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**NORTH SUMATRA LOCAL CULTURE-BASED ARTS EDUCATION IN  
INSTILLING CHARACTERED VALUES IN HIGH SCHOOL STUDENTS, NORTH  
SUMATRA, INDONESIA**

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**ABSTRACT:** *This study discusses the phenomenon of the character of students in North Sumatra which is increasingly alarming. There are many practices of social unrest carried out by junior high school students and high school students in several cities in Indonesia. The phenomenon of student character brutality is a homework for the world of education that must be addressed immediately. Is one factor due to the lack of an educational model that pays attention to character education for students. It might be one of the reasons. How to formulate a learning model that can foster character for students?, and what character targets should be formulated in the learning process?, and how will character growth occur in students? This issue will be focused in this study. The approach used in this study is a qualitative approach and a quantitative approach. The process of searching data and information retrieval related to this study is done diachronically to find out in a complete and complete manner the phenomena of the character condition of high school (SMA) students in North Sumatra. In designing the North Sumatra traditional arts-based learning model as an effort to foster the character of strong and dignified students, the formulation of learning models is carried out based on the analysis of the suitability of existing material and local kearifan values. This is to obtain the suitability of learning targets in growing student character. Learning outcomes will be analyzed to find answers to how strong and dignified student character growth can be formed.*

**KEYWORDS:** local culture; charactered value; students; learning

**INTRODUCTION**

Education that is implemented in schools - schools in North Sumatra are identified more highlighting skills and cognitive abilities this is evidenced by the greater percentage of subjects that prioritize students' cognitive abilities in these schools. With such understanding, there are actually other things from children that are less noticed without us being aware that they have been neglected, namely providing character education to students. Character education is important meaning as a counterweight to cognitive skills. In an observation it turns out that a person's success is not solely determined by knowledge and technical abilities and technical significance (hard skills), but more by the ability to manage themselves and others (soft skills).

Character education is important for the world of education in North Sumatra. Character education will be the basic or basic in the formation of quality character of the nation, which does not neglect social values such as responsibility, tolerance, togetherness, mutual cooperation, mutual help and mutual respect and so on. Character education will give birth to

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### INTRODUCTION

Education that is implemented in schools - schools in North Sumatra are identified more highlighting skills and cognitive abilities this is evidenced by the greater percentage of subjects that prioritize students' cognitive abilities in these schools. With such understanding, there are actually other things from children that are less noticed without us being aware that they have been neglected, namely providing character education to students. Character education is important meaning as a counterweight to cognitive skills. In an observation it turns out that a person's success is not solely determined by knowledge and technical abilities and technical significance (hard skills), but more by the ability to manage themselves and others (soft skills).

Character education is important for the world of education in North Sumatra. Character education will be the basic or basic in the formation of quality character of the nation, which does not neglect social values such as responsibility, tolerance, togetherness, mutual cooperation, mutual help and mutual respect and so on. Character education will give birth to

a superior person who not only has cognitive abilities but has a character that is able to realize the success of students in the future.

In North Sumatra lately the condition of students' character was seen as very worrying. There have been many incidents of social violence involving junior and senior high school students and even elementary school students who are directly involved in the events of social violence which have been widely reported in the media lately. In addition to the character of responsibility, independence, confidence in lately has also been found in the character of students lately. This gives an indication that there has been an increasingly clear imbalance towards the pattern of education which is more beneficial to character formation in students in the educational environment and other social environments. The lack of good character in students who are involved in social unrest has become an additional homework for the world of education in Indonesia. Then how can we plan or design an educational model that can foster a commendable character for students or teenagers in our current environment.

In an observation of some traditional art forms there is a local kearifan that holds the values of noble and commendable characters. Traditional arts that have this local kearifan may be adopted as one of the learning models in fostering a commendable character. For example in some traditional art works in North Sumatra such as traditional music and dance works there are character values such as discipline values, togetherness values, responsibility values, hard work values, tolerance values, creative values and others. A local kearifan concept, of course a can be an alternative in designing a learning model can foster a commendable character for students in school. How to plan a concept of local culture-based education in North Sumatra will be the focus of the problem of forming the character of students in Senior High School (SMA) in North Sumatra.

