

Implementation of Huyula Culture-Based Character Education in The Industrial Revolution Era 4.0

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Abstract—Character education is an action carried out by humans in which there is an education that is dedicated to the next generation. Huyula is a culture that is a habit of mutual cooperation in the Gorontalo community. Industrial Revolution 4.0 is a digital era that connects almost all data that has been processed electronically. The purpose of this study was to determine the implementation of character education and the integration of character education in learning programs. The method that will be used is a digital document in Gorontalo. So, that schools can preserve culture, principals can provide insight into character education, teachers can provide convenience and students can apply character education, all of which are local wisdom traditions. And the researcher will find new things about local wisdom-based character education.

Keywords—huyula; character education; culture; industrial revolution 4.0

I. INTRODUCTION

Local wisdom-based character education is value education, character education, moral education, and character education [1] that aims to develop the ability of students to make good decisions, maintain what is good according to their outlook on life, science, strategies that apply in the local community and realize that goodness in daily life with all my heart. Character building in the current era of globalization has been forgotten by the nation because it has been influenced by the rapid development of globalization [2]. The development of globalization has a positive and negative side, on the positive side the development of science and technology is increasingly sophisticated, and the negative side is where it begins to shift or begin to fade character education. Huyula or mutual cooperation is one means of doing work together so that the work will feel light [3]. Huyula does not only apply to public interests but can also include personal interests. Although it accommodates personal interests, substantially this is an embodiment of the public interest.

Means in building the character of the nation by transforming the values of the surrounding local culture such as the mutual cooperation culture (Huyula) which was once known by the Gorontalo people as a form of working together [4] in completing work for the common or public interest. Huyula or mutual cooperation is a system of help between members of the community to meet the common needs or all community members such as family activities or agricultural

activities. In Gorontalo, national character education is found in huyula or mutual cooperation. Considering the importance of the values contained in Huyula culture in the current era of globalization, to build national character to form characters who have global insight but do not forget the traditions or customs that exist in the area or local as the main basis in building national character.

Huyula for Gorontalo people can be seen in several types, namely [5] 1) Ambu is a helping activity for the common interest or better known as community service. 2) Hilehiya is a spontaneous help activity that is considered to be asking for community members. 3) Ti is a helping activity between parents to do someone's work. In the initial observation it was found in formal education which is often carried out by Huyula like in the State Vocational High School (SMKN) II. Where is the agricultural service or community who works as farmers to deepen their learning in accordance with the existing departments in the school. The school also often participates in collaborations [6-8], while students and teachers are competent to hold meetings in the school environment of students (parents of students, siblings etc. [9, 10]) or from those who have a role in school development. Then the teacher also helps each teacher and teacher be motivated to help friends or groups of people, supporting students who are sick, so that students or teachers will help friends without being upset by others [11] [12]. This involves activities carried out jointly by community members carried out in family activities or agricultural activities

However, with the presence of less well-filtered globalization, the Huyula culture gradually disappeared into the habits of the Gorontalo people. Based on preliminary observations conducted by researchers at the research site, where the researchers found a problem in the location of research in (SMKN) II Limboto, the application of local wisdom-based character education has not been well-explained. Where it is still not fully implemented the application of local content-based character education namely huyula culture that has values of cooperation, responsibility, and tolerance [13], where there are still students or students who still rely on their working friends. And the development of science and technology has changed the world as the first generation revolution gave birth to history when human and animal power was replaced by the appearance of the engine. The changes that have taken place due to the industrial

revolution not only have an impact on economic life but also have an impact on the culture of society [14].

