

Carpon: Local Wisdom Integrated with Character Education for Primary Students

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Abstract—Carpon is one of local wisdoms in the form of literary works which can communicate various messages and moral values to be learned, especially by primary students. One of Carpon that used as learning materials is Carpon Di Pipir Tajug. This study aimed to describe character educational values in Carpon Di Pipir Tajug through the intrinsic elements of the story and the suitability of Carpon Di Pipir Tajug as a learning material for primary students. The approach used was descriptive qualitative research with data analyzing technique in steps as follows: 1) data comparison, 2) data categorization, 3) data presentation, and 4) inferencing. Research results found out that Carpon Di Pipir Tajug contains character educational values including religious values (cleanliness, natural awareness), integrity (honesty, excellence, politeness, righteousness), teamwork (helping, affinity), and independence (discipline, bravery, passion in learning). These values were shown through plot, theme, characters, and settings. Besides, Carpon Di Pipir Tajug can be classified as suitable learning material for primary students since it teaches many righteous values using easily understandable language. By using the local wisdom, which is Carpon, the learning process based on character education would hopefully be successfully delivered to primary students through easily comprehensible language.

Keywords—should Carpon, character educational values, learning material, local wisdom.

I. INTRODUCTION

Indonesia is a society which upholds cultures and local wisdoms. Geographically, Indonesia has a huge number of islands which impact the diverse culture including customs, ethnicities, and languages used in different areas. One of the cultures and local wisdoms is that of West Javanese people who mostly use Sundanese language in daily communication. This is one of the ways that Sundanese language, as the mother tongue of West Javanese people, is preserved.

Nowadays, in fact, young generation has started to neglect Sundanese language as a culture and a local wisdom of West Java. One of the causes is many young people prefer to learn foreign language and culture. Their lack of concern towards local wisdoms and cultures also takes part in deteriorating the educational values of nationalistic characters such as nationalism, which can be shown through treasuring their own local cultures. One of them is using the mother language—Sundanese language—to communicate both in the school and society. Thus, there should be habituation of balancing the use of languages in West Java society [1].

The use of Sundanese language as the mother tongue of West Javanese people should facilitate the learning process in schools. Moreover, it should be able to solve some problems in learning process and to help the teacher in accomplishing learning objectives; therefore, the use of mother tongue is seen as important to create an optimal learning process [2], [3], [4].

West Java government has made some efforts to preserve Sundanese language. One of them is establishing West Java Provincial Regulation Number 14 of 2014 on Preserving Local Language, Literature, and Scripts Chapter 5a which explains that the preservation of local language and literature can be done through educational activities like local subject of Sundanese language starting from primary school. Learning process in school hopefully integrates the character educational values as described in Presidential Regulation Number 87 of 2017 on Strengthening Character Education.

The integration of character educational values in suitable learning process should essentially be paid attention to [5]. Thus, the integration of character educational values in various learning activities and subjects in schools can help realizing character-based learning process. The Minister of Education and Culture of Republic of Indonesia in year 2010 pointed out that there were six ways to integrate character educational values in schools: (1) integrating character values in all subjects; (2) integrating character values through self-development; (3) integrating character values in learning materials or textbooks; (4) integrating character values through extracurricular activities; (5) integrating character values through school culture; and (6) integrating character values through local subjects.

The local subject in West Java is Sundanese languages and one of the materials to learn is Carpon (*carita pondok*) or in Indonesian is called as *cerpen* (*cerita pendek*/short story). Carpon is a local wisdom in the form of written literature having the characteristics similar to *cerita pendek*/short story and the only difference is the languages used. Carpon uses Sundanese languages while *cerpen* uses Indonesian, as well as short story is written in English.

One of the Carpon used as a learning material and is widely read by the students is a collection book of Carpon entitled *Di Pipir Tajug*. Therefore, this study aimed to discover and describe the character values in Carpon Di Pipir Tajug and also the suitability of the Carpon as a learning material for primary students.

This study was based on previous studies which revealed that literature contained many values to be learned. Some of

the researches in [6], [7], and [8] which had done researches about character educational values in written literature like novel, short stories, and poetry and it was found that the literature actually integrated character educational values. Thus, based on those previous studies, this study aimed to describe the character values in Carpon Di Pipir Tajug and also the suitability of the Carpon as a learning material for primary students so that in longer term character-based education through local wisdom or literature can be implemented more optimally.