### **Method of Research**

The approach used in this study is a qualitative approach and a quantitative approach. A qualitative approach is intended for investigation by explaining in detail the problems that occur based on the data as they are, while the quantitative approach is intended to obtain mathematical and reliable quantity of data clarity. In this case the data was investigated by calculating the quantity of the data in each trial pase conducted. The process of tracking data and information retrieval related to this study is also done diachronic to find out in a complete and complete manner the phenomenon of the character condition of high school students in North Sumatra.

In addition to designing the North Sumatra traditional arts-based learning model in an effort to foster character, the formulation of learning models is carried out based on the suitability analysis of the material and existing local kearifan values to be applied in the learning process. Learning outcomes will be analyzed to find answers to how to grow the character of a strong and dignified student can be formed.

### **DISCUSSION**

To be able to realize in growing the character of students who are strong and dignified to students, culture or culture needs to be developed that can accelerate the expected character. Culture is a habit or tradition that is full of certain values that grow and develop in everyday life in various aspects of life including the school environment. Michele Borba offers a pattern

or model for civilizing noble characters. He uses the term "building moral intelligence". In his book, *Building Moral Intelligence: The Seven Essential Values That Kids to Do The Right Thing* (2001) (*Building Moral Intelligence: Seven Major Virtues for High-Moral Children*, 2008), Borba outlines various ways to build moral intelligence.

According to Borba (2008: 4) moral intelligence is the ability of a person to understand things that are right and wrong, namely having strong ethical beliefs and acting on those beliefs, so that he is right and honorable.

Next Michele Borba offers a way to foster good character in children, namely by instilling seven main virtues (noble character): empathy, conscience, self control, respect, kindness, tolerance, and justice. These seven kinds of virtues can form quality human beings wherever and whenever. According to Borba, the seven virtues become the basic pattern in forming character (noble character) and humanity side so that throughout his life he will use it. To underlie it all needs to be taught a variety of virtues that must be realized in real behavior by every human being in his daily life. In the book *100 Ways to Enhance Values and Morality in Schools and Youth Settings* (1995), Howard Kirschenbaum outlines 100 ways to increase values and morality (noble character / character) in schools which can be grouped into five methods, namely:

- 1) inculcating values and morality
- 2) modeling values and morality
- 3) facilitating values and morality
- 4) skills for value development and moral literacy
- 5) developing a values education program

From Kirschenbaum's opinion, all teachers at least improve the quality of learning in schools. One effort that can be done is to foster the character of students through the learning process in the classroom and also build a conducive environment outside the classroom. Kirschenbaum's offer above still needs to be added to the foundation for developing social and religious intelligence, because this has been widely recognized as a condition that can make character education easier to manage with relatively good results. All activities based on commendable characters will be able to build awareness of actions that are commendable in each person's behavior. From the description above it is clear that building a culture or environment that supports the realization of educational goals that do not always exclude commendable character is very important. The three main environments of students, namely the school environment, family environment, and community social environment should be built synergistically and together support the process of education and learning in the classroom. The environment that does not only prevent the achievement of educational goals, but also will damage the character of students who are built through the learning process in the classroom.

#### - Character Values Targeted

Enough many character education experts who offer an offer of basic values that must be developed to build a person's character. By referring to various character education experts, Ary Ginanjar then sets out seven main values to build character, namely honesty, responsibility,

visionary, discipline, cooperation, justice, and caring. In addition to considering the opinions of character education experts, Ary attributed the seven main values to the values contained in al-Asma 'al-Husna (God's Best Names) and the widespread phenomenon of moral decline in Indonesia which was marked by the crisis of seven the main value (Darmiyati Zuchdi et al., 2009: 48).

The Indonesian government, through the Ministry of National Education, launched national character education starting in 2010 with a starting point on four main values, namely honesty (honesty), resilience (tough), caring (caring), and intelligence (smart). Of these four main values, each educational institution in various levels can develop it into various kinds of desired character values. Of course to realize it can not be at once, but must be gradual. Character building in schools has been carried out by various government agency groups and by community groups, both through seminars and workshops. But the result is only a mere activity report.

To realize the achievement of the world of education that is more interested in building the character of a strong and dignified student, it is necessary to formulate the achievement of the target character of students who will be formed.