Based on the description above, the authors see that there is a gap between the facts in the field and the theory of local wisdom-based character education [15], [16]. The main purpose of this research is to implement cultural character (huyula) as a characteristic of Gorontalo culture in the world of education. By utilizing the technological development of the Industrial 4.0 revolution, it is hoped that it will become a tool that helps schools achieve their desired goals. With the digitization of documents and utilizing information technology, all models of huyula culture can be demonstrated for example in the academic community in Limboto II. Furthermore, the implementation of character education, development is carried out through learning experiences and learning processes that lead to the formation of character in students [17]. This process is carried out through empowerment and civilization of students to have noble values and character behavior as outlined as one of the principles of the implementation of national education

II. METHODS

A. Implementation of huyula culture based character education in the development of school culture

Planning and implementation of cultural and national character education can be done by principals, teachers, education personnel [18] (counselors) together as an educator community and applied by the following.

a. Regular school activities

Regular school activities are activities carried out by students continuously and consistently at all times. Examples of these activities are ceremonies on state holidays, hospitality checks, communal worship, and so on.

b. Spontaneous activity

Spontaneous activity is an activity carried out spontaneously at that time. This activity is usually carried out when the teacher and other education staff know that there is a bad deed from the participants who must be corrected at that time. Examples include littering, shouting, fighting, acting disrespectfully, and so on.

c. Exemplary

Exemplary is the behavior and attitudes of teachers and other education personnel in giving examples of good actions so that they are expected to become role models for students. For example, neatly dressed, come on time, work hard, say polite, honest, maintain cleanliness, and sebaynya.

B. Integration of character education in a culture-based learning program

Integration of character education in the learning process is carried out starting from the planning, implementation and evaluation stages of learning [19]. Following is a brief description of the intended integration

a. Learning Planning

At this stage the syllabus and lesson plan are designed so that the content and learning activities facilitate / lead to character education learning. An easy way to create a syllabus and lesson plan with insight into character education is to adapt the syllabus and lesson plans that have been designed based on KTSP.

b. Learning Implementation

Learning activities from the preliminary, core and closing stages of activities are chosen and implemented so that students practice character values. In the preliminary activity, the teacher can do things, such as: preparing students psychologically and physically to attend the learning process, asking questions that link previous knowledge with the material to be studied, explaining learning objectives or basic competencies to be achieved; and convey the scope of the material and an explanation of the description of activities according to the syllabus.

C. Implementation of extracurricular character education in culture-based extracurricular activities

Implementation of character education through student coaching in extracurricular activities with various activities that can be carried out by the school [20].

1. Fostering Faith and Devotion towards Tuhan Yang Maha Esa

Humans who believe, fear God Almighty and have a noble character as the first precept of Pancasila cannot be realized suddenly. Humans who are faithful, pious and noble will be formed through the process of life, especially through the process of education, especially religious life and religious education. This educational process occurs and lasts a lifetime both in the family, school, and community.

2. Student orientation time (MOS)

The first days of entering school are part of an effective day of learning that needs to be directed and filled with useful activities, but still in an atmosphere of joy and fun and positive value for all school members. The activities of the first days of entering this school are named Student Orientation Periods (MOS).

3. Intra-school student organization (OSIS)

Intra-School Student Organizations (OSIS) are the only student organizations in the school. The student council in a school does not have an organizational relationship with the student council in another school and does not become a part / tool of another organization outside the school. OSIS as a system is a place where students work together to achieve common goals. OSIS is also a collection of students who coordinate in an effort to create an organization to achieve goals.

4. Enforcement of Code of Conduct and Rules of Academic and Social School Life

School as an educational institution is a small community, a community on a small scale, so the idea to create a civil society needs to be realized in the governance of school life.

5. scout

Scouting is an educational process outside the school environment and outside the family environment in the form of interesting, fun, healthy, orderly, directed, practical activities carried out in the open, with the ultimate goal being the formation of character, morals and noble character.

6. Flag ceremony

The flag ceremony at the school is the activity of raising / decreasing the national flag of the Republic of Indonesia and the Red and White, carried out at certain times or at specified times, which are attended by students, school officials, and organized in an orderly and solemn manner at school.

7. Health business

The School of Health School Business (UKS) is a very efficient forum and program to improve the ability of healthy living and the health status of students (students) as early as possible. UKS is carried out in an integrated manner by four relevant Departments and their entire staff, both at the central and regional levels. The foundation for the implementation of UKS is the Joint Ministerial Decree (SKB) of 4 Ministers, namely the Minister of National Education, Minister of Health, Minister of Religion, and Minister of Home Affairs.

