

Education of National Characters Based on Local Cultural Values in History Learning Through Traditional Philosophy of Minangkabau

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Abstract-This article aims to describe the process in the tradition of the appointment of Minangkabau traditional leaders in Tanah Datar regency, which in terms of the Minangkabau community is called the Batagak Pangulu traditional ceremony. The purpose of this study was first, to find out the history of the origin of the Batagak Pangulu ceremony in Tanah Datar district. Second, to find out the stages in the process of the Batagak Pangulu ceremony in Tanah Datar district. Third, to find out the significance of the Batagak Pangulu ceremony for the community in Nagari, Tanah Datar district. Fourth, to find out the values contained in the Batagak Pangulu ceremony in Tanah Datar district. This study uses a descriptive qualitative method, namely by literature study and collecting data and sources related to the tradition of the appointment of Minangkabau traditional leaders and interviews with traditional leaders and resource persons who are considered to have insight and knowledge about the tradition of the Batagak pangulu traditional ceremony in Tanah Datar district. The results of this study are that the people in Tanah Datar District held a Batagak Pangulu ceremony with several stages of the process that have very important meaning for the community in inheriting cultural values and for continuing traditional leadership in each tribe in Tanah Datar district. In the Batagak Pangulu ceremony it has three important stages, namely the planning stage, the preparation stage and the stage of implementation or inauguration.

Keywords: *tradition, ceremony, custom, Pangulu, Minangkabau*

I. INTRODUCTION

Education is an attempt by the government in realizing its goal of humanizing humans. This is reflected in the Law on National Education System (UUSPN) No. 20 of 2003 which reads that "National Education functions to develop capabilities and shape the nation's character and dignified civilization in order to educate the life of the nation, aims to develop the potential of learners to become human beings who believe in and have faith in God Almighty, have good morality, be healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible ". Based on UUSPN No. 20 of 2003 above, then education should not only be responsible for giving birth to people who are intelligent in their intellectuals, but also create humans who have good character or good character in their lives.

Megawangi exemplifies how China's success in implementing character education since the early 1980s [1]. According to him, character education is to carve morals through the process of knowing the good, loving the good,

and acting the good, which is an educational process that involves cognitive, emotional, and physical aspects, so that noble character can be engraved into the habit of the mind, heart, and hands. Given the importance of character, educational institutions have the responsibility to implement and instill them in students.

The development of the times in the current globalization faced by society has brought great influence and created various social problems in the lives of the people themselves. There are still many social inequalities occurring in Indonesian society at this time due to the moral gradations that have befallen Indonesian society. Wahyu argues that more and more people are falling poor or getting poorer and in fact a large population and abundant natural resources have not been able to provide added value and guarantees for Indonesia's progress and growth [2]. Reality at this time, Indonesian people are easily provoked by things that are still uncertain of the truth of information such as issues that are developing, people who are impatient, easy to conflict and increasingly fragile interpersonal relations.

Not many Indonesians realize that the education system in Indonesia is only preparing smart students to get into college or only for those who do have high academic potential or IQ. This can be seen from the subjects directed at the development of the academic dimension of students and still ignores the formation of good morals within the students themselves. On the other hand, the reality shows that wherever people on earth, who have an IQ above 120 do not exceed 10 percent of the population [3].

The problem of education in Indonesia is very complex because in all aspects there are problems that need to be resolved. The current condition of Indonesia, which illustrates the many negative phenomena in people's lives, has begun to influence the world of education, which has an impact on the moral crisis of students. Moral problems that occur such as violence in formal institutions are not likely to occur suddenly without any cause. This case illustrates that students implement their behavior indirectly based on what they see in their daily lives. Therefore, it is necessary to instill good character values in students through learning in school. Character education is important for all levels of education, from elementary schools to tertiary institutions. In general, character education is needed since early childhood. Education in Indonesia is expected to be able to produce superior education alumni, namely the nation's children who

believe, have faith, have noble character, have expertise in their fields, and have the character [4].

