

**THE CHARACTER EDUCATION BASED ON LOCAL  
CONTENTS CURRICULUM TOWARD *MADRASAH*  
*ALIYAH* IN INDONESIA**

**MASNUNAH<sup>1</sup>  
NUR UHBIYATI<sup>2</sup>  
RAHARJO<sup>3</sup>**

<sup>1</sup> *State Madrasah Aliyah* of Pekalongan, Indonesia

<sup>2,3</sup> State Islamic University of Walisongo, Indonesia

**Abstract**

This study aims to describe the nature of character education at *Madrasah Aliyah* in Indonesia, the nature of local content curriculum at *Madrasah Aliyah* in Indonesia, and character education based on local content curriculum at *Madrasah Aliyah* in Indonesia. The facts that are very concerning in the world of education in Indonesia include 1) The occurrence of a crisis due to too much material burden, education is more focused on intellectual development and less attention to other aspects; 2) The emergence of acts of violence committed by students in the school environment both against fellow students and against their teachers; and 3) The occurrence of moral decadence among students and

leads to behaviors that are not in accordance with norms. The condition of this weak character shows that all education in the form of general good knowledge, religion and moral knowledge taught in schools has not had much effect on changes in the behavior of students in particular, and the behavior of the Indonesian nation in general. So it takes an emphasis on strengthening character education specifically, because in reality character education has been included or integrated with all subjects but in reality it has not shown the idolized manifestations. Local content curriculum lessons can be used as a medium for strengthening character education. The local content curriculum is a curriculum that is based on the enrichment of cultural values, and is a concrete situation faced by students in everyday life. So that it makes it easier for students to internalize the character values in the education they take. The local content curriculum that emphasizes the maintenance and development of local values and culture is a determining foundation in character development to obtain a conceptual model of character education that is relevant to the needs of society.

**Keywords:** Character education, curriculum, local content, and *Madrasah Aliyah*.

## **1. INTRODUCTION**

Education is the process of instilling good habits, with adequate means for both himself and others by doing habituation (Arifin, 1994, p. 12). According to the first President of the Republic of Indonesia, Soekarno (1964, p. 80), this nation must be built by prioritizing character building which is expected to make Indonesia a great, advanced and victorious nation as well as dignified and has a desire for independence.

Education is an innovative and dynamic force that can influence societal change. Fazlur Rahman said education is the starting point for reform (Iqbal, 2005, p. 608). By bringing up new ideas and values that have a big impact on people's lives. Education for human life is a process that involves the transformation of humans, society and culture, and has a core fundamental belief in scientific thought. Because education will lead a static and traditional society to transform into an advanced nation and be able to awaken society in the face of changing times.

In Islam, education is a mandatory that must be done by Muslims, *min al-mahdiilaal-lahdi*, Because humans are tasked with carrying out *amarma'rufnahimunkar*, in this case at least they must make themselves as role models. In addition to *amarma'rufnahimunkar*, education is useful for strengthening humans with their duties as 'abid' and their function as caliph. And is a form of responsibility or response as a result of human answers (communication) very early on to God, when he answered God's call, "am not I your God?" they answered: yes you are our Lord, we are witnesses (as stated in the Al-Qur'an letter Al-'Araf: 172).

According to Sayyed Nasr, the phrase "Am I not your God?" symbolizes communication between God and humans before creation ((Iqbal, 2005, p. 348). And it means that humans accept God's mandate that must be carried out in the world, with this mandate that humans are obliged to worship Allah and serve him or carry out duties as 'Abd and *Khalifatullah* in world.

With the acceptance of the status of a servant of God and *Khalifatullah* assigns human responsibilities as follows: First, human responsibility towards God, namely "act of worship and service and obedience to His Law" (acts of worship and service and obedience to His law). The duty of man to Allah is the most important obligation. Humans as 'abdullah must try to do it with a pure

heart and will, namely the obligation to know Allah and worship Him. Meanwhile, as *Khalifatullah* he must be able to become a leader of himself, his family and society. Second, the responsibility of humans to themselves. The responsibility of humans to themselves is “Responsibility our soul and mind and then try to save our soul and to be good” (responsibility to our soul and mind and strive to save and make this soul better). Third, human responsibility towards society, namely all kinds of actions ranging from working honestly, generously, respecting others, being in society and respecting and maintaining all the results of creativity, feeling and positive community initiative. Fourth, human responsibility for the environment. Namely managing, prospering, preserving and making the best use of the surrounding environment (Iqbal, 2005, p. 350).

The ability of humans to realize awareness of their responsibilities is the goal of character education. The character education is a form of education that aims to develop ‘good’ people (Jerome and Kisby, 2019, p. 17). In the community, there are rampant cases of corruption, violence, irregular traffic, students cheating on tests, environmental damage. This shows that more and more Indonesian citizens are losing their good character, such as honesty, a sense of nationality, mutual respect, discipline, manners in the public sphere and a sense of social responsibility. This is an indicator that the Indonesian nation has not made progress in the field of character education. Even according to Koentjaraningrat, this nation still suffers from many weak characters, including underestimating quality, like to bypass, not confident in themselves, not being disciplined, ignoring responsibilities (Idi and Safarina, 2015, p. 120).