8. Red Cross teen (PMR)

The soul and spirit of humanity need to be instilled as early as possible for children, especially students. Coaching and development also need to be continuously carried out so that they are prepared to be ready at all times to dedicate themselves to humanitarian duties as a form of responsibility.

9. Drug Abuse Prevention Education

In a healthy educational environment, students are expected to be facilitated to develop themselves optimally so that they become productive human beings who are able to face various life challenges.

10. Talent and Interest

One of the tasks that can be done by schools is to seek and nurture students who have talents and interests in certain fields to be able to develop optimally so that they become assets that can be proud of by schools and even by the state and nation.

This study used the following data gathering techniques:

1. Observation

Preliminary observations were made from the first researchers seeking information on huyula culture based character education at Limboto 2 State Vocational School. The initial observations referred to in this study provide guidance on observing what is seen at the location.

2. Questionnaire (Questionnaire)

Questionnaire (Questionnaire) is a technique of data collection conducted by giving a set of questions or written statements about the implementation of huyula culture based character education.

3. Interview

In this study researchers conducted interviews with students, teachers in the Limboto Vocational High School 2 to obtain information directly from the source.

4. Documentation

Documentation is a record of events that have passed [21]. Documentation can be written, image, or monumental works from someone.

The research instrument was used to measure the value of the variables under study. The research instruments used to obtain data concerning the implementation of huyula culture based character education were using questionnaires. The first questionnaire has 44 questions, then the renewal is done, it becomes 40 questions.

TABLE I. INSTRUMENT GRID

VARIABEL	INDICATOR	DESCRIPTOR	Question Number
Implementation of Huyula Culture-Based Character Education	Implementation of huyula culture based character education in the development of school culture	Regular school activities	1, 2, 3,
		Spontaneous activity	4, 5
		Exemplary	6, 7
	Integration of character education in culture-based learning programs	Learning Planning	8, 9, 10, & 11
		Learning Implementation	12, 13, & 14
		Learning Evaluation	15, 16, 17, & 18
	Implementation of character education in culture-based extracurricular activities	Religious	19, 20, & 21
		Orientation Period	22, 23, & 24
		Intra-School Student Organization (Student Council)	25, 26,
		Enforcement of Code of Conduct and Rules of Academic and Social School Life	27 28
		Scout Activities	29 & 30
		Flag Ceremony	31 & 32
		School health Business (UKS)	33 & 34
		red Cross teen (PMR)	35 36
		Drug Abuse Prevention Education	37 38
Interest and talent		39 40	

1. The data analysis technique in this study uses percentage analysis in the form of frequency tables with the following formulas:

Determine the frequency of achievement for each questionnaire with the following formula:

$$P = \frac{F}{N} \times 100\%$$

Note: P = Presentation

F = Frequency

N = Number of Respondents

- Calculating the percentage in the score used in the formula as follows:

$$Pr = \frac{SA}{SIX} \times 100\%$$

Note: Pr = Percentage of Research Results

SA = Actual score, which is the total score obtained by all respondents

SI = Ideal score, namely the maximum number of scores that can be achieved

100 = Fixed number

TABLE II. CRITERIA CLASSIFICATION

No	Grade %	Rating
1	91-100	Verry Good
2.	76-90	Good
3	61-75	Enough
4	≤60	Less

III. RESULTS AND DISCUSSION

The variables in the study are the Implementation of Character Education Based on Huyula Culture in (SMKN 2) Limboto. The results of this study are in the form of percentage scores obtained from questionnaire dissemination data to 83 respondents by answering 39 statements about the Implementation of Character Education Based on Limboto Huyula di (SMKN) 2 culture, which are divided into three indicators namely (1) Implementation of huyula culture based character education in development of school culture, (2) integration of character education in local culture-based learning programs, (3) implementation of character education in cultural-based ex-extracurricular activities.