A. *Local Wisdom in the Form of Literature: Carpon*

Local wisdoms contain the meaning of value system, habit, and tradition of both culture and religion, which have become the regulation and arrangement in that area. Ernawia [9] defined that local wisdom was human's positive behavior in interacting with nature and environment, based on religious values, customs, ancestors' advice, or local culture, which had developed naturally in certain social community to adapt with the surroundings.

This statement was supported by Baedowi [10] who stated that local wisdom can be defined as local ideas with the characteristics of wise, thoughtful, and righteous, which was cultivated and obeyed by the people. They described local wisdom as local treasure containing life wisdom and way of life that accommodated wisdom and life wisdom. Indonesia has local wisdoms which can be applied not only in local culture or certain ethnicity, but also cross-culture or cross-ethnicity so they create nationalistic cultural values, such as gotong royong (teamwork), tolerance, work ethic, and so on. Generally, ethics and moral values contained in local wisdoms are passed on from generation to generation through both spoken literary works (such as proverbs and folklore) and written literature (manuscript).

One of West Javanese local wisdoms is Carpon as local wisdom in the form of written literature. In general, Carpon, cerpen, and short story are fictions involving a plot, a character which is shortly described since they only tell the essential things to give singular impression and can be finished in one sitting [11], [12].

Kurniawan and Sutardi [13] stated similar opinion about short story which is a chain of interconnected events containing conflicts between the characters or inside the character in a certain setting and plot. Briefly, short story is a fiction with a series of events consisting a plot and a main character with undetailed description.

Carpon is one of Sundanese literary works taught through local subject of Sundanese language in West Java. Every literary work contains messages to be delivered to the readers, which are called as moral value reflected from the other elements of the story such as theme, plot, settings, character, characterization, point of view, and writing style [14]. These elements are called intrinsic elements constructing a literary work—in this case, fictions (cerpen/Carpon).

Therefore, through various intrinsic elements of literary works, the character educational values integrated in the story can be discovered. The delivery of character educational values through a literary works can be studied using the relation between the constructing elements of literary works: theme, plot, character, characterization,

settings, point of view, writing style, and moral values; these elements are called intrinsic elements which construct a story to be meaningful [15], [16], [17], [18]. By understanding the relation between the elements in literary works, it would be easier to understand Carpon.

Carpon or cerpen for children usually tells daily life events, uses simple daily language, and teaches moral values to the readers [19]. Basically, favorable teaching of literature should include four language skills (listening, speaking, reading, and writing) to broaden imagination and awareness towards society, culture, and environment which hopefully result in understanding of moral values and character educational values [20]. In conclusion, the literature, in this case Carpon or cerpen can be used as a means to shape the characters and moral of the students implicitly and explicitly [21].

B. *Character Educational Values*

Character education is everything done to influence and develop students' characters, so basically, teachers are the people who cultivate and nurture students' characters [22], [23]. The developed characters are those based on moral qualities and ethics applied in the society [24]. Thus, character education is a process that teachers carry out to cultivate and develop various characters of the students according to the moral and ethics existing in the society.

Character educational values in Indonesia were developed based on four sources: religion, Pancasila, culture, and national education goal. The character educational values are including religiosity, honesty, tolerance, discipline, hardworking, creativity, independence, democratic, curiosity, nationalism, patriotism, appreciating achievements, communicative, peacemaker, natural awareness, social awareness, and responsibility.

These character educational values were enriched to be Strengthening Character Education based on Presidential Regulation Number 87 of 2017. The values were crystalized to be five character educational values: 1) religious values (fear of God, devotion to God, purity, tolerance, and natural awareness); 2) nationalistic values (patriotism, nationalism, respecting diversity); 3) the values of integrity (honesty, excellence, politeness, righteousness); 4) the values of teamwork/gotong royong (cooperation, solidarity, helping, affinity); and 5) the values of independence (hardworking, creativity, discipline, bravery, passion in learning).

The cultivation of character educational values through literary works is not a new thing. Many studies revealed that literary works can integrate diverse life values because when readers read the literary works, through imagination they unconsciously learn the life values exist in the literary works such as moral values, social values, and cultural values [25], [26], [27]. By reading literature, people will imagine intensely and comprehensively to be a good person, either while or after reading the literature [28].

Generally, the character educational values are found in combination between intrinsic elements and story elements in a literary work [11], [29]. Therefore, a story will be more meaningful when it is related to the other elements like theme, plot, characters, characterization, settings, point of view, writing style, and moral values [20], [30], [31], [32], [33], [34].