The facts that are very concerning in the world of education in Indonesia include the occurrence of a crisis due to too much material burden, education is more focused on intellectual development and less attention to other aspects;

the emergence of acts of violence committed by students in the school environment both against fellow students and against their teachers; the occurrence of moral decadence among students and leads to behaviors that are not in accordance with norms. In broad terms the debates over moral and character education divide along three dimensions. One broad distinction is between those who view character formation and morality as centered on the cultivation of virtues and those who argue that morality is ultimately a function of judgments made in context (Larry, et al., 2014: p. 2).

The condition of this weak character shows that all education in the form of general good knowledge, religion and moral knowledge taught in schools has not had much effect on changes in the behavior of students in particular, and the behavior of the Indonesian nation in general. Education should be an effort so that society is civilized, not only knowledgeable, and more broadly, as a means of cultivating and channeling values (enculturation and socialization). Students must get education that touches the foundation of humanity. The human dimension includes three most basic things, namely affective, which is reflected in the quality of faith, piety, noble morals, including noble character and superior personality and aesthetic competence. Second, cognitive which is reflected in the capacity of thought and intellectualism to explore and develop and master science and technology. Third, psychomotor which is reflected in the ability to develop technical skills, practical skills, and kinesthetic competences (Muslih, 2011, p. 69).

To support the realization of mental and physical education for the Indonesian nation, on September 6 2017, President Joko Widodo has signed presidential regulation number: 87 of 2017 concerning Strengthening Character Education. In this Presidential Regulation, it is stated that the strengthening of Character Education is an educational movement under the responsibility of the

education unit to strengthen the character of students through harmonization of heart, feeling, thinking and sports with involvement and collaboration between education units, families, and communities as part of The National Movement for the Mental Revolution.

Character education must become a National Movement that is able to create schools that encourage young people with character, responsibility and care by modeling and teaching good character through an emphasis on universal values. The universal values in question are caring, honesty, fairness, responsibility and respect for oneself and others (Pala, 2011, p. 23).

There are 18 values of character education developed in Strengthening Character Education, namely religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly (communicative), love peace, love to read, care about the environment, care about social and responsibility. Among the strategies that can be used in delivering character education is through local content curriculum lessons. Because in reality character education has been included or integrated with all subjects but in reality it has not shown the idolized manifestations. The local content curriculum is a curriculum that is based on the enrichment of cultural values, and is a concrete situation faced by students in everyday life. So that it makes it easier for students to internalize the character values in the education they take. The local content curriculum that emphasizes the maintenance and development of local values and culture is a determining foundation in character development to obtain a conceptual model of character education that is relevant to the needs of society.

Character education based on local content curriculum must be emphasized more at the high school level and the equivalent of both Senior High School and *Madrasah Aliyah*, because at this time students are

experiencing the process of searching for self-identity, especially for *Madrasah Aliyah* students, this is a necessity, because in society has stigma that if *Madrasah Aliyah* students are good it should be, but if there is a group of children in the community who are naughty and there are *Madrasah Aliyah* children, then *Madrasah Aliyah* children are more highlighted, seen and exaggerated, humiliated, even associated with institutions, teachers and learning activities and teach it.

There are several studies related to character education in schools, in Islamic boarding schools and various levels, both integrated in the curriculum, and in school culture. Among them are the results of research by Darmuin (2013) showing that the development of a character education curriculum is specially formulated to contain 18 character values developed by integrating with the learning curriculum and assessing the development of students as a whole. Research by Ma'arif, et al., (2012, p. 166) states that to foster good character in students, the three schools apply an active learning model, which involves the various potentials of students, with the method used based on the principle humanization or learning is fun oriented towards achieving the vision and mission of the institution. To support the formation of good values in students such as honesty, respect and responsibility, the three schools also make extracurricular activities effective as a medium for expression and development of student interest talents. Nadhifah's research (2017, p. 3) shows that the character values developed in school are the pillars of character: 1. Love of God and all of His creation, 2. Independence and responsibility, 3. Honesty / trust and diplomacy. , 4. Respect and courtesy, 5. Generous, like to help and mutual cooperation, 6. Confidence, creative and hard work, 7. Leadership and justice, 8. Kind and humble, 9. Tolerance, peace, unity and K4 namely cleanliness, tidiness, safety and health. NurHidayat's research (2016) reveals that the

implementation of the character education model transmitted and developed by Kiai Hamam to his students includes, social care, simplicity, humanism, development of local culture and local wisdom, development of work ethic or hard work, independence, religion and sense. Responsible. Muhammad Ipih's research (2017) examines the increasing importance of character considering the current phenomenon related to the deterioration of values and character carried out by relatively young children and many other actions that deviate from Islamic character values that we can see every day through the media. The strategy carried out in internalizing Islamic character values is carried out through entrepreneurial activities, weekly moral values, habituation, rewards and punishments, exemplary teachers, supervision and attitude regulation while in *madrasah*.