A. Implementation of Character Education Based on Huyula culture

The results of the interview with the TKJ Class Secretary, R, stated that:

"Clean, beautiful and comfortable environmental empowerment is done so that in the learning process all students and teachers feel comfortable and not disturbed by an unclean environment because the teacher empowers students to maintain a clean, beautiful and comfortable environment. For religious holidays with simple activities and wisdom, it is done to familiarize students to run the culture well and preserve it. Empowerment of cleaning the school yard is a routine obligation carried out by students, and the teacher or staff continues to warn students and educators to dispose of garbage in its place, so that every corner of the school is provided with garbage bins."

This information was confirmed again by another informant namely V as a student of the Agriculture

Department who stated that: "the school conducts clean, beautiful and comfortable environmental empowerment so that all students and teachers feel comfortable with a clean, beautiful environment, empowerment to create a clean environment, beautiful and comfortable to do in the morning and during the day. And in the diversity activities carried out by our schools as students feel proud and do not forget the ancestral celebrations with religious warnings both conducted at school and outside the school, so that we as students learn more about the meaning of the warning. Empowerment of disposing of garbage in its place to maintain school cleanliness.

Based on the results of interviews with the two informants above, it can be concluded that environmental empowerment is clean, beautiful and comfortable to do in the morning and afternoon, so that all students, teachers, employees and upcoming visitors at school feel comfortable, and give good impression on visitors. Schools that commemorate religious days with wisdom and simplicity that are carried out in schools and outside schools really help to foster students' character values, so they will naturally train the creativity of students, implement mutual cooperation (huyula), where they can help for mutual interests.

Furthermore, the indicators for spontaneous activities consist of 2 statements, namely: (1) The teacher familiarizes the students so that they do not interfere when learning takes place, (2) The school familiarizes students with polite speech.

TABLE III. TEACHER STUDENTS SO AS NOT INTERFERE WHEN LEARNING TAKE PLACES

Criteria	Grade	Frequency	Score	Percentage (%)
Very Good	4	17	6	20,5%
Good	3	51	15	61,4%
Enough	2	14	28	16,9%
Less	1	1	1	1,2%
Sum		83	250	10%

Table 3. Shows that there are 16 respondents or 20.5% who say very well, the teacher of the students so as not to interfere when learning takes place and there are 51 respondents or 61.4% who say good, the teacher of the students so as not to interfere during learning took place and 14 respondents or 16.9% stated that it was good enough, the teacher did not interfere when learning took place, and there was 1 respondent or 1.2% who stated that it was not good, the teacher did not interfere with the learning process.

TABLE IV. SUMMARY OF THE PERCENTAGE OF INDICATORS FOR THE IMPLEMENTATION OF HUYULA CULTURE BASED CHARACTER EDUCATION IN THE DEVELOPMENT OF SCHOOL CULTURE

Representation	Score	Ideal Score	Percentage (%)	Citeria
Schools empower students to create clean, beatiful and comfortable environments together	284	332	85,5%	Good
Schools routinely clebrate religious holidays by involving	304	332	91,5%	Very

all schools members and community / parents				Good
Schools familiarize students to dispose of tash in its place	250	332	75,3%	Enough
The teacher familiariazes students to not interface when learning takes place	250	332	75,3%	Enough
Schools familiriazе themselves with polite words to students	267	332	80,4%	Good
Principles and teachers are always roles model in neat clothes in fornt Of students	277	332	83,4%	Good
Schools empower students in enterpreneurship	200	332	86,7%	Good
Average	274	332	82%	Good

