthropological structures of individuals, who do not want to stop over their determination. It also denotes a living attempt to become increasingly integral to overcome the natural determination in individual to the process of perfecting himself continuously. This freedom which makes the anthropological structures of human are not subject to the laws of nature, but rather a factor that helps integrating human development integral.

The above definition occurs as a response to word character understanding which is understood in its root language namely Greece. In Greek, the term characters is meant final, a gift from God that has become the order of unchangeable nature. It is a complete package as if the sea by the tide and winds that accompany it as if a character that can not be controlled by human intervention.

Megawangi (2009, p. 5), quoting experts' opinion such as Karen Bohlin, D. Farmer and Kevin Ryan, in her book *Building Character in Schools*. She interprets the term character as a carving activity to form a pattern. This kind of meaning is derived from *charassein* word in Greek. It implies that having a good character is not automatically possessed by every human being once he was born, but it requires a long process through the education (the process of carying).

According to Lickona, (2003, p. 2) there are eleven basic principles called *Eleven Principles of Effective Character Education*, which can be used as a reference in planning and organizing character education, namely:

1. Character education promotes ethical core values as the basic of good character
2. Character must be comprehensively defined to include thinking, feeling and behavior
3. Effective character education requires an intentional proactive and comprehensive approach that promotes the core values in all phases of school life
4. The school must be a care community
5. To develop character students need opportunities for moral action
6. Effective character education includes a meaningful and challenging academic curriculum that respects all learners and helps them successful.
7. Character education should strive to develop students intrinsic motivation
8. The school staff must becomes a learning and moral community in which all share responsibility for character education and attempt to adhere to the same of core values that guide the education of students
9. Character education requires moral leadership from both staff and students
10. The school must recruit parents and community members as full partners in character building effort
11. Evaluation of character education should assess the character of school, the school staffs functioning as character educators and the extent to which students manifest good character.

Furthermore, Aness and Hambali (2008, p. 104) complete the eleven principles of character education proposed by Thomas Lickona, E. Shapes, and C. Lewis above. They outlines five principles of character education as follows;

1. Human beings are influenced by two aspects; first, related to their own source of truth and another from outside which is also a push or conditions affecting consciousness.

2. Assumption which says that the behaviors are guided by our core values as evidence of character.
3. Education characters do not believe in the separation of spirit, soul and body (sayings, beliefs and actions).
4. Character education priority is the emergence of learners personal awareness to outright priority of positive character.
5. Character education directs students to become qualified human / *ūlu 'l- albâb* who are reliable from all aspects, intellectual, affective, and spiritual. A character is determined by what he does by his choice.

According to Megawangi (2009, p. 107), there are four methods to develop character education, namely: (1) knowing the goods, (2) loving kindness, (3) desiring goodness, and (4) doing something good simultaneously and continuously. Adolescence (teenager) is a transition from children to adults. In this period many changes occurred both hormonal changes, physical, psychological and social. These changes happen very quickly and sometimes unknowing. The physical changes are the development of secondary sexual signs, the growth spurt, and the changes of behavior and social relationships with the environment (Batubara, 2010, p.21). WHO identifies adolescence as the period in human growth and development that occurs after childhood and before adulthood, from ages 10 to 19. It represents one of the critical transitions in life span and is characterized by a tremendous pace in growth and change that is happened only to the infancy. Biological processes drive many aspects of this growth and development, with the one-set of puberty marking the passage from childhood to adolescence. The biological determinants of adolescence are fairly universal; however, the duration and defining characteristics of this period may vary across time, cultures, and socioeconomic situations. This period has seen many changes over the past century namely the earlier onset of puberty, later age of marriage, urbanization, global communication, and changing sexual attitudes and behaviors (WHO, 2016). In this era, teenagers look for their personality by learning from life value that they experienced, characteristic building becomes an important part to fill that process. Family environment, culture, and school become the important things in supporting that characteristic building (Yusuf and Nurihsan, 2008, p. 27).