C. Carpon as a Learning Material for Primary Students

Carpon is one of many learning materials taking the form of reading used by the teacher to achieve learning objectives. As a result, teacher should select reading materials according to students’ needs and the content of learning materials; in this case, it is Carpon. Mitchell [35] pointed out that choosing learning materials for students concerned four elements: 1) value, as every reading materials should contain positive values to encourage students’ reading interest; 2) purpose, as every reading material should motivate the students to have purpose in the reading activity; 3) audience, as every reading materials should be selected based on the characteristics of target students; and 4) balance, as every reading materials should be chosen in balance between every literature genre and between themes and content so the students would not be bored.

As Wolf [36] stated in agreement, choosing learning materials should involve the criteria of sound enactment (if being read), metaphors, and decent sentence structure so the students would be able to grasp the meaning of the reading. Thomlinson & Brown [37] added that in selecting the learning materials, teachers should consider the characters and values given by the learning materials which in this case are short stories and poetries for primary students. Besides, teachers should recognize students’ characteristics and match them with the characteristics of the learning materials given.

In conclusion, there are three aspects to consider in selecting reading materials for students which are 1) owning and teaching righteous values to students; 2) using decent sentence or text structure so the students will be used to use appropriate sentences; 3) not containing racism issues, which means the reading materials should not convey hate towards certain group of people. By paying attention to these things, teachers are expected to choose and select suitable learning materials for primary students.

The rest of this paper is organized as follow: Section II describes proposed research method. Section III presents the obtained results and following by discussion in section IV. Finally, Section V concludes this work.

II. PROPOSED METHOD

This study used descriptive qualitative approach by identifying the constructing elements of literature especially intrinsic elements and analyzing character educational values included in the literature. The subject of the research was a collection book of Carpon entitled *Di Pipir Tajug* written by Min Resmana and was one of literary reading materials for primary students written in Sundanese language.

The collection book of Carpon *Di Pipir Tajug* contains seven Carpon entitled: (1) *Kasiksa Ku Polah Sorangan*; (2) *Kedul Mikir*; (3) *Hadiah Ti Apa*; (4) *Si Blekih*; (5) *Itungan Nu Panghesena*; (6) *Si Empus Meupeuskeun Kaca*; and (7) *Di Pipir Tajug*. This collection book was selected because its language was easily understandable for primary students. This collection book was written by Min Resmana in 2008 and have not been translated. The data collection was conducted through reading and taking notes. The reading was done repeatedly and thoroughly to grasp the meaning of the literature (interrater) and taking notes of the collected data. In addition, there were some discussions with colleagues and expert who gave their judgment so there would be the accuracy of meaning (intrarater).

Data analyzing was done in steps which are: (1) data comparison, which the data from Carpon were compared to help in categorizing the data; (2) data categorization, which was done after data were collected and classified with similar data; (3) data presentation, which the categorized data were presented in a table to show character educational values in Carpon; and (4) inferencing, which was done based on the collected data to extract the conclusion [38]

III. RESULTS

The research results through reading and understanding the story elements showed that the collection book of Carpon *Di Pipir Tajug* integrated excellence—sub-value of the values of integrity—as the most frequent value emerging in the stories. Carpon that contained most of character educational values was “*Kasiksa Ku Polah Sorangan*”. Other Carpon also inserted the values of integrity such as honesty, politeness, and righteousness. The religious values were purity, devotion to God, and fear of God. The values of independence consisted of discipline, bravery, and passion in learning. The values of teamwork were helping and affinity, while the nationalistic values were not found in the Carpon. The delivery of those character educational values mostly discovered through the elements of the story like theme, plot, characters, and setting.

The collection book of Carpon *Di Pipir Tajug* was a reading material for primary students, so the suitability of this book was also analyzed using some criteria. As the result of the research on seven titles of Carpon studied, there was one which was not suitable enough for primary students, entitled “*Di Pipir Tajug*”. This Carpon had inappropriate sentence or text structure for primary students, while the other six had basically fulfilled the suitability criteria. Therefore, the use of Carpon as a learning material should be adjusted to meet students’ needs. The following Table I is the summary of the research results.

