

Character Education Based Local Wisdom *Si Tou Timou Tumou Tou* Through Informal Education in the City of Manado

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Abstract— The purpose of this research is to describe the importance of character education and how the application of character education based on local wisdom *Si Tou Timou Tumou Tou* through informal education in the city of Manado. The method used in this study is a qualitative descriptive method with data collection techniques of observation, interviews and documentation. Qualitative data analysis is carried out interactively and continues continuously until it is complete, so that the data is already saturated. The results obtained indicate that parents through informal education as a guide, as a teacher and as an example and apply character education serves to develop the basic potential to be kind, think well and behave well; and strengthen and build children's behavior. Through informal education children learn to recognize the meaning of love, sympathy, loyalty, solidarity, ideology, guidance, and education. The family gives a very decisive influence on the formation of the child's character and personality, and becomes the smallest social unit that provides the primary foundation for children's development. The application of character education is done through teaching and setting examples or examples of what is good and right, what is wrong and not good to do.

Keywords— Character Education, Local Wisdom, Informal Education.

I. INTRODUCTION

The mandate of Law Number 20 Year 2003 not only forms intelligent Indonesian people, but also has personality or character [1], so that later generations of people will grow and develop with characters that breathe noble national values.

In this globalization era, it is increasingly realized how important character education is in the context of forming the nation's human resources. The building of national character is not only the responsibility of schooling but also family and government. It is true that the expression of an advanced nation is a nation of strong character. So that the application of character education in schools is one of the important concerns of the government in achieving National Education [2].

In the application of character education there are character values to be achieved or realized. Character values in question are values that are extracted from cultural treasures that are

appropriate to the local community or local wisdom, rather than imitating or imitating the values of other nations that are not in accordance with the personality of the local nation. The development of the character of a nation cannot be separated from cultural aspects that are in accordance with the characteristics of the nation itself [3]. That is why the culture extracted from local wisdom is not an obstacle to progress in this modern era, but instead becomes a cultural filter and an extraordinary transformational force in achieving the nation's progress. Reference [4] added that in this era of globalization / digital, it is very important to shape character as an effort to create the character of the nation's generation that is not only skilled, intelligent but also has good character. To that end, exploring the values of local wisdom is a strategic effort in building the nation's character in this increasingly global modern era.

In Indonesia, 'local wisdom' clearly has a positive meaning because 'wisdom is always interpreted as 'good' or 'positive' [5]. The choice of words of local wisdom is realized or not is a strategy to build, create a better image of 'local knowledge', which is not always interpreted positively. By using the term 'local wisdom', consciously or not people are then willing to appreciate 'traditional knowledge', 'local knowledge' inherited from ancestors and then willing to understand it to be able to obtain various wisdoms that exist in a community, which may be relevant to human life in the present and in the future. The focus of the problem in this research is character education based on local wisdom through informal education. Formulation of why character education is important and how the application of character education based on local wisdom *Si Tou Timou Tumou Tou* through informal education. The purpose of the study describes the importance of character education and the application of character education based on local wisdom *Si Tou Timou Tumou Tou* through informal education.

II. METHODOLOGY

The method used in this research is descriptive method. Data collection is done through several techniques: First, Observation, which is conducting direct observations in order to obtain a clear picture of character education based on local

wisdom *Si Tou Timou Tumou Tou*. Second, through interviews, there is a meeting between researchers and informants to exchange information and ideas through questions and answers, so that meaning can be constructed in the subject matter discussed. Third, documentation is a record of the results of events that have already passed. Documents can be in the form of writings, drawings or monumental works of a person. Namely by studying literature books and other documents related to this research in order to provide detailed, clear, systematic and reliable descriptions. Analysis of the data used in this study is using analysis techniques from reference [6]; [7]. This technique is done when the data collection takes place and data collection in a certain period. At the time of the interview, researchers have done an analysis of the answers interviewed. Refence [6], suggested that the activities in qualitative data analysis are carried out interactively and take place continuously until they are finished, so that the data is already saturated.

III. RESULTS AND DISCUSSION

The importance of character education in the family and must be given as early as possible to children both taught and exemplified in the daily lives of families as first and foremost educators in the family [8]; [9]. The application of character education based on local wisdom *Si Tou Timou Tumou Tou* [10] through informal education must be done through teaching and setting an example or example.

Character education is important in the family in shaping the child's personality. Understanding the importance of character education for the nation's children, in shaping a developed nation, it is necessary to have a good and proper education so that existing human resources can be optimized. One way to improve human resources is through character education.

Character education can be interpreted as an effort in an effort to empower the potential of children in order to create personal character both for the family, the nation and state. In addition, character education can be interpreted as value education, character education, moral education, character education, which aims to develop students' abilities to make good, bad decisions, maintain goodness, realize and spread goodness in everyday life wholeheartedly [11].