Local Wisdom Defined

Local knowledge can be defined as a policy or noble values contained in local cultural riches in traditions form, proverbs and life motto (Pikiran Rakyat, October 4, 2004). The phrase Local Wisdom contains two separate words. According to English – Indonesia dictionary, the two words are defined broadly as follows; the local wisdom can be understood as ideas,

values, views of local (local) that are wise, full of wisdom, good value, embedded and followed by members of a particular community.

Thus, building a character education through local wisdom is right option because the local knowledge-based education teaches learners to get closer to the concrete situation that they face. Local wisdom-based education model is an example of education that has high degree of relevance for life skills development grounded on the empowerment of local skills and potential in each region. Our local knowledge is various and diverse since Indonesia consists of diverse ethnic groups, speaks in various regional languages, features distinctive ritual customs. The arrival of foreigners such as Chinese, Arabic and Indian ethnic enrich the diversity of local wisdom. Education based on local wisdom can be used as a means of preserving the potential of each region. It should be developed from the potential of the region. The local potential refers to a specific resources owned by a particular area.

Understanding local wisdom as the cultural values of our noble nation could be utilized as a source of national character formation. The question is, to what extent has the local wisdom been utilized for the formation of national character. It is assumed that the impact of human character contributes to the success of an individual and even the success of a nation. It is crucial for us to study about cultural traditions in an effort to gain local knowledge serving as our ancestors legacy. In other words, we expect our national character comes from our own local knowledge as ancestral values of our nation. On that basis, the expected national character is a prosperity and peace- based characteristic. The characters cover love well-being, hardworking, discipline, happy learning, healthy living, love of culture, mutual cooperation, not gender –biased, care for the environment. In addition peace loving characters include the committed attitude, positive thinking, courtesy, honesty, social solidarity, like gratitude, and living in harmony (Rizal, 2016).

Local wisdom emerges from community or indigenous knowledge derived from the noble values of cultural tradition in order to maintain a society. Local knowledge is a local cultural values that can be used to set the order of a society in a wise or prudent manner. The local wisdom is the value of the local culture, having been applied to wisely manage the community's social order and social life.

In discourse of the cultural traditions, there are many values and cultural norms serving as a heritage. Those values and norms refer its function in structuring the social life of the community can be classified as local wisdom. The types of local wisdom, among others, (1) well-being, (2) hard work, (3) discipline, (4) education, (5) health, (6) of mutual cooperation,

(7) management of gender, (8) preservation and cultural creativity, (9) concerned about the environment, (10) for peace, (11) politeness, (12) honesty, (13) social solidarity, (14) the harmony and conflict resolution, (15) commitments, (16) positive thoughts, and (17) gratitude (Sibarani, 2013). All these wisdoms can be classified into two cores of local wisdom, first addresses prosperity or well-being, and second aims at peace or kindness. Local wisdom which takes form as hard work, discipline, education, health, conservation and cultural creativity, mutual cooperation, the management of gender, and managing the natural environment can be classified as the local wisdom aiming people to successfully achieve prosperity. On the other hand, the local wisdom that is implemented in commitment, positive thoughts, politeness, honesty, social solidarity, harmony and conflict resolution, and gratitude can be classified into local wisdom aiming to build peace with the personality of a good society.

In conjunction with local knowledge, any nation or tribe has different sources in character formation (character building) for the next generation. Sundanese culture which dominantly lives and grows in West Java has a very sourceful value. Alif by quoting Pramudya Ananta Toer explains that Sundanese culture/ locality is not secluded room that does not know how to respond to foreign hegemony. Localities also are not an empty space without a contestation. They are a space that attract the relation full of conversation and debate allowing a wide variety of search for new positions. Locality indeed is a social construct where bargaining power operations and processes of production and reproduction takes place. Furthermore Alif outlines the basics of philosophy that later became the paradigm of how the Sundanese people think (Alif, 2009). They think that Sundanese people should have a good purpose in life and they should be aware that they are only a small part of the universe. According to Sundanese philosophy there are good trait and characteristics that Sundanese people should apply namely courteous, modest, honest, brave and firm in establishing truth and justice, kind, trustworthy, respectful for others, self-controlled alert, fair and broad-minded, love homeland and nation.