TABLE I. CHARACTER EDUCATIONAL VALUES IN CARPON DI PIPIR TAJUG AND THE SUITABILITY AS A LEARNING MATERIAL

No.	Carpon Title	Character Educational Values		Suitability Criteria of Learning Materials for Primary Students			Suitable	Not Suitable
		Substances	Variants	Teaching Positive Moral Values	Decent Sentence/Text Structure	Not Containing Racism		
1.	"Kasiksa Ku Polah Sorangan"	Integrity	Excellence	✓	✓	✓	✓	
			Righteousness					
		Religiosity	Purity					
			Independence	Discipline Passion in Learning Affinity				
2.	"Kedul Mikir"	Integrity	Excellence	✓	✓	✓	✓	
			Honesty Bravery Politeness Passion in Learning Affinity					
3.	"Hadiah Ti Apa"	Teamwork	Affinity	✓	✓	✓	✓	
			Passion in Learning Excellence Devotion to God Fear of God Helping					
4.	"Si Blekih"	Teamwork	Helping	✓	✓	✓	✓	
			Independence					
5.	"Itungan nu Panghesena"	Integrity	Excellence	✓	✓	✓	✓	
			Politeness					
6.	"Si Empus Meupeuskeun Kaca"	Teamwork	Helping	✓	✓	✓	✓	
			Religiosity					
7.	"Di Pipir Tajug"	Integrity	Devotion to God	✓	x	✓	✓	✓
			Teamwork					

IV. DISCUSSION

A. Character Values from the Story Elements

The analysis result figured out that there were many character educational values integrated in the collection book of *Carpon Di Pipir Tajug*. It can be used as one of the ways for the teacher to implement character educational values and to preserve local wisdom which is Sundanese language as the mother tongue of West Javanese people. Generally, the collection book of *Carpon Di Pipir Tajug* tells the daily social life experienced by children so from the point of view of the story, this collection book is suitable as a learning material for primary students since it integrated character educational values that the children understand both implicitly and explicitly. The character educational values reflected through *Carpon* were shown through different elements in the story which were theme, settings, character, and plot.

The discussion below is the more detailed description of character educational values discovered in the collection book of *Carpon Di Pipir Tajug*.

B. The Values of Religious

Religiosity is a character value related to God. Someone having this character will behave, show, and carry out action in relation to the teachings of one's religious belief [39]. Religious values were also found in other literature based on a similar study by Saptawuryandari [8] who studied the existence of religious values in short stories from *Bobo* magazine. Religious values are the foundation of someone in constructing perspective in taking actions. The following is a part of *Carpon* which shows religious values through the settings.

Excerpt:

Di lebak teh aya balong, meujeuhna gedena. Di juru beulah kaler aya tajug. Gigireunana aya pancuran, caina herang ngagelenggeng. Cinyusu kitu. Teu jauh ti dinya, aya pamiceunan. Paranti urang tonggoh nu teu boga pamiceunan sorangan, barang Tisna jeung Cecep rek arasup ka pancuran, ti jero tajug aya nu ka luar bangun rusuh. Ana prok padeuleu beungeut, itu reuwas ieu kaget. Ngajerengjen salila-lila.

Translation:

There was a pond at the back, quite a big pond. On the north there was a Mosque. Next to it was a fountain flowing clear water. Just like a waterway. Nearby, there was a toilet. For those who don't have their own toilet, when Tisna and Cecep went to the fountain, there was someone rushing out of the Mosque. Suddenly they looked at each other, startled, and taken aback. For so long.

(The delivery of character educational values through settings in *Carpon* "Di Pipir Tajug", p.43)

In this collection book of *Carpon*, religious values were integrated in three of seven studied *Carpon*. The excerpt above was quoted from *Carpon* "Di Pipir Tajug" which tells a story of a kid named Ikuk who stole teacher's money but Tisna and Cecep caught him redhandedly. The interesting thing in this *Carpon* is the setting where the

place is a mosque near the school which unconsciously integrates the values of devotion to God and fear of God as in religious values and they were reflected in Tisna and Cecep. Integrating character values through the setting will be more meaningful if combined with other element which in this case is the characters of Tisna and Cecep. Therefore, religious values were reflected through the setting which supported by the characters to create the religious values [32], [40].

C. The Values of Integrity

Integrity is a character value related how someone hold firmly onto his/her principles which are compatible with the rules and norms of life. Dimerman [41] argued that the values of integrity could be defined as being united and consistent in facing anything which contain values beliefs, and life purposes. As if in line, Covey [42] stated that integrity was a life concept integrated in life principles and someone who had integrity would do everything according to life principles built and shaped inside them. The following excerpt is part of the *Carpon* which shows the values of integrity from the character.

Excerpt:

Sapoe eta Ika kasiska ku hate sorangan. Unggal amprok jeung indungna angenna ratug. Padahal indungna mah teu terangeun.