Efforts in producing quality students who have good character must evaluate and improve. The main problem that needs to be fixed is related to moral problems. To produce students who have good morals must be in line with the demands of local religious and cultural teachings. Local cultural wisdom can be used as a reference or picture in shaping children's character in a better direction. The Ministry of Education and Culture implements strengthening the nation's character education through the movement to strengthen character education (PPK) which has been rolled out since 2016. The movement to strengthen character education as the main foundation in education. Referring to various applicable laws and regulations as stated in the draft Concept and Strategy for the Implementation of Cultural Education and Nation Character in High School, cultural education and national character are carried out through integration on subjects, self-development and school culture. Cultural education and national character basically aim to develop the character of each individual to be able to realize the noble values of the Pancasila. This process involves the collaboration of all school members. The application of national culture-based national character education in high schools must be carried out comprehensively, starting from planning, implementation, assessment and advanced programs.

The character and morale of the younger generation, especially among students, must continue to be educated and guided towards those who can bring benefits especially to the students themselves and the benefits to society, nation and state. Therefore, guiding students in instilling character must be in line with local culture by instilling local cultural values that are still relevant to the times and can be used as a reference in directing students towards a better direction. Culture-based character education is expected to be able to answer and resolve various moral problems that occur among adolescents and schools as education providers can realize the vision and mission of national education with the aim of character education.

Basically, many high schools have implemented character and cultural education in every subject, and through various approaches, but the implementation has not been well documented so that the level of success cannot be known. Each school is expected to implement and implement character education in every subject as well as through extracurricular activities in the school so that a school atmosphere can be formed with good student character, this will support the school to become a superior school both in academics and good morals that reflected by the students. In the preservation of Minangkabau customs and culture which emphasizes the indigenous communities in the region to develop existing cultural values to be integrated with character values so that they can be applied in character education in schools. So, with the cultural values that exist in Minangkabau can be applied into learning in schools. In learning history can be integrated existing historical values with cultural values with the aim to create a culture of character that is in accordance with cultural values that exist in the environment around the school.

The explanation above is an explanation and illustrates the overall character education of the nation based on local cultural values in learning in high schools. In the Minangkabau traditional philosophy that contains cultural values that can be applied and instilled to form good character in students. The formation of students' character and character through local culture in learning history can be integrated through past events that occur in the environment around the local community. Based on the description using qualitative descriptive methods with literature study, this article discusses the nation's character education based on local cultural values in learning history through the Minangkabau traditional philosophy. This article is expected to be a teacher's reference in shaping character culture in schools based on local cultural values.

II. RELATED WORKS/LITERATURE REVIEW

Relevant research is the result of research conducted by previous researchers who study objects that are relatively like the research to be conducted. This relevant research is important as a source of reference and comparison for researchers to conduct further research. This is done in order to find things that are new and different from the results of previous studies. The following are some relevant studies:

First, Endang Susilowati's research entitled *Implementation of Character Education in SMK N 2 Purworejo*, suggests that the implementation of character education can be done through learning PPKn, Religion, midday prayer in congregation, scout extracurricular activities; can be realized through the role of the principal in directing teachers, administrative staff, students to be disciplined and responsible; can be done through factors that influence the implementation of character education which includes internal and external factors, such as school rules, learning programs, coaching, and can be realized through school culture implemented by accustoming students, teachers, administrative staff to shake hands with each other and protect the school environment so that always look clean [5]. The relevance of the research that researchers will do is about character education in learning in high schools. The novelty or difference in the research that the researcher is going to do is that of national character education based on local cultural values. In the research that will be carried out the character values that will be integrated with local cultural values of Minangkabau.

Second, Sugeng Santoso Research with the title *Implementation of Character Education in SMA Negeri 3 Surakarta* which explains that the understanding of school residents about the concept of character education is quite diverse, but there are similarities that the concept of character education is an attempt to instill character values in teachers and students. The application of character education to teachers and students, is implemented through socialization, supervision and coaching by integrating character values with lessons [6]. Based on the previous research above, the relevance of the research the researcher will be doing is about character education in learning in high schools. The novelty or difference in the research that the researcher is going to do is that of national character education based on local cultural values. In the research that will be carried out the character values that will be integrated with local cultural values of Minangkabau.

