

Character Education Based-on Local Wisdom in Excellent Service Course

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Abstract—The purposes of excellent service courses are to be able to create superior human resources in the field of service and to achieve them requires a learning process that is able to instill excellent service attitude into oneself or student character is not only limited to knowledge transfer but also the key to changing attitudes owned by students. Therefore, this study aims to implement character education based on local wisdom to improve student service abilities. This study uses an action research design with stages of planning, acting, reflecting, and revising plans. The data collection through observation and tests. The application of character education based on local wisdom in excellent service courses can improve the students' excellent service ability in six aspects including attitude, attention, action, ability, appearance, and accountability.

Keywords—character education, local wisdom, excellent service course

I. INTRODUCTION

Character education refers to the process of instilling values, in the form of understandings, procedures for caring for and living those values, and how a student has the opportunity to be able to practice these values in a tangible manner [1]. Character education in tertiary institutions is highly needed in order to shape and build students to become personal characters. In excellent service courses have a learning goal that students are able to serve in excellence. Serve in excellence is not limited to serving in accordance with consumer expectations but is able to serve beyond consumer expectations.

Therefore learning is needed that is able to instil excellent service attitude into oneself or the character of students not only limited to knowledge transfer but the key to the change in attitudes possessed by students. Based on the data excellent service courses 80% of students after attending excellent service courses are able to perform services. However, the services performed in role playing are limited to what is appropriate to be ordered by the scenario. When students are given additional cases outside the scenario the student has not been able to perform services according to the A6 prime service concept. Therefore, we need a learning strategy that is able to meet the learning objectives of excellent service subjects.

The researcher wants to solve the problems encountered through character education. Researchers chose the Javanese philosophy that is associated with the A6 concept of excellent service [2]. Most of the Madiun State Polytechnic Students come from the Javanese tribe, the Javanese tribe has many teachings that become a grasp of daily life. When the things that they have learned from childhood that their parents have planted early on can easily be understood if they are linked to the concept of prime service A6. The purpose of this study was to determine the extent of the application of local wisdom-based character education into excellent service subjects able to improve the ability to serve according to the A6 concept of excellent service.

Character development must be continuously carried out holistically from all educational environments, namely families, schools, and communities [3]. According to Miftahudin character education at an early age in families aims for formation, at the age of adolescents at school aims at development while at adulthood in college aims at stabilization. The task of educators is to provide a good learning environment for shaping, developing and strengthening the character of their students. Character education is done by habituating to positive behaviour and avoiding negative behaviour [4-5].

Cultivating various values of local wisdom can form character education. Character education based on local wisdom is character education that is developed based on the cultural products of the supporting communities. The intended cultural products include philosophy, values, norms, ethics, folklore, rituals, beliefs, customs and customs. Local wisdom-based character education saves the nation's generation from identity crises due to outside influences [6-8].

The Indonesian nation has a variety of local wisdom. Local wisdom is life wisdom based on the cultural values of a society. Java, is one of the regions in the archipelago that has rich and varied sources of local wisdom. One source and form of local wisdom derived from Javanese culture is Javanese ethics. In Javanese ethics contained values of Javanese life, such as norms, beliefs, habits, conceptions, and symbols that live and develop in Javanese society, for example *tepa slira*, *rukun*, *andhap asor*, *unggah-ungguh*, *mawas diri*, etc.

Javanese ethics is conveyed in two ways. First, through the *pituduh* (advice) the contents of which provide advice in the form of advice or advice. Second, through *pepali* (*wewaler*) means a prohibition against Javanese people avoiding bad deeds. Advice and prohibitions are at the heart of ethics. The purpose of giving advice and prohibition is to be safe or *slamet*. Morality or ethics for the people of Java is a must. Javanese character or ethics is conveyed from certain parties to other parties who have different (multilevel) positions. Javanese ethics is run as an effort to maintain harmony in human life [9-10].

Ethics in Javanese society has a very broad dimension, which includes ethics to the Creator, ethics to fellow human beings, and ethics to the universe. Humans are said to be real humans if he has ethics. Humans who are fully capable of fulfilling the necessities of life, it aims to hone a balance between personal interests with social interests, between spiritual and physical, between humans as creatures and their Creator [11-12]. The Proverbs used are as follows:

- *Migunani Tumraping Liyan* means the slightest good that we do can be of great significance to others. Useful for others makes life more meaningful.
- *Sura Dira Jayaningrat, Lebur Dening Pangastuti* means that all hard-hearted, petty, and angry characters can only be defeated by being wise, gentle and patient.
- *Ajining rogo soko busono* means that a person's appearance is determined by how they are dressed. Appearance can show our character in the eyes of others.
- *Rame Ing Gawe Sepi Ing Pamrih* means to be helpful and sincere. The purpose of *Rame ing gawe sepi ing pamrih* is lacking in self-interest is a lot of work, without demanding compensation, saving world welfare.
- *Mamayu Hayuning Bawana* (creating peace on earth) is an effort or an obligation of humans to organize, maintain, improve the world in which they live, with the principle of minimizing the occurrence of crime and upholding the principles of justice and honesty.