Translation:

That day, Ika was hurt by her own heart. Every time she met her mother, she remembered her mistakes, even though her mother didn't know.

(Character educational value of righteousness in *Carpon* "Kasiksa Ku Polah Sorangan", p.10)

The values of integrity were reflected in five of seven studied *Carpon*. One of them was "Kasiksa Ku Polah Sorangan" which told a story about Ika, a diligent and clever girl. Like at the school, she also diligently helped her mother in doing housework. One day she came home from school while thinking about her mathematics that she had just learned. She was thinking about it and trying to solve the problems in her head while washing the dishes. Unconsciously, she broke a plate in her hand, but she did not tell her mother directly. Ika felt guilty all day until she finally decided to tell her mother about it. Her mother was not mad at her and then reminded her to be more careful next time.

Through this *Carpon* it can be concluded that Ika had the characters of excellence and righteousness which are included in the values of integrity. Therefore, through this kind of characterization, students can learn how to behave diligently and honestly to create excellence in themselves. It suits Minderop's [31] description which explained that the characterization of characters showed the character's characteristics which taught righteousness or badness.

D. The Values of Teamwork

Teamwork (gotong royong) is a character value highly related to cooperative attitude and caring between individuals. Rochmadi [43] explained that teamwork is a form of active participation from each individual to

contribute positive values to every object, problem, or need of the surrounding people. In support, Jensen [44] described more deeply that the values of teamwork was essential to be constructed inside every students to support their learning activities so they could develop other values. Below is an excerpt of Carpon showing the character value of teamwork through the theme.

Excerpt:

“Kaduanana, ku jalan kieu teh Didi jadi kedul mikir. Angeus ku ngandelkeun kana gawemesin. Padahal teu kitu ge, Didi pasti bisa da geuning jalnna mah ngarti, Mending salah soteh pedah kurang taliti bae ... Ngarti Di?”

Translation:

“Secondly, this way Didi will be reluctant to think. Since you rely on machine. But it’s not true because without it you are able to understand. If you make mistakes, it may be because you’re not so thorough...do you understand, Di?”

(Character educational values of affinity and honesty through the theme in *Carpon Kedul Mikir*, p.15)

The values of teamwork were integrated in six out of seven studied Carpon. One of them is “Kedul Mikir” which told the story of Didi who used calculator to solve math problems at home so when he studied with his mother he got good grades, but when he solved the problems at school his grades become worse. As time goes by, his mother found out, but she did not immediately scold Didi. She waited for the right time to talk with Didi and at the end Didi regretted his action and apologized to his father and mother.

This Carpon describes Didi who regretted his past actions, but the character of his mother who waited for the right time to talk with Didi demonstrates affinity in solving the problems by discussing it with the father. Generally, the theme of the Carpon is also highly related to family so this Carpon can be described as integrating the values of affinity. This value is included in the values of teamwork. Thus, from the plot which was realized with other elements to show the theme of certain story, the character educational values will be discovered as they are integrated in Carpon [30].

E. The Values of Independence

Independence is a character value related to someone’s ability to do everything by one’s self without needing other’s help and without being dependent on others. Furthermore, Dimerman [41] also explained that the character values of independence should be able to develop responsibility in students. As in support, Kurniawan [45] stated that independence is an attitude and behavior of not easily relying on others in accomplishing his/her duties, so this attitude should be cultivated early on to develop students’ self-responsibility. The following is the excerpt which contains the values of independence through the plot.

Excerpt:

Sakali mangsa, balik ti sakola teh Ika kawas nu ngalamun. Teu pati bareg kawas biasana. Sanggeus barangdahar, tuluy bae ngumpulkeun wawadahan nu kotor, dibereskeun kana boboko. Tuluy dikelek ka pancuran nu pere-nahna lebakeun imah.

Datang ka pancuran teu waka dek. Ika ngalamun bae, inget kana pangajaran di sakola. Tadi teh diajar matematika, tapi manehna keukeuh teu bisa nuturkeun katerangan ti Bu Guru. Asa Hese bae. Dicoba dibere soal teh, salah-salah bae. Salila-lila Ika ngahuleng. Ras kana kumbahaeun, dek bar dipigawe. Piring teh dibanjur heula ku cai, tuluy dikosokan ku lebu. Nya kitu deui bangsaning panci atawa cangkir. Ngan gelas jeung sendok nu ku sabun teh.