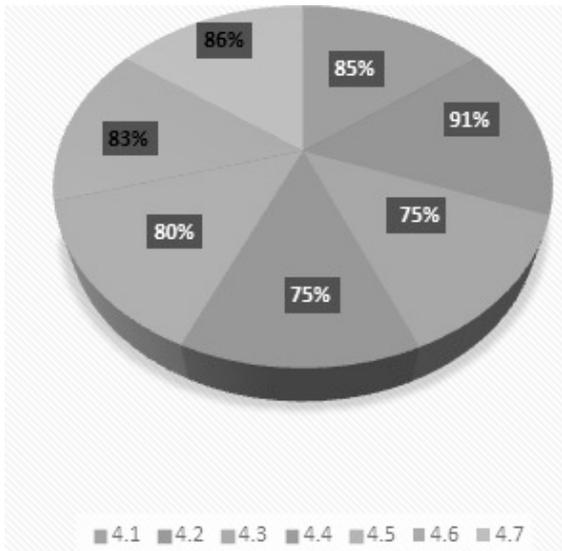


Fig.1. Implementation of huyula culture based character education.

Based on table 4 above shows that the summary score indicator, the implementation of huyula culture based character education in the development of school culture has the highest score results with the highest percentage of results with 91.5% achievement results, namely, the School familiarizes Religious Holidays with activities simple and wisdom, the School empowers students to dispose of garbage in its place and the teacher familiarizes students so that it is not noisy when learning takes place but the lowest score is obtained by obtaining a score of 75.3% with quite good criteria. And Diagram 1 shows a summary of the implementation of decadent culture-based character education and score indicators can be concluded that the integration of huyula culture-based character education in schools towards students is very good with an achievement of 83.3%. This means that in the integration of huyula culture based character education towards students has been well implemented.

Empowerment is often referred to as habituation, rules, or norms. Based on the results of researchers at Limboto 2 Vocational School, it has inserted civilization to form characters with one of its programs, namely 6 S. According to

Grier [22], culture can be defined as a set of habits, rules, moral rules, beliefs in schools that are formed, strengthened, and maintained through leaders, teachers in schools, and school residents. Parents can also monitor activities related to the implementation of character values in schools, in addition to playing a role in planting character values in the family environment, of course.

B. Integration of character education in Huyula culture-based learning programs.

In the Teaching and Learning Group (KBM) the teacher facilitates students through assignments, discussions in fostering character values, and sub-indicators of Evaluation consisting of 4 statements, namely: (1) At the end of the CBC the teacher provides feedback to students to improve the learning process, (2) the teacher always gives the opportunity to students when there are questions from other students, (3) the principal and teacher give reward to students at the end of learning, (4) the school cooperates with parents when giving reward to students, which are presented through percentage results, namely with tables and conclusions as follows.

The results show that there are 21 respondents or 25.3% who say very well, The preparation of integrated learning design character values into learning activities and there are 53 respondents or 62.7% who stated good, Compilation of integrated learning design values character into learning activities and 8 respondents or 9.6% who stated quite well, Preparation of integrated learning design character values into learning activities, and there were 2 respondents or 2.4% who chose poorly, in the preparation of integrated learning design character values into learning activities.

TABLE V. SUMMARY OF PERCENTAGE SCORE INDICATORS INTEGRATION OF CHARACTER EDUCATION IN CULTURE-BASED LEARNING PROGRAMS

Repretation	Score	Ideal Score	Percentage (%)	Criteria
The preparation of learning design integrates character values into learning activities	257	332	77,4%	Good
The principal and teacher design the formulation of learning competencies integrated with cultural values	266	332	80,1%	Good
Students must listen and follow what the teacher does in the learning program	264	332	79,5%	Good
Teachers and students collaborate in dividing groups to begin learning.	268	332	80,7%	Good
Schools work together with the community in practicum	287	332	86,4%	Good
In teaching and learning teachers involve students actively in instilling character values of cooperation	271	332	81,6%	Good
In KBM the teacher facilitates students through assignments, discussions in fostering character values	280	332	84,3%	Good
At the end of the teaching and learning process the teacher gives feedback to students to improve the learning process	271	332	81,6%	Good
The teacher always gives opportunities to students when there are questions from other students	265	332	79,8%	Good
Kepala sekolah dan guru memberi reward kepada siswa di akhir pembelajaran	286	332	86,1%	Good
The school collaborates with parents of students when giving rewards to students	285	332	85,8%	Good
Average	272.63	332	81,62%	Good