From the explanation above, it can be explained that the study of character and character education is not new, because this research has been done a lot both domestically and abroad. But a specific study of character education based on local content curriculum at *Madrasah Aliyah*, has not been found. Thus, this study is expected to find a specific character education model according to the age of students (adolescent age) and according to the culture in the region.

## **2. THE NATURE OF CHARACTER EDUCATION**

The definition of education according to the Big Indonesian Dictionary is the process of changing the attitude and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. According to Webster's New Words Dictionary education is the process of training and developing knowledge, skills, thoughts, character and so on, especially through formal schooling. Education is not merely an effort to prepare individuals to adapt themselves to the environment, but is more directed at efforts to form and

be willing to conserve the environment in harmonious relationships. The education by local content is established to produce quality human resources with relevant skills, competencies and excellent character that increase their global competitiveness (Triyono and Moses, 2019, p. 70).

According to Ibn Sina, education or learning involves all aspects of human beings, starting from physical, mental, character and moral. "Education should not ignore physical development and anything that has an influence on physical development such as exercise, food, drink, sleep and hygiene. Education is very important to be given to children to prepare themselves for adulthood, by being equipped with certain professions so that they can contribute to society. Ibn Sina also revealed that education should be given in stages based on age. Ibn Sina considered that education for children and adolescents should be given because education has a close relationship between meeting economic and social needs. Most importantly, every student must become an expert in a certain field who will support his work in the future (Iqbal, 2005, p. 7).

Law No. 20 of 2003 concerning the National Education System, article 1 states that education is a conscious effort to prepare students through guidance, teaching and / or training activities for their future roles. Educational efforts based on the above definition cover a very wide area, all of which refer to individual development. Educational Objectives according to Law no. 20 of 2003 concerning the National Education System, reads as follows Education aims to develop the potential of students to become human beings who: believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens who are democratic and responsible.

If we look at it, there are 10 items of education objectives in the national education system, eight out of ten items in the law are related to character issues, while the other 2, namely numbers 5 and 6, are not directly related but still cannot be separated from character. Thus 88 percent of our educational goals are character building. This figure is the same as the number predicted by neuroscientists that 88 percent of human life is dominated by the subconscious mind, where emotional intelligence and spiritual intelligence include self-concept which is the foundation for character building. So if a person's character can be built, 88 percent of his life will be successful (Amir and Zulfanah, 2012, p. 64).

Furthermore, the definition of character, character comes from the Greek *karasso*, which means blueprint, basic format or prints such as in fingerprints, or *charassein* which means to make sharp or make in (Majid, 2013, p. 11). In the big Indonesian dictionary, characters are defined as character; character; psychiatric, moral or ethical qualities that distinguish a person from others. With the above understanding, it can be said that character building is the process of carving or sculpting a soul in such a way that it is unique, interesting, and different or distinguishable from others. Like a letter in the alphabet that is never the same from one another, thus people with character can be distinguished from one another. The combination of all human nature that is permanent, so that it becomes a special sign to distinguish one person from another is the definition of character according to Griek (Zubaedi, 2012, p. 9).

The view of experts on character education, Aristotle argues that doing good and right actions towards oneself and others is a good character. Namely the virtuous life towards oneself (such as self-control and moderation) and the kindness that is oriented towards others (such as generosity and compassion). Lickona(2012, p.82)describes a character consisting of an operative value,

which has three interconnected parts, namely; moral knowledge, moral feelings, and moral behavior. So that people who are said to have tough characters are people who know the good, want the good (desiring the good) and do the good.

The view of Muslim philosophers on character education, according to Tafsir (1994, p. 24), in Islamic education, character is called morals. Character is a sign that someone is worthy or not worthy of being called a human. So in Islamic education popular character education is called moral education and people who have good character are called good characters. Morals are one of the three basic frameworks of Islamic teachings, namely faith and sharia which have very important positions, morals are the perfection of Islamic teachings after being based on faith and sharia (Marzuki, 2009, p. 13). Morals are the same as manners, which consist of the words “character” and “character”. Budi is that which exists in humans, which is associated with consciousness, which is driven by thought, a ratio called character. Moral is what is seen in humans, because it is driven by a feeling of the heart which is called behavior. So, character is a combination of the results of the ratio and taste that manifests in human initiative and behavior (Djatnika, 1994, p. 26).