The choice of concept approach determines success in developing and implementing excellent service. The concept of excellent service is based on A6, which is developing excellent service by harmonizing the concept. The first is the concept of Attitude. Attitude is behaviour that must be displayed when dealing with customers, which includes polite and harmonious appearance, positive thinking, healthy and logical, and being respectful. Attitude is interpreted as a collection of feelings, beliefs and behavioural tendencies that are relatively long lasting aimed at people, ideas, objects and certain groups of people (Eagly and Himmerfalb). Then it can be concluded that attitudes include three aspects, namely beliefs (cognitive aspects), feelings (affective aspects), and behavioural tendencies (positive aspects) [13-14]. The second is attention. Attention is full care for customers, both related to attention to the needs and desires of customers and understanding of suggestions and criticisms, which include listening to and seriously understanding the needs of customers, observing and appreciating the behavior of customers, and devoting

attention full of customers. By giving special attention to the customer is able to establish good relations with these customers. The third is action. Action is a variety of real activities that must be done in providing services to customers, which include recording every order of customers, recording the needs of customers, reaffirming the needs of customers, realizing the needs of customers, and expressing thanks in the hope that customers want to return.

The fourth is ability. Ability is specific knowledge and skills that are absolutely necessary to support excellent service programs, which include the ability in the occupied field of work, carrying out effective communication, developing motivation, and developing public relations as an instrument in building relationships into and out of organizations or companies. The fifth appearance. Appearance is the appearance of someone who is only physical or non-physical, which is able to reflect the confidence and credibility of other parties. The six is responsibilities (accountability). It is an attitude of partisanship to customers as a form of care to avoid or minimize customer losses or dissatisfaction.

II. RESEARCH METHOD

This study uses a Classroom Action Research (CAR) design. Classroom action research is research that aims to improve the quality and learning outcomes in class with cyclic research. The CAR implementation model uses a collaborative CAR model with the reference used is the CAR model cycle developed by Kemmis and Taggart consisting of: Planning, acting & observing - actions and observations, reflecting - reflecting and revising plans - improving plans. If in the first cycle still cannot reach the specified goals, it will be continued in the second cycle. In the second cycle the stages of activities are adjusted to identify problems in the first cycle, including revisions, planning, new plans, implementation of further actions, observation of failure discussions, and reflection on activities at each stage and the second cycle is adjusted to the problems of the process and learning outcomes that occur in first cycle. Goals that have not been reached in the first cycle will be continued in the second cycle. Retrieval of data through observation and tests.

The data collection through observation and tests. Observation is used to observe the accuracy of the application of learning models by lecturers. The observation was assisted by two expert lecturers as observers. The test is carried out three times in the form of pre-test before the implementation of the model. Post-test is given at the end of the first and second cycle. Tests are given in writing and practice to measure the ability of students in carrying out excellent services.

III. RESULT AND DISCUSSION

A. Result

This classroom action research was conducted on the students of the Madiun State Polytechnic Business Administration 4th semester 4C class. Researchers choose the class because it has the lowest average midterm grades in excellent service courses. The study was conducted in two cycles where each cycle consisted of two

meetings. In this study researchers were assisted by two observers, namely lecturers who have expertise in the field of excellent service. Observer helps researchers to observe the learning process and provide evaluation in the implementation of this class action research. The results of observations made during the research process can be seen in Fig. 1.

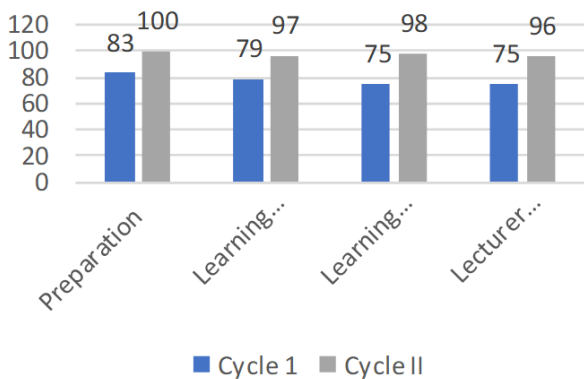


Fig. 1. Comparison of observation results of lecturer activities in applying character education based on local wisdom.

Based on Fig. 1, it can be seen that there is an increase in the percentage of the accuracy of lecturers in the application of character education based on local wisdom from the first cycle has increased in the second cycle. In the readiness indicator has increased by 20%. This shows that in the second cycle, the lecturer has a more mature preparation than the first cycle. In the Indicator of delivery of learning has increased by 24% from the first cycle to the second cycle. This shows that in the second cycle lecturers were able to convey learning better than in the first cycle.