Third, Research Heri Supranoto with the title *Implementation of Nation Character Education in high school learning* explains that in order to realize national character education, in general it can be done through formal, non-formal, and informal education which complement each other and are regulated in legislation. Development of national character is interpreted as a planned effort to realize the atmosphere and the process of empowering the potential and culture of students in order to build a unique personal and group character [7]. Based on the previous research above, the relevance of the research the researcher will be doing is about character education in learning in high schools. Nation character education in the above research is only done in general in learning. The novelty or difference in the research that the researcher is going to do is that of national character education based on local cultural values. In the research that will be carried out the character values that will be integrated with local cultural values of Minangkabau.

The application of national character education based on local Minangkabau cultural values in several ways the teacher is instilling character values based on local cultural values contained in the Minangkabau traditional philosophy, integrating character values into learning History related to cultural history local communities, and develop learning methods that are relevant by instilling character values and local cultural values.

III. RESEARCH METHODS

The research method used is descriptive qualitative literature study. Literature study is an important step in the step of collecting data. Literature study in this research was conducted to gather theoretical basis for the application of national character education based on local cultural values through the Minangkabau traditional philosophy. In this study rests on the Minangkabau traditional philosophy as a reference in implementing and shaping the character of students in schools.

Local wisdom-based education is a learning process by providing a view of life, knowledge and a variety of life strategies in the form of activities carried out by the local community which is the basis for character building. Through the Minangkabau traditional sage expressions, it is tried to be analyzed conceptually so that it becomes a reference and guideline in shaping the character of the nation's children. The essence of character education in the context of education is value education, namely education of noble values that originates from the culture of the Indonesian people themselves in the context of fostering the younger generation. The nation's culture starts from the local culture that has local wisdom, even the local culture is originated from individual cultures such as individuals who are accustomed to respecting the opinions of others, honest, and discipline will deliver a community that respects and respects each other [8].

In the literature study stage in this article, the researcher tries and collects factual data about character values that are integrated with local culture in learning in schools through literature and books used in schools. Researchers obtained literature sources on national character education that can integrate Minangkabau local cultural values. The values that were explored in the local culture of Minangkabau were divine values, human values, values of unity / unity, values

of deliberation and democracy as well as values of cooperation / social community.

IV. DISCUSSION

A. Character Building

1. Character Definition and Character Education

Character literally means mental or moral quality, moral strength, name or reputation. According to Thomas Lickona, character refers to a series of thoughts (cognitive), feelings (affective), and behavior (behaviors) that have become a habit (habits), so that characters are universal human behavioral values that include all human activities, both in order relates to his God, with himself, with his fellow humans, and with his environment, which is manifested in thoughts, feelings, and words and daily behavior based on religious norms, law, manners, culture, and customs [9]. Character can be interpreted as the totality of personal traits that are inherent and can be identified in individual behavior that is unique, that is what distinguishes one individual from another individual [10]. In special contexts, character can also be interpreted as a person's character, character, character, or personality that is formed from the results of internalizing various policies (virtues) that are believed and used as a basis for thinking and acting [11].

According to the Greek philosopher, Aristotle defines good character as life by doing the right actions with respect to oneself and others. Virtuous life includes kindness that is self-oriented such as self-control and moderation because how is it with kindness that is oriented to other things such as generosity and compassion, and these two types of goodness are related. Good character consists of knowing good things, wanting good things, and doing good things. Habits in ways of thinking, habits in the heart, and habits in actions. These three things are needed to direct a moral life, these three-form moral maturity [12]. From some of the character definitions above it can be concluded that, character is the personality or characteristics of an individual that includes attitudes, character, deeds, and words, so that is what distinguishes one individual from another individual. From these characters, individual personalities are formed in daily life based on religious, cultural and cultural norms. Character that is identical with someone's personality that will affect aspects of one's mind and behavior.