The view of Imam al-Ghazali (t.th, p. 58), states that the definition of morality is a trait that is embedded in the soul from which actions arise easily without requiring consideration of the mind (first). From this definition, it can be seen that the nature of morals according to al-Ghazali includes two conditions. First, the action must be constant, i.e. repeated in the same form, so that it can become a habit. Second, the action must grow easily without consideration and thought, that is, it is not because of any pressure, coercion from others or even beautiful influences and persuasion and so on. Furthermore, Imam Ghazali explained that morals are not knowledge (*ma'rifah*) about good and evil, nor nature (*Qudrah*) for good and bad, nor good and bad practice

(*fi'il*), but a steady state of soul. Moral is a term often used by al-Ghazali. So, there are often terms that are popular with praiseworthy and despicable. So it can be understood that morals are an attitude or human will accompanied by a serene intention in the soul based on the al-Qur'an and al-Hadith from which deeds or habits arise easily without requiring prior guidance.

Ibn Maskawaih's view of morality is a state of the soul that causes the soul to act without being thought or considered in depth. The mental state is of two types, one is the original character or the second is due to the formation of the environment due to habituation, advice and practice. At first, this situation occurs because it is considered and thought about, but then through continuous practice it will become morally reflex to do.

Ibn Hazm's view (tt, p. 18), Ibn Hazm has reminded humans that morals are created, shaped and compiled by Allah S.W.T. Morals were created when Allah SWT created humans. The good that is done by humans is not done by themselves but because of the grace of Allah SWT. The goal of ethics according to Ibn Hazm is to help fellow humans to repair corrupt morality and heal their mental illness.

Abdullah NashihUlwan (1981, p. 174), character education is moral education, namely education on the basics of morality and the virtues of character, traits that must be possessed and made into a habit by a person from childhood until he becomes a convert. Children will grow up on the basis of wickedness and deviance. If the child's education is not religious, it is far from Islamic faith and is not related to Allah. Faith education is a factor that straightens crooked character and improves the spirit of humanity. The possibility of using moral and religious values to guide youth within the education system, with the ultimate goal of intercepting these societal issues (Dempster, 2020, p. 249).

The view of Indonesian education philosophers, according to Ki Hajar Dewantara (1977, p. 25), character or character is the roundness of the human soul, and is commonly called “character”. People who always have intelligence, character always think and feel and use measurements, scales, and a definite and constant basis for action. That is why each person can be identified with a certain character. Character or character is fixed and definite so that one human can distinguish one from another. Character is the nature of the human soul from wishful thinking to being transformed into energy, which comes from the union of thoughts, feelings and tangible wills. Thus, in Ki Hajar Dewantara’s view, Character is a comprehensive unity of thoughts, feelings, wills, and energies that manifest in a person and make him different from other humans. According to Hamka, ethical sources come from the three powers of the human soul, namely the power of reason, humans can carry out reflection on investigation and research so that they can distinguish between good and good and bad. The two forces of anger are those that command fend and defend, inviting to gain power and victory. This power of anger should be well controlled. The three powers of lust, human lust can drown the emanation of God’s nurses, but it is still necessary because without lust there is no such thing as life (Haris, 2010, p. 82).

### **3. *MADRASAH ALIYAH* AND ADOLESCENT MORAL EDUCATION IN INDONESIA**

Adolescence is one of the developmental periods that humans experience in their lives and adolescence is a transition period from childhood to adulthood. Some experts have different opinions about when adolescence takes place, because human development is indeed individual, there is rapid development and some are slow. Thus the age limit is flexible, meaning that it can go forward or backward according to the speed of development of each

individual. For example, according to F.J. Monk adolescence is 12-21 years, according to Erickson 12-18 years, Hurlock 13-18 years, Cole 13-21 years, Haditono 13-21 years (Thalib, 2010, p. 41).

Referring to the age of development, in general adolescents are still in Junior and Senior High School or Islamic Junior and Senior High School and some are students. Human development cannot be separated from the influence of the environment, so that the development of adolescents at the junior high school level will be different from those at the high school level. Adolescents who sit at the junior and senior high school aged around 13-19 years, include the categories of early adolescence, middle and near late adolescence. The development that is experienced includes physical, psychological, and social aspects, in principle, the three aspects of development will reach maturity in adolescence, so it is expected that they have shown an adult attitude at the end of adolescence.

In the adolescent psychology map, there are three parts, namely: 1) Pueral phase, at this time adolescents feel uneasy because they do not want to be said by children, but are also unwilling to be said to be adults. The distinctive characteristics of the Puer era can be summarized into two things, namely aimed at being in power, namely what is desired, what is made into dreams is the strong, the champion, the winner and so on, and the extraverts, namely the behavior and actions of the Puer child who are outward oriented, extraverts, this prompts him to witness the conditions of the world outside himself and to seek peers to meet the needs of his soul (Suryabrata, 1993, p. 218); 2) Negative Phase, this phase only lasts a few months, which is characterized by hesitant, gloomy, dreamy and restless; 3) Puberty phase, this period is called the Adolescence period. In this discussion, taking Cole's opinion, dividing adolescence into four parts, namely preadolescents aged 11-13 years (women) and 13-15

years (men), Early Adolescence ages 13-15 years (women) and 15-17 years (men). -Male), Middle Adolescence aged 15-18 years (female) and 17-19 years (male), and Late Adolescence aged 18-21 years (female) and 19-21 years (male).