Sundanese Culture Local Wisdom

According to *siloka* (Sundanese local knowledge), Sundanese people further believes that the innate ability exceeds the outer/ external capabilities of his/ her body, because they believe that the mind and thoughts have extensive capabilities. This is the reason why Sundanese people wears a round accessory/cap in their head. They believe that the object keeps away their head from negative thoughts. In addition Sundanese people wears black dress which represents black color. It symbolizes the firm faith (Alif, 2009).

Sundanese live in West Java that includes Priangan (Bandung, Sumedang, Tasikmalaya, Cianjur, and surrounding areas), Cirebon area touched by two cultures: Sundanese and Javanese (Yogyakarta), and Kaleran (West Java coasts like Karawang and Subang) featuring the characteristic of the culture a little different with Priangan. Kaleran area is coastal and harbor that allows social contact with other races. In general, West Java areas have a cultural background similar to culture of Sunda.

The term Sunda has various meanings. It can be regarded as; a region, a group of human beings, or a culture system. According to Ekadjati (2009, p. 2) Sunda term which denotes a region in the western part of Java island appeared for the first time in the 9th century BC. The term is recorded in an inscription found in Kebon Kopi, Bogor. It was written in Old Javanese and Old Malay language. The text says that there was an event to restore power of Prahajian Sunda in 854 AD (Ekadjati, 2009). In other words, at that time there was Sunda region and led by rulers called prahajian Sunda. In addition there are more inscription that supports the event. An inscriptions found on the Site Sanghiyang Cibadak and Sukabumi and Kebantenan inscriptions found in Bekasi. Those inscriptions are Sundanese Kuna written. Sundanese people refer to people who describe themselves and be recognized by others as the Sunda. This definition includes criteria based on descent (blood relatives) as well as socio-cultural. It can be said that Sundanese people are those who are born from parents who are Sundanese, wherever he is. It can also be said that the Sunda is the person or group of people who grew up in a social environment of Sundanese culture and who appreciate and use the norms and values of Sundanese culture in their daily life. The Sundanese culture is a culture that lives, grows, and flourishes among the Sundanese who generally live in the Land of Sunda. It can be said to be a local culture that shares certain characteristics with other cultures in Indonesia (Rosidi, 2003).

The values of Sundanese local wisdom can be found in the inscriptions, chronicle, historical manuscripts, literary, folk tales, rhymes, *sisindiran* (Sundanese art of using language for humor), proverbs. The values are reflected in the daily life of Baduy village, Naga village, dukuh village in Garut, and Pulo village in Ciamis. Those kampung maintain local wisdom that is the old Sundanese culture. Examples of famous expression "*nyalindung na sibung maung, diteker nya mementeng, ulah aya guam, bisa tuliesken, teu bisa kanyabokeun, sok mun eling moal luput salamet*" (this expression is meant to exemplify an attitude of wise and prudent, although they get insulted, they should not resist, they try to maintain self control while they are still conscious). Another expression "*teu saba, teu soba, teu banda, teu boga, teu weduk, teu bedas, teu gagah, teu pinter*" which is meant to express state of humbleness,

in that they did not have any experience, they are nobody, they have no power, they are not handsome, they are not too smart). The expressions of the life principle of Naga village community are passed from generation to generation (Sya, 2012, p. 89-90). Other local wisdom values of the Sundanese people are still very relevant to be applied today. For instance the values of honesty, independence, hard work, environment care, love of country are on the high demand at this modern time.

Local knowledge is a form of cultural manifestation. Culture is the result of man's creativity, initiative, and work. In its process, the result of creativity, initiative and work will always be in contact with other knowledge outside the culture. In line with this Lauer (1993) as quoted by Sartini (2004, p. 115).

Cultural dynamic is a must. This is inevitable from human activity with the role of his logic. The cultural dynamic can occur for many reasons. Physically, the increase in population, the migration of population, the influx of foreign population, the influx of new equipment, easy access into the area can also cause changes in certain cultures. In the sphere of human relations, individual and group relationships can also affect cultural change. One thing that can not be avoided is the fact that change always happens. Among anthropologists, there are three patterns that are considered the most important issues related to cultural change: evolution, diffusion, and acculturation. The foundation of all this is an invention or innovation.