Character education is the process of giving guidance to students to become fully human beings, who have character in the dimensions of heart, mind, body, and taste and intention. Character education can be interpreted with value education, character education, moral education, character education, which aims to provide good and bad decisions, maintain what is good, and realize goodness in everyday life with all my heart [13]. Character education is defined as strategic learning that develops social and personal responsibility which is realized by developing good character and moral policy. According to Ki Hadjar Dewantara, that education is interpreted as an effort to advance the growth of character (inner strength, character), mind (intellect) and the child's body. Thus, education must develop all aspects of the child [14].

Based on the definition of character education above, it can be concluded that character education is an effort that is arranged to be carried out systematically with the aim of

forming good student character and helping students in understanding moral values related to one's own behavior, with others and with the environment around. Character education has an important role in strengthening the character of the Indonesian nation. With the inheritance of noble values from generation to generation, it will help the formation of the nation's character which gives birth to the next generation who have character and dignity.

2. Purpose of Character Education

Character education aims to improve the quality of the process and educational outcomes that lead to the formation of character and noble character of students in a whole, integrated, and balanced, in accordance with the competency standards of graduates in each educational unit. Through character education, students are expected to be able to independently improve and use their knowledge, study and internalize and personalize the values of character and noble character so that it is manifested in daily behavior [15]. Character education in the concept of education K.H. Ahmad Dahlan was shown from the educational goals he embraced, that education aims to form good morals. The principle of *amar ma'ruf nahi munkar* (building good and destroying evil) is Islam's precedence in Muhammadiyah education. Studying religion is not just learning theory or knowledge, but must practice it in everyday life, so that goodness and change in life occur [16].

It can be concluded that the purpose of character education is to make and produce competent and balanced students between science and behavior, so that the delivery of knowledge possessed can be channeled to other individuals by paying attention to ethics, morals, and good character to those who convey as well as those delivered. By paying attention to all aspects of character education, the goal of character education can also be achieved well.

3. Character Values

Values are contained within the human (conscience) which give more basis to the moral principles which are the standard of beauty and efficiency or the integrity of conscience. Forms of values that should be taught in schools are honesty, fairness, tolerance, wisdom, self-discipline, please help, caring for others, cooperation, courage and democratic attitude. These special values are a form of respect and responsibility as supporting media to be respectful and responsible [17]. The Ministry of National Education in Suyadi has formulated 18 character values that will be instilled in students as an effort to build national character, including the following: Religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, nationalism or nationalism, love of the motherland, respect for achievement, communicative, happy to be friendly or proactive, love peace, love to read, care about the environment, social care, and responsibility [18].

Based on the strengthening of character education (PPK) which was rolled out since 2016, there are five main character values derived from Pancasila which are the main priority in developing the character education strengthening movement, namely: (1) Religious character values, reflecting faith in God Almighty manifested in the behavior of carrying out religious teachings and beliefs adhered to. (2) The value of nationalist character, is a way of thinking, behaving, and acting that shows loyalty, care, and high respect for the nation

and state. (3) The value of integrity character is the value that underlies behavior based on efforts to make himself a person who can always be trusted. (4) The value of independent character, being an attitude and behavior does not depend on others in using all their energy, thoughts, time to realize their hopes, dreams and ideals. (5) The character value of cooperation, reflects the act of appreciating the spirit of cooperation in solving joint problems, establishing communication and aiding those in need.

4. Culture-Based Character Education

Culture has values commonly called cultural values. Cultural values are abstract, invisible and cannot be touched. Cultural values become a reference for the community or community groups related to individual behavior. Education is inseparable from the culture implemented in a society. There is no educational process without culture and without society and vice versa there is no culture in the sense of a process without education, and cultural and educational processes can only occur in human relations in a society [19].