The environment, and the way of teaching adolescents have a big influence on the moral formation of adolescents and the mental maturity of youth. It is during this period that character education and teaching of morals are very important education and will shape their mentality. Moral is an elementary thing in Islam, the Prophet Muhammad SAW gave a signal with his words *انما بعثت لاتيتم مكارم الاخلاق* which means: “actually I was sent to perfect morals”, high intellect in other words the goal of the prophet’s sharia is to improve human morals. Surah Al-Qalam verses 4-5. In his mission to form the Prophet’s morals based on the Al-Qur’an as a reference, including the letter Al-Qalam verses 4-5 which means “And Verily, you really have great character. Then someday you will see and they (disbelievers) will also see “. Moral is a reflection of human life, he can be categorized as a human being, or vice versa, he is an immoral person, all of which can be seen from the person’s behavior in everyday life (Raharjo, 2012, p.87). The relationship between intellectual character education and traditional character education, which emphasizes the development of moral and civic virtues like kindness, generosity, and tolerance, is also explored (Baehr, 2017, p. 1).

Character as one of the benchmarks and corridors of behavior as well as manifestations of the social dimensions of humanity necessitate the common good values. But the fact is, in the world of education (especially in schools) sometimes develop various forms of behavior which are often not in accordance with the values of goodness. For example, student behavior is increasingly free

and permissive, as well as delinquent delinquency that is not in accordance with the norms that apply in society.

According to KartiniKartono (2010, p. 49), the types of juvenile delinquency can be divided into four, namely: 1) Isolated delinquency, this group is the largest group, in general they do not suffer psychological damage; 2) Neoritic delinquency, this type of juvenile delinquency is due to adolescents suffering from other disorders in the form of anxiety, insecurity, guilt, guilt, and other worrying feelings; 3) Psychopathic delinquency, this type of delinquency is not much among teenagers, but is very dangerous because it is accompanied by mental illness that can lead to criminal acts; 4) Delinquency moral defect, this sufferer is caused by deficiency or disability, their behavior is quickly satisfied with their achievements but is often accompanied by aggressive actions. Because character education was included providing students with opportunities for moral action (Berkowitz, 2017: p. 84).

Deviation or delinquency in adolescents is caused by various factors, including: family factors, school factors, community factors, playgroups, and mass media. Youth as the nation's next generation, should utilize all their abilities and potentials to increase their capacities and capabilities. Because at this time is the most potential in the growth and development of allself's potential aspects. In a wise adage it is said that youth are the leaders of the future and in their hands are the life and progress of the nation. So it becomes a necessity to instill character values as optimally as possible in this adolescence, in order to achieve a generation that is physically and mentally healthy, and behaves according to religious and community norms, has a comprehensive intelligence including intellectual intelligence (IQ), emotional intelligence (EQ) and spiritual intelligence (SQ). In essence, possessing these three intelligences is the essence of character education, namely thinking, feeling, heart and sports.

Character education which aims to develop intellectual, emotional and spiritual intelligence in students, especially at adolescence, is continuously socialized and instilled in schools or *madrasah* through local content curriculum lessons as a characteristic of an educational institution or the uniqueness of a *madrasah* that is of interest to the community. The process of shaping the independent Islamic educational institution was made in two stages: from *masjid* (mosque) and to the *madrasah* (Arjmand, 2018, p. 22).

#### **4. CURRICULUM OF LOCAL CONTENT AT SCHOOLS IN INDONESIA**

The curriculum according to law number 20 of 2013 concerning the National Education System, is a set of plans and arrangements regarding the objectives, content and learning materials as well as the methods used as guidelines for implementing learning activities to achieve certain educational goals. The local content curriculum is part of the decentralized curriculum, which can be implemented according to local conditions and needs. The state of the region is everything that is in a certain area which is basically related to the natural environment, the socio-economic environment and the socio-cultural environment. Regional needs are everything that is needed by the community in an area, especially for the survival and improvement of the community's standard of life, which is adjusted to the direction of regional development and the potential of the area concerned (Rahadiansyah and Prayitno, 2011, p. 249).

The basis for the policy for implementing this local content curriculum is based on government policies as stipulated in the 2003 National Education System Law in article 37 paragraph 1. The primary and secondary education curriculum must contain: religious education, civic education, language, mathematics, natural sciences, social sciences, arts and culture, physical and spiritual education, skills or vocational, and local content. In Regulation of the

Ministry of Education and Culture of the Republic of Indonesia number 79 of 2014 concerning the local content of the 2013 curriculum article 2 it is stated that local content is study material or subjects in the education unit which contains content and learning processes about local potential and uniqueness which is intended to shape students' understanding of excellence and wisdom the area where he lives. As part of a nation and character building policy, arts education and activities were implemented into national pedagogical programs (Murtala, et al., 2019, p. 1960).