Sundanese local knowledge which is rich with positive values needs to be transferred to the younger generation through education. this process can trigger students excellent character which in turn develop students' life skill that they need to deal with their life.

Life Skills

Life skills are abilities to adapt and positive behavior that make a person able to address the needs and challenges of everyday life effectively. WHO (1997) classifies life skills into five groups, namely: (1) self awareness or personal skills, (2) social skills, (3) order thinking skills, (4) academic skills and (5) Vocational skill. Life skills become increasingly important as competition in the global era requires people to have super competence of human resources in the field of knowledge, skills and behavior. There are many explanation of the life skills, as revealed by Dalin and Rust in Fitrihana (2008, p. 6) that the essential skills consist of: (1) communication skills, (2) numeracy skills, (3) information skills, (4) problem- solving skills, (5) self

management and competitive skills, (6) social and co-operation skills, (7) physical skills and (8) work and study skills, and (9) attitude and values.

In line with this, life skill is also applied in other countries such as in Hongkong in 2002. It reforms the curriculum by implementing life skill covering : (1) communication, (2) critical thinking, (3) creativity, (4) collaboration, (5) information technology skills, (6) numeracy, (7) problem solving, (8) self-management, and (9) study skills, then added another attitudes, namely: (10) perseverance, (11) respect to others, (12) responsibility, (13) national identity, and (14) commitment. Furthermore South Korea divides life skills into: (1) basic literacy, (2) key skills, (3) citizenship, and (4) job specific skills. Philippines divides life skills into: (1) self-awareness, (2) empathy, (3) effective communication, (4) interpersonal relationship skills, (5) decision making and problem solving skills, (6) creative thinking, (7) critical thinking , (8) dealing / managing / coping with emotions, (9) the dealing / managing / coping with stress, and (10) production (entrepreneurship skills) (Samani dan Haryanto, 2004).

Bandung City Government's Policy and Role in Developing Sundanese Culture-based Character Education

Concerning the data on policy and Bandung government role in developing character values of Sundanese culture, this study assessed it based on the documentation of the Regional Regulation (Perda) Bandung and interviews with Sundanese language subject teachers and Principal. Using documentation techniques, this study found out that the policy of city government in developing the character values of Sundanese culture at the school / schools contained in the Regional Regulation (Perda) number 09 of 2012 regarding the use, maintenance, and development of language, literature and Sunda literacy.

This regulation is a policy that underlies the use of Sundanese as local content required to be implemented at every level of formal education (SD / MI, SMP / MT's, SMU / SMK / MA) and also non-formal. The purpose of the law establishment is to strengthen and solidify the existence of Sundanese as factors supporting the growth of local identity and pride, and to realize a civilized nation and character. The regulation also simultaneously explains the role of local authorities as the frontline in support of the preservation of Sundanese culture at the same time.

Therefore, students' character development based on local wisdom has its strong juridical, philosophical and sociological base to be implemented at every level of education. The strategies to implement this program is further explained in article 10 including: 1) establishing and developing teaching materials language, literature and Sundanese script in the local

curriculum mandatory in all levels and units of formal and non formal education; 2) establishing Wednesday as the day of the Sundanese language in all the activities of education, government and society; 3) writing Sundanese script for the names of places, streets, buildings that are public in addition to the use of other languages; 4) encouraging and facilitating organizational and social institutions in the use, maintenance language, literature and Sundanese script; 5) giving the award to the parties who show a worthwhile endeavor for the benefit of the use, maintenance and development of language, literature and literacy Sunda, Sundanese especially for teachers, preachers and community leaders; 6) enriching the Sundanese language books in the library; and 7) increasing the Qur'an translation into Sundanese. Therefore local wisdom of Sundanese culture that contains noble values must be implemented and transformed through educational institutions. This effort makes sense since the school is proven as effective institution that transfer the noble values of the national culture to the next generation.