In strengthening character education in schools, Strengthening Character Education encourages national education to pay attention to heart care (ethical and spiritual), compassion (aesthetics), and sports (kinesthetic). These four dimensions of education should be able to be carried out in a holistic and comprehensive manner. The integration of intra-curricular and extracurricular learning in schools can be carried out on a cultural basis or through collaboration with communities outside the school environment. In culture-based character education, culture is interpreted as something inherited or learned, then continue what is learned and turn it into something new and that is the core of the education process. The task of education as a cultural mission must be able to carry out several processes, namely cultural inheritance, helping individuals choose social roles and teaching to perform these roles, integrating a variety of individual identities into a broader cultural sphere, and becoming a source of social innovation.

B. Culture

1. Definition of Culture

The word culture comes from the sangsakerta language, which is buddhayah which is the plural form of the word 'buddhi' which means reason or mind. Culture means something related to the mind or reason [20]. According to Selo Soemardjan and Soelaeman Soemardi, culture is the result of people's taste, work and creativity. In this case, the work of society produces technology and material culture or physical culture that is needed by humans to master the natural surroundings, so that the strength and the results can be enshrined for the needs of the community. It can be concluded that culture is a work, feeling and creation of a society which is inherited from generation to generation. Culture is useful for humans to protect themselves against nature, regulating the relationships that occur between humans.

2. Cultural Elements

Studying the elements contained in a culture is very important to know human culture, culture found in all nations of the world from simple cultural systems such as rural communities to complex cultures such as urban communities. Regarding cultural elements, Koentjaraningrat extracts from

various frameworks compiled by Anthropology scholars, suggesting that there are seven cultural elements that can be found in all nations of the world which are then called universal cultural elements. Koentjaraningrat mentions the seven elements of universal culture are: arts, technology systems and equipment, community organization systems, languages, livelihood systems and economic systems, knowledge systems and religious systems [21].

3. *Cultural Appearance*

Culture is a function of transmission; the intention is in the process of transition occurs / change from one form to another. The form of culture is a form that is produced by cultural thought. The form of culture according to J.J. Hoeningman, there are three forms of culture, namely: First, the idea that is a form of culture in the form of ideas, values, norms, rules and so forth. Second, Activity is the action or human activity derived from cultural thought. Third, Artifacts are physical forms in the form of human activities or work in society in the form of objects or things that can be touched, seen, documented and are concrete in nature [22].

4. *Local Culture*

Local culture or regional culture is interpreted as a culture that develops in an area with elements of ethnic culture that lives in the area. Technological advances have made people begin to forget the traditions or culture of their area in managing the environment, and often local culture is out of date, so the development policy does not involve communities based on local wisdom. Indeed, this is very important to underlie education as content and preserve it through the curriculum [23].

Local wisdom is a community behavior that has existed since prehistoric times that has become positive behavior for humans in dealing with nature which can be sourced from religious values, customs, advices of ancestors that are built naturally in a community to adapt to nature, behavior it develops into a culture in an area and continues to develop hereditary. Local wisdom is an inner teaching that teaches by paying attention to aspects of humanity, local wisdom is a characteristic of virtuous people who do not stop with ethics but come to norms, behavior and actions, so that local wisdom has religious value that can be guided by the community in behaving and doing good actions in daily life and in determining human civilization going forward.

C. *Historical Learning*

1. *Learning Concepts*

According to Mulyono that the term learning is the equivalent of the word "instruction" which comes from English, which means the process of making people learn. The purpose of learning is to help people learn to provide convenience to people who learn. the scope of learning is the events carried out by the teacher, the events that are contained in printed materials, radio programs, television, films, slides, and can be from the combined results of these materials [24].

Learning has an understanding as a process of interaction of students with educators and learning resources in a learning environment. learning is a complex work; therefore, it is necessary to consider well in making planning and implementing such learning wisely. In the learning process, there needs to be a supportive environmental system

engineering. The creation of an environmental system for engineering means preparing conducive environmental conditions for students. This condition can be in the form of several assignments, problems, a set of information / knowledge / skills that students need to master. Preparing conducive environmental conditions also means preparing good, appropriate and adequate learning facilities and infrastructure [25].