In formulating the character's achievements as students at the senior high school education unit level in North Sumatra is to transform the North Sumatra local kearifan values that can build a strong and dignified character of students. Based on the results of the analysis carried out on several traditional arts such as: Traditional music, traditional dance and traditional art there are local values about:

1. Religion
2. Responsibility
3. Discipline
4. Cooperation
5. Tolerance
6. Togetherness
7. Honest
8. Confidence
9. Love
10. Democratic
11. Respect each other
12. Self-confidence
13. Creativity

Furthermore, from 13 local values that can be identified in the traditional arts, their conformity in learning is analyzed and reformulated into nine character values that will become targets for the growth of student character. The nine characters include:

1. Responsible.
2. Discipline
3. Selfconfidence
4. Hard work
5. Creative
6. Working together
7. Confident
8. Tolerance
9. Love the homeland
10. Religion

The ten characters that have been formulated are then designed in specific learning objectives that will be applied in the learning process in the classroom. There are many character values or noble character that must be implemented in daily life in various aspects of human life, both in dealing with God, with fellow humans, and with the surrounding environment. If these values can be realized in human life, a superior and dignified human will be produced.

#### **-The process of building a strong and dignified character through the learning of North Sumatra traditional arts**

The process of character building through the North Sumatra traditional art learning model is carried out by implementing teaching materials such as learning materials for traditional music arts, traditional dance and fine arts on cultural arts subjects. The steps taken are as follows:

1. Observing traditional art (music, dance, fine art) material in North Sumatra includes local kearipan values, through tracking reliable data based on both primary and secondary data. Primary data is obtained through in-depth interview techniques and participant observation aimed at collecting data followed by focus group discussions, while secondary data is obtained from related documents that record in full and clear about the traditional arts of North Sumatra.
2. Observing the school environment by observing and interviewing teachers, students and the community around the school environment
3. Conduct an analysis of the suitability of art material and local kearipan values that exist in building the character of students who are resilient and dignified.
4. The act of formulating an art learning model that can build the character of tough and dignified students. Among others: 1) formulating specific objectives, 2) formulating

instruments assessment, 3) formulating learning strategies, 4) formulating learning materials, 4) evaluating learning

5. Implement the formulation of the learning model
6. Analyze the process of forming characters
7. Explain the results and findings of character growth on the learning process Character scheme schema formation in the learning process

#### **- Analysis of the character formation process through traditional North Sumatra art education**

In analyzing character formation in junior and senior high school students in the research partner schools in North Sumatra. The trial was conducted on high school level students in one trial class. The number of students as sample in this study amounted to 25 people. The analysis was carried out by looking at the character growth of each student, or by looking at the achievement of targets in 10 characters which were formulated in the purpose of learning arts in the trial class. Samples were analyzed every three months in learning by paying attention to the increase in the number of students who began to grow characters in him after participating in the traditional art learning process. Based on the results of the analysis conducted every three months the learning period for one year found the achievement of targets that continued to increase in each of the three learning periods.

#### **CONCLUSION**

Based on the discussion and analysis conducted can be taken a conclusion as follows:

- a. There are 13 local values in North Sumatra traditional arts such as: 1) religious value, 2) value of responsibility, 3) value of discipline, 4) value of cooperation, 5) value of tolerance, 6) value of togetherness, 7) value of honesty, 8) value of independence, 9) value of peace of love, 10) democratic value, 11) value of mutual respect, 12) value of self-confidence, 13) creative value.
- b. Furthermore, the 13 local values in the traditional arts are analyzed for their suitability in learning, and formulated into ten character values that are the target of character growth in students at school. These characters include: 1) Responsibility, 2) Discipline, 3) Self-Defense, 4) Hard work, 5) Creative, 6) Working together, 7) Confidence, 8) Tolerance, 9) Love the country, 10) Relegius.
- c. The process of character building through the North Sumatra traditional art learning model is carried out by implementing the formulation of teaching materials sourced from traditional music, traditional dance and visual arts.
- d. Through the implementation of the formulation of the North Sumatra traditional art learning model (traditional music, traditional dance, traditional art) in the target of growing student character, the results were obtained after one year of learning about the growth of ten character values in students.
  - i. Growth of second quarter characters



- ii. Growth of third quarter characters.
- iii. The growth of character.
- iv. In one year of learning can be accumulated character growth in students occurs between 16% to 40%. This can explain that the tradition-based art learning model of North Sumatra can have an impact on character growth in students.

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