Types of Sundanese Culture-based Character Values To Be Cultivated To Madrasah Students To Develop Their Life Skill

Types of character values based on Sundanese Local wisdom that should be enhanced toward madrasah students to develop their skills are focused on the religious value development, social values, knowledge and skills. Character Values that need to be streamlined are shown in Table 1 (Sukmayadi, 2012).

Table 1.

Sundanese Local Wisdom Enhancing Students' life Skill

No	Character Values in Sundanese Local Wisdom	Life Skills to be Boosted on Madrasah Students
1.	a. Human Values as God Creation 1) <i>Sirna Ning Cipta</i> (Godness awareness). 2) <i>Sirna Ning Rasa</i> (Earth sustainability awareness) 3) <i>Sirna Ning Karsa</i> (Workshop awareness) 4) <i>Sirna Ning Karya</i> , (Creation awareness) 5) <i>Sirna Ning Wujud</i> (God representative on	Religius Independent Creative Responsible

No	Character Values in Sundanese Local Wisdom	Life Skills to be Boosted on Madrasah Students
	<p>human , it is expressed in <i>Sirna Ning Hirup</i>. Behaviors and action that appreciate differences in religion, ethnic, opinion, attitude, and other individual action.</p> <p>Attitude that appreciates differences concerning religion, ethnic, tribes, and others different action</p>	
2.	<p>Program 5 <i>Pinunjul</i></p> <p>a. <i>Pinunjul Kéves-Gandes</i> (honorable in dresscoding and appearance);</p> <p>b. <i>Pinunjul Tatakrama Bahasa</i> (honored in language use appropriation);</p> <p>c. <i>Pinunjul Réngkak Paripolah</i> (honored in behavior and attitude both in relationship with God and other human)</p> <p>d. <i>Pinunjul Rumawat Lingkungan</i> (honored because care toward environment).</p> <p>e. <i>Pinunjul Motékar Rancagé</i> (Honored because of creativity).</p>	Tidy Polite
3	<p>Proverbs and advice that serve as reference for character education:</p> <p>a. <i>Murid bageur tangtu pinter, murid pinter can tangtu bageur</i>; (polite students are smart, in contrast smat students are not necessarily polite)</p>	Humble

No	Character Values in Sundanese Local Wisdom	Life Skills to be Boosted on Madrasah Students
	<p>b. <i>Hade tata hade babasa, someah hade kasemah;</i>(polite in language use, polite to other guest)</p> <p>c. <i>Tubu kana piwuruk sepuh, tumut kana piwejang guru;</i> (obeying parental advice, obeying teacher advice)</p> <p>d. <i>Murid kaburipan kebek ku harepan;</i> (Student life which is full of hope).</p> <p>e. <i>Mekel timbel leuwih sebat tibatan jajan;</i> (Bring lunch better than buying).</p> <p>f. <i>Indung tunggul rahayu, bapa tangkal darajat;</i> (Mother serves as happiness and Father serves as honours).</p> <p>g. <i>Nusakola kudu nyakola;</i> (Student should be educated).</p> <p>h. <i>Leumpang tungkul nempo runtah geuwat piceun kana tempatna;</i> (Students should be quickly discarded when they see garbage).</p> <p>i. <i>Motekar dina diajar, rancage dina gawe;</i> (Student should be sadios and they are capable of working).</p> <p>j. <i>Luang teh tina daluang jeung tipapada urang;</i> (Student should learn from others).</p> <p>k. <i>Tibatan miceun runtah, leuwih hade tong nyieun runtah;</i> (Instead of littering student should not waste at all).</p>	

No	Character Values in Sundanese Local Wisdom	Life Skills to be Boosted on Madrasah Students
4.	Jagabaya: program to take care and monitor peer.	
5.	Sundanese Language and traditional clothing. a. using Sundanese language to cultivate own culture love b. Kampret (traditional cloth) it symbolizes hard working and diligent. As it is expressed in famous saying <i>Sing caringcing pageuh kancing, sing saringset pageuh iket</i> (men should be firm) on the other hand <i>kebaya</i> (female traditional cloth) symbolizes softness.	

Program, Process, and Evaluation of Character Education Implementation Administered by Madrasah Aliyah to Develop Students' Life Skill

With respect to programs, processes and evaluation of character education implementation to develop madrasah aliyah students' life skills, this study found data as follows.