Based on the definition above of the term learning, it can be concluded that learning is a process of teaching and learning carried out on an ongoing basis that is useful to achieve the objectives of learning itself. The purpose of learning is a change in mindset or paradigm and behavior. Changes obtained from the teaching and learning process are comprehensively prepared, ranging from learning tools, learning resources to creating conducive environmental conditions.

2. *Historical Concepts*

The basic concept of someone studying history must first understand the relationship of history with education, because the understanding of history that has been embedded in society is a past event that can never be changed because the process has occurred. Aman states that in Permendiknas No. 22 of 2006 concerning content standards for elementary and secondary education units, history is a branch of science that discusses the role of past societies through certain methodologies containing wisdom values used to train intelligence, shape attitudes, character, and personality of students [26].

Historical subjects have the potential to make humans humane. History prepares a depot of past knowledge, along with its summary of the main values of life, which can be transformed to the younger generation through the educational process. As a scientific discipline, History is enthroned with human values that must be packaged properly so that it is always actual. Thus, History is a source of inspiration or a teacher of life (*Historia Magistra Vitae*) for those who study it [27].

Sardiman argues that history is not merely memorizing the names of figures, dates, years, institutions, names of places, kingdoms, etc., but is able to think historically that is critically imaginative, and inspiring in finding solutions related to current conditions of various events that occur. So that events that have occurred remain related to the present, especially in terms of the flow of events and can be used as learning in the future [28].

Based on the explanation of the study of History above, it can be concluded that history is a past event whose culprit is humans who interact with nature around them. History in the process of events is continuity, the existence of a link between one event and another. all events that occur are unique events.

3. *Historical Learning*

According to Aman History learning is a process that makes students able to actualize themselves according to their potential and realize their existence to participate in determining a more human future with others. Aman also stated the need to formulate a new paradigm in the study and teaching of history in Indonesia that departed in several study areas, namely: 1) the history of religious thought and

philosophy as a source of explanation about change and continuity of beings; 2) the history of civilization and culture as a source of understanding the value and meaning of the continuity and change of human life in dialogue with the surrounding natural environment and its time; 3) national and local history or Indonesian macro and micro history is an important foundation for the process of revitalization and reconstruction of the present and future national and state communities; 4) social history or the history of society centered on certain groups, and social organizations; 5) Indonesia's constitutional history provides a basis for understanding democracy and the formation of civil society [29].

Historical learning in the learning process has an important role and is clearly seen not only as a process of transferring ideas, but also as a process of maturing students to understand identity, identity, and national personality through understanding historical events. Learning History should concentrate on the value approach. Facts from history are indeed important in the study of history, but there are no less important, namely how to peel away the facts in order to take the values contained therein. Thus, students will become more introspective as a result of understanding the values obtained from historical facts [30].

Learning history can be used as a tool in shaping the character of students. Seeing the moral condition or character of society at the present time, the character of generation banga has not been firmly embedded in every individual, so in history learning as the process of transferring knowledge in schools is an opportunity to instill good character values in students. Various events in the past can be used as examples or guidelines to continue History for the future towards a better direction, especially in providing understanding to future generations.

D. Character Education Based on Local Cultural Values Through Minangkabau Indigenous Philosophy

The customary meaning in Minangkabau is the rules applied by the local community in daily life. Life without *autran* in Minangkabau is called "uncontent" so that the rules are covered by *adat*. Minangkabau with its matrilineal system is a culture that elevates women as determinants of customary heirs in their tribes. Because women are the main educators and determinants of their offspring and posterity. The Minangkabau traditional goal is to form virtuous individuals, cultured humans and civilized humans. From the civilized group of people, it is hoped that it will give birth to a society that is safe and peaceful, to enable a prosperous and happy life and always under God's protection.

Character education based on local Minangkabau cultural values, in this case oriented to the Minangkabau indigenous people's philosophy of life, namely *Adat basandi syarak - Syarak basandi Kitabullah*. The first character value, which is oriented to the Minangkabau traditional sayings, namely Religious Value, the indicator is the norm derived from the Qur'an and the Hadith [31]. This value is in accordance with the local values in the philosophy of life of the Minangkabau people, namely: "*Adat basandi syarak - Syarak basandi Kitabullah*. It means that *adat* which always adheres to the teachings of religion and Islam is based on the Qur'an and *sunnah* [32].