Translation:

One time, Ika came home while daydreaming. It was unusual. After eating, she collected all the dirty dishes and put them into a bin. Then she brought it to the back of her home.

Arriving at the fountain, she hesitated to wash them. She daydreamed, thinking about the lesson she had. She had just studied mathematics, but she still did not understand and had difficulties to follow the teacher’s direction. Felt so difficult. She tried to solve the problems, but she made mistakes repeatedly. She stared blankly for so long. Forgetting the dishes she had to do. She washed the plates, and wiped them using rubbing ashes. Likewise, she washed the pans and cups. Only glasses and spoons that she washed using soap.

(The delivery of the character value of passion in learning through plot in Carpon “*Kasiksa Ku Polah Sorangan*”, p.7-9)

The values of independence were integrated in three out of seven studied Carpon. One of them is entitled “*Kasiksa Ku Polah Sorangan*”. The excerpt presented the character of Ika beginning from her coming home and failing to focus on doing the housework since she still remembered the lesson she had in school, which she had not understood. Through the plot, the values of passion in learning was integrated in the character of Ika. The plot is an element of the story which reflects an event through the characters inside to provide more meanings to the story. This concurs to Noor’s [20] opinion that characters and plot are the main ways to convey character towards the readers. Therefore, plot can reflect the values of characters which are easy to understand and learn.

Basically, the collection book of Carpon Di Pipir Tajug integrates various excellent character values through different story elements constructing the Carpon. Based on five character educational values in Presidential Regulation Number 87 of 2017, the nationalistic character values were not found in this collection book, so there were only four character educational values discovered. These values are: 1) religious values including devotion to God and fear of God, 2) the values of integrity including honesty, excellence, politeness, righteousness, 3) the values of teamwork including cooperation, helping, and affinity, and 4) the values of independence including passion in learning.

Looking at different local wisdoms which in this case are literary works like Sundanese Carpon, it is viewed that teacher should be able to provide optimal character education process for primary students. Basically, to be an individual with character, one has to have three components in his/her life which are moral knowledge, moral feelings, and moral actions [23]. One of the ways to develop these three components is through literature, especially local literature as in local wisdoms according to areas, so that the literature can

function as a means to develop characters [14], [26], [46]–[50]. Moral values or message in literature usually reflects the view of life of the writer related to life values and righteous values he/she wants to convey to the readers. Every literary work must have moral values or message reflected through the conclusion of the story. This moral value should be able to present the character educational values. In the collection book of Carpon Di Pipir Tajug, every Carpon has their own message or moral values.

b. The Suitability of Carpon Di Pipir Tajug as a Learning Material for Primary Students

The results of the research showed that one of seven studied Carpon has inappropriate sentence/text structure and content because it contains inappropriate language aspect (rude language). The Carpon is entitled “Di Pipir Tajug”, so in the use of this story as a learning material, teacher should guide the students. The appropriate use of language is also one of the ways for the students to get used to polite and respectful language, thus teacher should also pay attention in selecting the learning material. Kurniadi et al.[51] studied and concluded that language is a reflection of one’s self since the polite language will indicate the politeness of someone in behaving. In addition, Wolf [36] argued that in choosing the learning materials for students, teacher should consider the language structure of the materials. Therefore, polite language use in Carpon and other learning materials is viewed as important to prevent it from impacting other characters in one’s self.

The results also figured out that six out of seven studied Carpon “Kasiksa Ku Polah Sorangan”, “Kedul Mikir”, “Hadiah Ti Apa”, “Si Bleki”, “Itungan Nu Panghesena” and “Si Empus Meupeuskeun Kaca” have appropriate sentence/text structure, do not contain racism, and accommodate positive values, so these Carpon are suitable to be learning materials for primary students. It was supported by Thomlinson & Brown [37] who pointed out that the process of selecting learning materials for students should involve consideration the educational values or life values extracted as a lesson for the students, which means the chosen learning materials should contain life and educational values of students.

V. CONCLUSION

According to seven Carpon in collection book of Carpon Di Pipir Tajug, there are various character educational values integrated, including religious values (purity, natural awareness), the values of integrity (honesty, excellence, politeness, righteousness), teamwork (helping, affinity), and independence (discipline, bravery, passion in learning). Looking at these character values in collection book of Carpon Di Pipir Tajug as one of thousands Indonesian local wisdoms in the form of literature, it can be understood that it is possible to design character-based education more optimally through local wisdom and literature. In conclusion, this study is expected to give an opportunity to other researchers to study and apply character education-based local wisdom especially for primary students.

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