Program in general character education program implemented in MA tries to redeem the Islamic essential values and Sundanese local wisdom values through learning and mentoring so that students are able to understand, experience, and integrate Islamic and Sundanese values into students' personality. MAN 1 and MA Ar-Rosyidiyah Bandung developed policies and program to apply character education enhancing their students' skill. The policies and program are as follows: a) The activities of education and learning, b) extra-curricular activities in the form: BTQ (reading and writing alquran), arts, sports, scouts, PMR (youth red cross) etc. c) Sundanese language as a medium of instruction on Wednesday and everyday student communication, d) Duha and dzuhur prayer in congregation, e) forming habit of fasting on Mondays and Thursdays, f) Sundanese traditional clothes on Wednesday.

Methods used in applying education character based on Sundanese local wisdom in two madrasah aliyah cover : a) teaching, b) exemplary, c)

praxis priority which verifies the extent to which priorities put forward had to be realized within the scope of education through a variety of elements that exist, d) PAIKEM (Active, Innovative, Creative, Effective and Fun learning).

Models of character education in two madrasah apply the principle of integrated, compact and consistent. It can be seen from the following characteristics: First, integrative, madrasah aliyah integrates character education based on local wisdom into all activities at the school, both curricular activities, extra-curricular, and the development of character education. The integration of character education into every subject in school are shown in Table 2.

Table 2.
Integrating Sundanese local wisdom-based character education into every single subject.

Subjects	Core Values
1. Religion education	Religious, honest, smart, tough, caring, democratic, polite, disciplined, responsible, love science, curiosity, self-confidence, respect for diversity, obey social rules, a healthy lifestyle, aware of their rights and obligations, hard work.
2. Civic Education	Religious Civics, honest, smart, tough, caring, democratic, nationalist, abide by social rules, respect for diversity, aware of the rights and obligations of self and others.
3. Indonesian language	Religious, honest, smart, tough, caring, democratic, logical thinking, critical, creative and innovative, confident, responsible, curious, polite, nationalist.
4. Math	Religious, honest, smart, tough, caring, democratic, logical thinking, critical, hard work, curious, independent, confident
5. Social Science	Religious, honest, smart, tough, caring, democratic, nationalist, respect for diversity, logical thinking, critical, creative, and innovative, social care and the environment, entrepreneurial, hard work.
6. Science	Religious, honest, smart, tough, caring, democratic, curious, logical, critical, creative, and innovative, honest, healthy lifestyle, confidence, respect for diversity, disciplined, independent, responsible, love of

Subjects	Core Values
	science.
7. English Language	Religious, honest, smart, tough, caring, democratic, respect for diversity, polite, confident, independent, cooperation, adhere to social rules.
8. Art	Religious, honest, smart, tough, caring, democratic, respect for diversity, polite, confident, independent, cooperation, adhere to social rules
9. Health,Sport education	Religious, honest, smart, tough, caring, democratic, healthy lifestyle, hard work, discipline, confidence, independence, appreciate the work and achievements of others.
10.Information Computer/ crafting	Religious, honest, smart, tough, caring, democratic, logical thinking, critical, creative, and innovative, independent, responsible, and respect the work of others.
11. Local content	Local Content Religious, honest, smart, tough, caring, democratic, respect for diversity, respect the work of others, nationalists.

The integration of character education- based on local wisdom in extracurricular and personal development can be seen in the following examples: the planting of rice, gardening, martial arts, dance, BTQ (Reading, Writing Al-quran). As discussed in the previous section, these education characters are integrated into program planning, implementation, and evaluation. Therefore, all school activities, ranging from learning all subjects in the classroom and doing extracurricular activities and maintaining personal development outside the classroom, are always driven by education character-based local wisdom.

Secondly, togetherness. All components of education in schools including parents have a similar view and a compact step in implementing character education based on local wisdom. Educational components that plays big role in the implementation of character education are: teachers, principals, educators, school committees, parents, and community. Their togetherness is realized through constructive and functional communication.