In the third indicator the implementation of learning by instilling the character of local wisdom has increased from the first cycle to the second cycle by 30%. The indicator Characteristics of Lecturers increased by 27.9% from the first cycle to the second cycle. Based on these data it can be concluded that all indicators of lecturer activity in the application of character education based on local wisdom have increased from the first cycle to the second cycle with an average increase of 25.8%. The average value in the second cycle is 97.7.

The application of character education based on local wisdom in excellent service courses was carried out with lecture and student group discussion methods. Each group was given material and structured assignments. At the first meeting a pre-test was held to determine the students' initial abilities. Post-test is given at the final meeting in each cycle so that the data obtained as follows in Fig. 2.

Based on the data in Fig. 2, the ability of students to perform excellent service in the 4C class has increased in six aspects, an average increase of 21%. The biggest increase in Attitude aspect was 48.2%, which means there was a significant change in attitude of students after getting the application of character education based on local wisdom in excellent service courses. The attention aspect has increased

by 35.9%. Action aspects increased by 17%. The ability aspect increased by 8.4%. The appearance aspect increased by 15.4%. The smallest increase in accountability was 1.6%.

B. Discussion

The application of character education based on local wisdom in excellent service courses was carried out in two cycles. Each cycle consisted of two meetings. Students were given material about the philosophy of Java and examples of these experiences in excellent service activities especially in six aspects [13-14]. Learning activities carried out by lecturing from lecturers and student discussions in small groups, then from the results of the discussion discussed in class this is in line with the results of Mulyatiningsih research, educational models for strengthening character in adulthood are carried out with awareness and self- evaluation strategies through seminar forums, writing scientific papers and discussions.

The process of applying character education based on local wisdom in excellent service courses can be said to be successful because there is an increase from the first cycle to the second cycle. In the first cycle there were things that had to be corrected when preparing for the implementation of the program so that there can be no technical errors and time wasting initial research.

Deficiencies in the first cycle can be completed during the second cycle. Almost all aspects are reached to the maximum in the second cycle. By using methods without learning media such as video, it takes longer to instil the application of local wisdom-based character education in excellent service courses. Using interactive video is better and the learning process is faster [15-16].

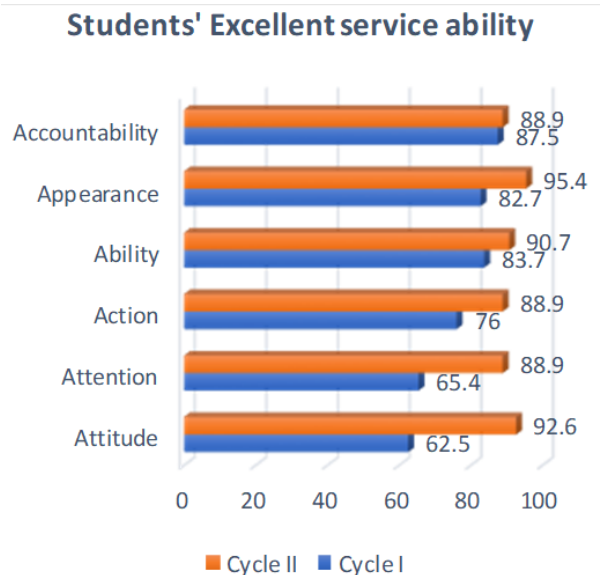


Fig. 2. Students' excellent service ability.

The application of character education based on local wisdom in excellent service courses has been successfully supported by the results of the post-test in the first cycle and the second cycle has increased significantly. The most dominant increase in the attitude aspect shows that the inculcation of local wisdom can change the attitude of students in providing excellent service. Students were able to

behave better in serving customers with hearts and help meet customer needs.

The ability in the aspects of attention, action, ability, appearance, accountability shows that after the application of character education based on local wisdom in excellent service subjects make students able to be polite and harmonious, listen and truly understand the needs of customers, observe and appreciate behavior customers, and devote full attention to customers, record every order of customers, record the needs of customers, reaffirm the needs of customers, realize the needs of customers, ability in the occupied areas of work, carry out effective communication, develop motivation, and develop public relation, care to avoid or minimize customer loss or dissatisfaction. The improvement in the six aspects of excellent service is a form of integrated character education in the content of local excellence in the learning process, will be in accordance with the existing environment and experienced by students in order to link learning with real events so as to create a meaningful learning process.

IV. CONCLUSION

Based on the data presentation and discussion above, it can be concluded that the application of character education based on local wisdom in excellent service subjects can improve the ability of excellent service in six aspects, namely attitude, attention, action, ability, appearance, and accountability. There should be innovations in learning media such as videos in order to accelerate the process of planting local wisdom characters in students so that students can more easily understand the material presented.

ACKNOWLEDGMENT

The author would like to thank the Ministry Of Research, Technology and Higher Education (Kemenristekdikti) for financial support to this research.

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