The purpose of the local content curriculum, in the National Education System Law in the elucidation article states that local content study materials are intended to form an understanding of the potential in the area where they live, while according to the Curriculum Center for Research and Development Center of the Ministry of National Education of the Republic of Indonesia, the objectives of learning local content are: 1) Know and become more familiar with the natural, social and cultural environment; 2) Having the ability and skills as well as knowledge about the area that is useful for themselves and the community in general; 3) Having attitudes and behaviors that are in line with the values of the prevailing regulations in the region, as well as preserving and developing the noble values of the local culture in order to uphold national development; 4) Be aware of the environment and problems in society and can help find solutions to problems. As emphasized by Muhaimin (2008, p. 94), the local content curriculum in *madrasah* aims to develop regional potential as part of efforts to improve the quality of education in madrasas and develop the potential of madrasas so that they have a competitive advantage. Instead, that it remains a very real aspect of society experiences with the education system (Scherer, 2016, p. 24).

The scope or content of the curriculum for local content in Indonesia, according to the Regulation of the Ministry of Education and Culture of the Republic of Indonesia number 79 of 2019, schools or *madrasahs* develop local content in the following stages: 1) Analyze the context of the natural, social and cultural environment; 2) Identification of local content; 3) formulation of basic competencies for each type of local content; 4) determining the appropriate level of education unit for each basic competency; 5) integration of basic competencies into relevant learning content; 6) determination of local content as part of the learning content or as an independent subject; 7) preparation of the syllabus; and 8) preparation of textbooks.

Based on these stages, the scope or content of the local content curriculum is selected according to the needs and relevance to the conditions and needs of the region concerned, for example the need to a) preserve and develop regional culture. b) increasing the abilities and skills in certain fields in accordance with regional economic conditions such as batik c) increasing the ability of foreign languages and regional languages for work and individual empowerment d) developing culinary and fashion e) fulfilling competences in Islamic boarding school (*pesantren*) areas such as *tahfidz al-Qur'an* and reading *turatst* book. The Muslims progressed towards true integration of the Qur'anic Worldview in the curricula of the natural sciences in secondary Islamic education, whose students are at critical stages of their cognitive, affective, spiritual, social, and ethical developments (Hassan, 2016, p. 303).

Table 1. Examples of analysis of local context and local content curriculum options

No	Context	Local content
1.	<i>Pesantren</i> environment	<ul style="list-style-type: none"> <li>• <i>Tahfidzal-Qur'an</i></li> <li>• The study of <i>turatst</i> book</li> </ul>

		<ul style="list-style-type: none"> <li>• Public speaking</li> <li>• Arabic speaking</li> <li>• <i>Pesantren</i> leadership</li> </ul>
2.	Agricultural environment	<ul style="list-style-type: none"> <li>• Farming</li> <li>• Nurseries</li> <li>• Land management</li> <li>• Fertilization</li> <li>• Processing of agricultural products</li> </ul>
3.	Coastal environment	<ul style="list-style-type: none"> <li>• Travel</li> <li>• Aquaculture</li> <li>• Fish and seafood processing</li> <li>• Coastal conservation</li> </ul>
4.	Batik industry	<ul style="list-style-type: none"> <li>• Batik technique</li> <li>• Batik marketing</li> <li>• Batik tourism</li> </ul>

According to the Regulation of the Ministry of Education and Culture of the Republic of Indonesia number 79 of 2014, the development of local content needs to pay attention to the following principles: conformity to the development of students, integrity of competence, linkages to regional potential and uniqueness, flexibility in types, forms and timing of implementation, usefulness for the national interest and facing global challenges, and appreciative. The schools possessed Islamic characteristics by adding a number of Islamic religious subjects in curriculum (Azra, 2018: p. 769).

## **5. CHARACTER EDUCATION BASED ON LOCAL CONTENT CURRICULUM AT *MADRASAH ALIYAH* IN INDONESIA**

Character education aims to improve the quality and implementation and results of education in *madrasah* which leads to the formation of the character of students as a whole, integrated and balanced according to the competence of graduates. With character education, students are expected to be able to use

their knowledge and internalize the values of character and noble morals in the behavior of everyday life. Every school may develop the learning process according to the school's situation and student's character (Nurdin, et al., 2017, p. 218).

At the institutional level, character education leads to the formation of school culture, namely the values that underlie behavior, traditions, daily habits, and symbols practiced by all school members and the surrounding community (Asmani, 2012, p.43). Character education at *Madrasah Aliyah* is delivered using various strategies and methods. Strategy is a pattern that is planned and determined on purpose for carrying out activities or actions. Strategy includes activity objectives, who is involved in activities, activity processes, and means of supporting activities.

Strategies with this method are often equated, but there are differences between the two. Strategy is an operational plan to achieve something. While the method is a way to achieve a goal. Strategies that can be used in instilling character education can be done through learning local content, extra-curricular activities, habituation, reward and punishment, and entrepreneurial activities.