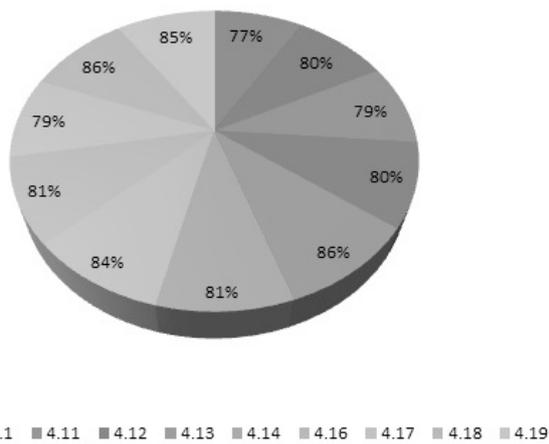


Fig.2. Integration of character education in culture-based learning programs

Based on table 5 Summary of indicators Integration of character education in a culture-based learning program obtains the highest score at a score of 86% with good criteria, namely, the School cooperates with the community in implementing the practice, and the principal and teacher rewards students at the end of the lesson, but the lowest score with the acquisition of a score of 77% with good criteria, namely the preparation of integrated learning design character values into learning activities. And diagram 2 the results of the research table 6 summarize the indicator scores can be concluded that the integration of character education in a culture-based learning program with the results of 81.63% achievement with good criteria this is seen from the average summary of the sub-indicators.

The results of the study after implementing the integration of character education in culture-based learning programs that are integrated into learning are always tucked into learning, although sometimes students do not realize that what is taught is integrated with huyula culture-based character education.

C. Implementation of character education in culture-based ex-extracurricular activities

Narcotics Abuse Prevention Education as one of the extracurricular activities consists of 2 statements, namely: (1) Schools with the community integrate character values in providing services to students the dangers of drugs, (2) Schools with parents of students facilitate information about the dangers of drug use, and sub indicators on Talent Development and Interest consist of 2 statements, namely: (1) Principals and teachers integrate character values in developing students' potential optimally and integratedly, (2) School with parents of students in facilitating the development of interests and talents, which are presented through the percentage results, namely with tables and conclusions as follows.

The results show that there are 43 respondents or 51.9% who say it is very good, the School instills in students mutual nurturing religious life in instilling character values and there are 34 respondents or 40.9% who declare good, School instill to students mutual fostering of religious life in instilling character values and 5 respondents or 6.0% stating that it is good enough, the School instills in students mutual nurturing

of religious life in instilling character values, and there is 1 respondent or 1.2% who choose not good in the school instill in students mutual nurturing religious life in instilling character values.

TABLE VI. SUMMARY OF PERCENTAGE INDICATORS OF CHARACTER VALUES INTEGRATED IN STUDENT DEVELOPMENT

Repretation	Score	Ideal Score	Precentage (%)	Criteria
The school instills in students the mutual tolerance of religious life in instilling character values	285	332	85,8%	Good
Schools integrate character values before the midday prayer in congregation	279	332	84,0%	Good
The school instills character values before entering the prayer class	286	332	86,1%	Good
Principals and teachers develop a positive interactive between students in the implementation of Mos	285	332	85,8%	Good
The design of MOS activities is integrated into character values for mental retention and student discipline	277	332	83,4%	Good
Teachers and students work together to know the school environment in depth and closer, so that an educative and conducive atmosphere is created	286	332	86,6%	Good
The teacher and board of student council conduct guiding students to improve their skills, independence, and self-confidence	279	332	84,0%	Good
The teacher along with the student council helped secure the school from all threats both from inside and outside the school	279	332	84,0%	Good
Empowering schools greet students in upholding manners	292	332	87,9%	Good
Schools collaborate with the community on the importance of in-action character education in the practice of school life	279	332	84,0%	Good
The school conducts counseling for students to carry out 7 K activities (security, cleanliness, order, beauty, family, peace and longing)	283	332	85,2%	Good
Schools conduct counseling on UN Activities (Forces, Line Marches) to form personal patriot students	273	332	82,2%	Good
Principals and teachers integrate flag ceremonies with character values to	228	332	68%	Enough