Family education is part of the path of out-of-school education held in the family and which provides religious beliefs, cultural values, moral values, and skills [12]. the nation through a lifetime of experience. Education in the family provides religious beliefs, cultural values that include moral values and social rules and views, skills and attitudes that support community, national and state life to the family members concerned.

Character education is mentioned as value education, character education, moral education, character education which aims to develop the ability of individual individuals to make good and bad decisions, maintain what is good and realize that goodness in everyday life with all my heart. On that basis, character education is not just pursuing something

that is right and wrong but character education also instills habits about good things, so that children become understand (cognitive) about what is right and wrong, able to feel (effective) good and ordinary values do it (psychomotor). In other words good character education must involve not only aspects of good knowledge, but also feel well and good behavior.

This is supported by research by reference [13] who explains the importance of character education for school children, because it deals with the social development of children who initially only socialize with family at home, then gradually get to know people around them. Today children are familiar with digital lifestyles, where the digital age not only has a positive impact, but also a negative impact, this is where the role of character education enables children to distinguish between good and not, as well as positive and negative. Furthermore reference [14] revealed that character education can be developed through school culture through a series of activities: planning, implementation of learning that is more student-oriented, and comprehensive assessment. On the other hand, national character education needs to be cultivated in tertiary institutions, through organizational culture, student activities, and daily activities.

Character education emphasizes the habit or habits that are continuously practiced and carried out. Character education is basically aimed at forming a strong, competitive, noble, moral, tolerant, mutual cooperation, patriotic-spirited, dynamic-developing, science-and-technology-oriented nation that is all imbued with faith and piety to God Almighty based on Pancasila [15].

The application of character education based on local wisdom *Si Tou Timou Tumou Tou* aims to create individuals who like to help others, as conveyed by informants in the results of research that one of the values of local wisdom is to help each other, humans live to humanize others, meaning that life helps each other, mutual sustaining, complementary. The application of character education can be done with a variety of integration strategies. The strategies that can be carried out are: a) integration in daily activities, and b) integration in programmed activities. Integration in daily activities can be done in the following ways: First, the example / example. Modeling or modeling activities can be done by father, mother, grandfather or grandmother who can be used as models for children at home. In addition, if parents are able to set an example of the use of Indonesian Grammar that is good and right, it also supports the formation of national character [16]. Second, namely spontaneous activity. Spontaneous activities are activities that are carried out spontaneously at the same time. These activities are usually carried out when parents know the child's attitude or behavior is not good, such as asking for something by shouting, saying dirty words when playing with peers. This is supported by the results of several researchers who revealed that 70% of children who fall into the abyss of crime come from broken families [17]. Third, reprimand. Parents need to reprimand children who do bad behavior and remind them to practice good values so that

parents can change the behavior of children. Fourth, Environmental Conditioning. The atmosphere of the house is conditioned in such a way by providing physical facilities. Example: provision of rubbish bins, wall clocks, photos of family members together, schedules / hours of worship. All of which can be placed in a place that can be seen by all family members, especially children. Fifth, routine activities. Routine activities are activities carried out by family members continuously and consistently at all times. Examples of these activities: pray before and after eating, say hello when meeting other people, help parents clean the house and wash dishes. The integration in the programmed activities is carried out after the parents first make a plan for the values to be integrated in certain activities. This is done if parents deem it necessary to provide the necessary understanding or moral principles. For example, parents want to instill a sense of togetherness, mutual cooperation, can be done by doing community service to clean the house and yard or involving children in community service to clean the neighborhood with other members of the community. The application of character education based on local wisdom, *Si Tou Timou Tumou Tou*, which is integrated in every activity at home and the environment, is expected to be able to shape the character of children who can more broadly shape the character of the nation, so that there are no longer expected moral cases. In the application of these activities, the role of the family is very important because as the first and foremost educational institution that has main ideas and functions that are well-known with the AGIL scheme (Talcott Parsons) in refence [8]. Refence [18] added the family as a place for childcare, the development of mental attitude and personality of children from childhood to school. In line with this reference [19] revealed that education based on the character and culture of the nation must be developed seriously because it will affect the character and culture of local, regional and national. For this reason, character education and national culture need to be developed based on local wisdom, one of which is *Si Tou Timou Tu Mou Tou*.

IV. CONCLUSION

Character education is important to shape a child's personality to become a good person, so that he can form a strong, competitive, noble, moral, tolerant, mutual cooperation, patriotic spirit, dynamic developing, science and technology oriented, all of which are imbued by faith and piety to God Almighty based on Pancasila.

The application of character education based on local wisdom *Si Tou Timou Tumou Tou* is done through the teaching and giving of Primasari, D.A.G., Dencik, & M. Imansyah, examples and examples. So character education is not just teaching something that is right and wrong, but character education also instills habits about good things so that children become aware of what is right and what is wrong, able to feel good values and can do it.

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