In some *Madrasah Aliyah*, local content lessons are an option for inculcating character education. Because it is considered capable of bringing students to cognitive value recognition, affective appreciation of values and implementation of values in real activities. Even the cultivation of character education through the local content curriculum is used as a model for character education in madrasahs.

Models are examples, patterns, references, variations, types and so on which are made according to the original (Poerwadarminta, 2007, p. 773). Muhaimin (2008, p. 221) explains that a model is a conceptual framework that is used as a guide or reference in carrying out an activity. The model is also a

set of systematic procedures for realizing an activity process. Thus a model is a conceptual framework or a systematic procedure of something that can be used by an example for other parties to follow. According to Mulyasa (2014, p. 61) there are five types of models in character education, namely: the subject separated matter model (autonomous), the correlation model in subjects, the integrated model in all subjects, the supplement model, and the combined model.

In this case, the character education model based on local content curriculum is included in the correlation model in subjects, namely a model that positions the responsibility for character education in certain subject groups. Because certain subjects can form concrete characters in students based on the processes they undergo, for example, complex Information and Communication Technology subjects create a confident and resilient character with one belief that there are no problems that cannot be solved or solved.

Table 2. Analysis of local content curriculum lessons that are integrated with character

No	Local content	Character value
1.	<i>Qiro'atulkitab</i>	Religious, disciplined, hard work, curious, fond of reading
2..	<i>Tahfidzal-Qur'an</i>	Religiosity, honesty, discipline, hard work, independence, and responsibility
3.	Javanese language	Curiosity, national spirit, and love for the country
4.	Fashion and automotive	Disciplined, independent, creative and responsible

The methods used in character education through local content curriculum learning strategies include:

a. Education by example

“Exemplary” in the Big Indonesian Dictionary means things that can be imitated or examples. According to Aly(1999, p. 178), the word “exemplary” in

the same sense is to give an example. According to Kohlberg, this example is called the moral example method, according to him, moral example is useful in pedagogy because it supports socialization and promotes development (Larry and Darcia, 2014, p. 98).

From some of the above definitions, the author can explain that what is meant by exemplary in education is a way of educating by giving examples in which students can imitate both in terms of words, deeds, ways of thinking and others. In Islamic education it is known as *uswah* or a good example, as stated in the Qur'an surah Al-Ahzab verse 21 which means: "Indeed, the Prophet (himself) is a good role model for you (namely) for those who hope for (grace) Allah and (coming) the Day of Resurrection and He chants Allah a lot.

Moral development through exemplary is representative enough to be applied. According to NasikhUlwan, exemplary is the key to a child's moral education. Because children will get examples of the perfection and depth of faith, moral excellence, physical strength, and mental maturity and knowledge (Amri, 2012, p. 144).

Modeling methods are very important in the world of education, the role of teachers or educators, parents and the social environment greatly influences the educational process and students. The absence of a balance between theory and practice in moral education can destroy existing concepts, even damage students, society and science itself. In learning the local content curriculum, the example of the teacher in instilling the values to be achieved is very important, for example in learning local content in Javanese, the figure of a Javanese teacher becomes an example that makes it easier for students to absorb Javanese cultural values. A diligent, disciplined and capable *tahfidzh* teacher is an example for students to strive hard to complete their program.

b. Education with habituation

Habit comes from a common root word, common. Often the discussion of habituation is a process of cultivating a habit, accustoming an action to be done, so that someone does not realize what he is doing. Habit is something that is deliberately done over and over again in order to become a habit and shape character.

According to Abdullah NashihUlwan (t.th, p. 636), refraction is a practical dimension in an effort to form (coaching) and become a method of habituation of Islamic Education. Habit can be an effective method of instilling moral values into a child's soul, which will manifest throughout his life.

Thus in learning the local content curriculum the process of habituation becomes urgent in instilling values, for example, the habit of memorizing the Qur'an with discipline, the habit of using good and correct Javanese in everyday life, and the habit of reading the yellow book as part of madrasa literacy.

#### c. Education with Advice

Character education with advice is the education of children with good advice and advice. Advice can have a big influence in opening awareness about something related to the teaching of Islamic principles (Ulwan, 1999, p. 209). Parents or educators must choose the right time to convey advice so that it can be accepted by children and have a big influence. In learning local content curriculum which requires a lot of student intensity to master it such as *tahfidz*(memorize), reading books, mastery of automotive skills and fashion, really need educator advice to motivate and always maintain the enthusiasm of students.

#### d. Education with care and supervision

Education with attention and supervision is by paying attention and continuously monitoring the development of his soul, the stability of his faith

and also monitoring his interactions (Ulwan, 1981, p. 179). Also supervise the achievements of target students.

e. Educational Rewards and punishments

Providing education by giving rewards and punishments is an education in the form of appreciation for children's behavior as a form of appreciation when they do good and punishment when they are guilty. Gifts are not always in the form of material but can be in the form of praise, while punishments should not be physically harmful to the child. In character education through this local content curriculum, giving prizes to appreciate the achievements of students is very important to foster character to respect the achievements of others and important to foster enthusiasm for students.