foster discipline				
Teachers and students collaborate in carrying out the flag ceremony	206	332	62%	Enough
The school conducts counseling in carrying out clean and healthy life behaviors on every clean Friday	228	332	68%	Enough
Schools collaborate with communities in health services	226	332	68%	Enough
The school works with the community to integrate character values into the maintenance of hygiene and health	230	332	69%	Enough
The school conducts First Aid counseling, Youth Health, Disaster Preparedness, and Blood Donors.	218	332	65%	Enough
Schools with the community integrate character values in providing services to students the dangers of drugs	215	332	65%	Enough
Schools with parents of students facilitate information about the dangers of drug use	235	332	71%	Enough
Principals and teachers integrate character values in developing	236	332	71%	Enough
School with parents of students in facilitating the development of interests and talents	235	332	70,7%	Enough
Average	253	332	75,8%	Good

results of 87% namely the school to say hello to students in enforcing manners, and in the lowest score with katogeri is quite good, on the results of 65%, namely, the School conducts First Aid counseling, Adolescent Health, Disaster Preparedness, and Blood Donors, and the School integrates character values in providing services to students the dangers of drugs. Based on the results of the research in table 4.43 the summary score of the indicator of Character Values in the Integrated in Student Development can be concluded that the results of the achievement of 75.8%. This means that Character Values in Integrating in Student Development in schools have been implemented quite well, so that schools further enhance integration activities with character education more often in order to be better.

The results of the study revealed that in developing student character, the teacher carries out training through activities made by the school to develop students well. As according to student coaching is a school effort through the activities of students outside the class hours in class to try so that students can grow and develop as whole human beings according to the goals of national education and ideology of the country. Reflections carried out at 2Limbotto State Vocational High School, namely each student coaching program is always integrated with more character education in Gotong royong (huyula) both students' parents and those involved in student coaching. As also regulated in National Education Minister Number 39 of 2008 states that: to develop the potential of students in accordance with the functions and goals of national education, namely students who believe and devote to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and being a democratic and responsible citizen requires systematic and sustainable coaching.

IV. CONCLUSION

From the results of the research, as well as the results of the analysis of data and conclusions about the implementation of character education based on Huyula culture, it can be concluded as follows: 1). Implementation of huyula culture based character education in the development of school culture in Limbotto State Vocational High School 2 Being in the good category, with a percentage of 82.5%. 2). The integration of character education in the cultural based learning program at Limbotto Vocational High School 2 is in the good category, with a percentage of 81%. 3). Implementation of character education in extracurricular activities at Limbotto Vocational High School 2 is in a fairly good category, with a percentage of 76%.

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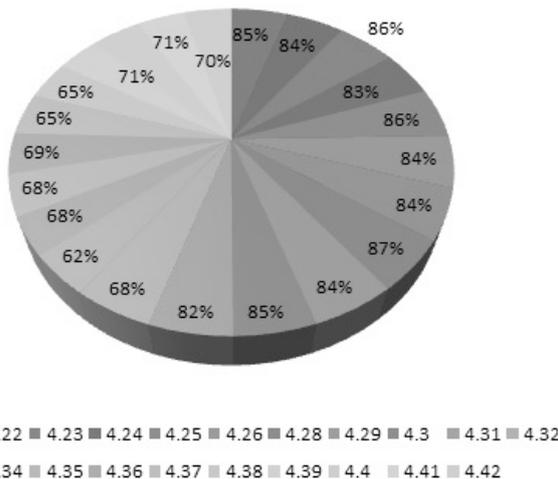


Fig.3. Implementation of Huyula Culture-Based Character Education

Based on table 6 above shows that the summary score indicator, Character Values in Integrate in Student Development Counseling has the results of the score with the highest percentage of results with good categories, on the

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