Character values contained in the strengthening of character education do not stand up and develop themselves, but interact with one another, develop dynamically and form wholeness. The second character value is the nationalist character value that interacts with the religious character value. An indicator of the value of this nationalist character is politeness in attitude, friendship and mutual respect for any differences that exist. Local cultural values that are in line with character values are contained in the Minangkabau traditional saying, namely: "*Muluik manih kucindam murah, budi baik baso katuju*". The point is to avoid talking words that can offend the speaker and show good attitude and behavior to avoid disputes between people [33].

The third character value that interacts with the previous character value is the character integrity value. An indicator of the value of this character is something that reflects the knowledge, mapping and actions are directly and linearly proportional. This integrity or honest character value is in accordance with the Minangkabau traditional proverb which is: "*Putiah kapeh dapek diliek, putiah hati bakadaan, bajalan dinan luruih bakato dinan bana*". The point is that a person's sincerity can be seen from his actions whether his heart says in accordance with his behavior [34].

The fourth character value is the value of independent character, an indicator of this character value is the attitude of behavior that does not depend on others and do something seriously by mobilizing all the potential possessed by oneself. This independent character value is in accordance with the customary maxim of Minangkabau, namely: "*Andak kayo kuek mencari, andak bailimu kuek baguru*". The point is that if we want to gain wealth then work hard and if we want to have high knowledge then study hard and study [35].

The fifth character value is the character value of cooperation, indicators of this character value are actions and actions that respect the spirit of cooperation and reflect concern for others and the community. This mutual cooperation character value is in accordance with the customary maxim of Minangkabau, namely: "*Sasakik sasanang, sahino samalu ,ado samo dimakan, indak ado samo dicari, ka bukik samo mandaki, ka lurah samo manurun*". The meaning of the traditional proverb above is the attitude of feeling what is felt by others, if you get the same pleasure feel it, if you get the same humiliation also feel it [36].

The method used to implement national character education is based on local cultural values. First, efforts are made to socialize to students the importance of having good character that is in accordance with the values contained in the Minangkabau traditional philosophy. Second, the empirical approach is an approach that is built to build awareness of the local cultural values of Minangkabau from experience. In addition, there is an approach that can be done by introducing character values that are in accordance with the values of the local Minangkabau culture. Character education which is implemented through the values extracted from the local culture above can be a reference as a basis for the formation of students' character at school so that the creation of a cultured and cultured school environment has a character that shows positive attitudes and behavior. The application of character values can create a conducive learning process so that desired learning goals are achieved.

V. CONCLUSIONS

Based on the findings in this study that character education already exists in the customary philosophy of the Minangkabau community contained in the Minangkabau adat proverbs since long ago, only it has not been elevated as a national culture even though Law Number 20 Year 2003 concerning the national education system regulates that the function of national education it is developing a national culture based on local culture, if this local culture is raised then the national culture will be richer with diversity but still one in Bhinneka Tunggal Ika.

Local culture, especially through the traditional sayings contained in the custom philosophy of the Minangkabau community, has values that can be developed into a reference for character education that is being developed in the national education system. Local wisdom in Minangkabau tradition with its philosophy "Adat basandi syara", syara "basandi kitabullah". This philosophy gives color to the nation's character education, so that the embodiment of the character of the nation's children can be realized and achieved in accordance with expectations.

This study found the values and characteristics of the customary philosophy of the Minangkabau community that contained the Minangkabau traditional sayings, among others: Religious (Faith and Taqwa), Nationalists (polite, friendly, and mutual respect), Integrity (honest), Mandiri (Independent) hard work), and cooperation (cooperation, responsibility and social care. By exploring the character values found in the local culture that are very closely related to the local community, we indirectly participate in preserving and preserving the culture and traditions in the community.

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