Thirdly, consistent. All components of education have a consistent attitude in applying local wisdom-based character education in schools. Both

treatment and award are given to all students regardless of their social status, ethnicity, religion, and ethnicity should be consistently applied

Four, Media. Media which is used in the cultivation of character values of Sundanese culture develops students' life skills. It uses all the possible environment around the school. It leads to cognitive and affective, namely targeting the intellectual ability and leading to the formation of positive behavior known as character education

The evaluation techniques are used not only to assess academic intelligence but also primarily on intelligence personality.

Types of Madrasah Students' Life Skill Resulted From Education Character Implementation

Types of life skills which are gained by madrasah students as a result of implementation of character education-based Sundanese local wisdom include: 1) academic achievement, such as good test scores, national test, scientific papers and academic competition; and 2) non-academic achievement such as faith and obedience to Allah, honesty, decency, sports, arts, crafts honesty, and extracurricular activities.

For more details, life skills that madrasah student benefitted from Sundanese local wisdom-based character education are manifested in the following: 1) Students have a good academic achievement, 2) they diligently pray in their own consciousness; 3) they have a sense of pride in Sundanese culture; 4) they have a concern for the surrounding environment, 5) they begin to understand the advantages and disadvantages of each of them; 6) they show an attitude of confidence in the identity of Sundanese culture, including: skillful in speaking Sundanese and dressing Sundanese traditional cloth; 7) they abide by social rules that apply in the wider environment; 8) they appreciate diversity value, including religious, cultural, and ethnic differences, 9) they demonstrate the ability to learn independently according to their potential; 10) they utilize environmentally responsible manner; 11) they apply the values of togetherness in life environment; 12) they respect national culture; 13) they appreciate the duties and have the desire to work; 14) they apply to live a clean and healthy life, and they enjoy leisure time well; 15) they communicate politely; 16) they understand the rights and obligations of himself and others; 17) they demonstrate listening and speaking skills and conduct good communication both in Sundanese and Indonesia; 18) they have a spirit of hard work, 18) students along with others

practice behavior, tradition in line with the Sundanese local wisdom-based character education in school.

Supporting and Inhibiting Factors in Cultivating Sundanese Culture-based Character Education to Develop Madrasah Students' Life Skill

This study found that there are some supporting factor regarding the program of administering Sundanese Culture-based character education in madrasah. Those contributing factors are: Bandung City government full support to the madrasah, professional educators availability, supporting and adequate facilities, curriculum, program, school management, systems, methods, and media. These factors have one thing in common. They support each other in a good synergy to reach the objectives of implementing Sundanese culture-based education character to develop life skill of madrasah students.

On the other hand, the madrasah face some challenges and inhibiting factors to implement Sundanese culture-based education character. Those intervening factors, include; lack of knowledge and competence of Sundanese culture on the part of teachers, students' diverse cultural backgrounds, ineffective cooperation between parents and schools, limited references/ books about Sundanese culture.

CONCLUSION

Indonesians society are diverse, plural, multiethnic and multicultural in nature. Those condition have contributed significantly in shapping national characters. It goes without saying that education has two missions namely: transfer of values and knowledge. The education should inherit national noble cultural values, and at the same time it counteracts the negative impact of the global cultural values. Education character should be able to prepare generations who are intellectually superior and able to maintain national personality and identity.

This study has tried to describe that the educational process is inseparable from the diverse cultures that surround it. Each community or tribe in Indonesia has: its own culture, its own noble cultural values, local knowledge and local wisdom. In an effort to implement education character, Indonesian people has spent energy to administer Sundanese local wisdom-based education character to develop madrasah students' life skills

Every society seeks to transmit fundamental ideas regarding the nature of the world, knowledge, and values. Therefore local wisdom and local culture are undergoing the process to be integrated into education. the process covers generating integration, storing, applying and passing the local wisdom and education to the students. The result of education character in

schools is aimed at developing and strengthening madrasah students' life skills. Education character undoubtedly needs continuous efforts to produce character-based education model of local wisdom for a pluralistic society such as Indonesia. This effort is expected to bring Indonesian students to gain distinctive excellences amid global culture contestation.

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