From the various methods above that are applied to local content curriculum learning, a character education model can be built in *madrasah* based on local content, which is useful for internalizing values into the behavior of students through the local content learning process.

In this case, character is more emphasized and explicit in learning local content curriculum materials in addition to being embedded in all other subjects, with the aim of encouraging students to find meaningful values in everyday life that are contextual and useful in the midst of society. The contextualization of learning will bring students closer to what they are learning to be closer to life (Sahlan and Prasetya, 2012, p. 138).

## **6. CONCLUSION**

Based on the explanation above, it can be concluded that character education is the process of cultivating positive values in students so that they have good character or morals in cognitive, affective and psychomotor aspects, through heart education, thought, sports and feeling or intention. In accordance with the values embraced either from, religion, or culture. Local content

curriculum education is one important aspect of character education, because local content curriculum material brings students closer to the context of learning with the surrounding community and daily life. The local content curriculum is a curriculum that is based on the enrichment of cultural values, and is a concrete situation faced by students in everyday life. So that it makes it easier for students to internalize the character values in the education they take. The local content curriculum that emphasizes the maintenance and development of local values and culture is a determining foundation in character development to obtain a conceptual model of character education that is relevant to the needs of society. Character education in *madrasah* based on local content curriculum can be applied as a character education model that is developed and made explicit in accordance with the needs of the students' environmental context, so that the goals of education are integrated with the daily realities of students, or not alienating and inseparable from the reality of society.

## REFERENCES

- Arifin. (1994). *Filsafat Pendidikan Islam*. Jakarta: Bumi Aksara.
- Amri, Syafri Ulil. (2012). *Pendidikan Karakter Berbasis Al-Qur'an*. Jakarta: Rajawali Pers.
- Arjmand, Reza. (2018). *Introduction to Part I: Islamic Education: Historical Perspective, Origin, and Foundation*. Singapore: Springer Nature Singapore Pte Ltd.
- Asmani, Jamal Makmur. (2011). *Buku Panduan Internalisasi Pendidikan Karakter di Sekolah*. Yogyakarta: Diva Pers.
- Azra, Hidayatulla. (2018). *Islamic Education in Indonesia*. Singapore: Springer Nature Singapore Pte Ltd.

- Baehr, Jason. (2017). "The Varieties of Character and Some Implications for Character Education". *Journal of Youth Adolescence*. 2017. DOI 10.1007/s10964-017-0654-z
- Berkowitz, Marvin W. (2017). *The Centrality of Character Education for Creating and Sustaining a Just World*. England: Worldwatch Institute.
- Darmuin. (2013). "Pengembangan Kurikulum Pendidikan Karakter di Taman Kanak-Kanak Negeri Pembina Semarang". *Disertasi*. PPs UIN Walisongo.
- Dempster, Monica. (2020). "An Exploration of Character Education as a Tool of 'Moral Repair' in the Developing World". *Journal of Religious Education*. 68. 249–265
- Departemen Agama. (2004). *Pedoman Manajemen Berbasis Madrasah*. Jakarta: Direktorat Jenderal Pendidikan Islam Departemen Agama RI.
- Departemen Pendidikan Nasional. (2004). *Undang-Undang No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional*. Jakarta: Duta Aksara.
- Dewantara, Ki Hajar. (1977). *Bagian Pertama Pendidikan*. Yogyakarta: Majelis Persatuan Taman Siswa.
- Amir, Faisal and Zulfanah. (2012). *Pendidikan Karakter 88 Persen, Mengefektifkan Pembelajaran Dengan Mengelola Pikiran Bawah Sadar Siswa*. Solo: Duta Publishing Indonesia.
- Al-Ghazali, Imam. (tt). *Ihya' Ulumuddin Juz III*. Beirut: Dar Ihya al-Kutub al-Ilmiyah.
- Hassan, Nor Jannah. (2016). *Integrating the Qur'anic Worldview with the Natural Sciences: Answering the Call for Islamic Secondary Schools*. Singapore: Springer Nature Singapore Pte Ltd.
- Hazm, Ibn. (tt). *Al-Akhlak wa al Siyar an Risalatu fi Mudawamatin Nufus*. Iqo Riyadl: Dar Ibnu Hazm.

- Hidayat, Nur. (2016). "The Implementation of Character Education Model at Islamic Boarding School of Pabelan, Magelang, Central Java". *Jurnal Pendidikan Islam*. Vol. 5. No. 2.
- Adian, Husaini. (2012). *Pendidikan Islam Membentuk Manusia Berkarakter dan Beradab*. Jakarta: Adabi Press.
- Ipih, Muhammad. (2017). "The Strategy of Internalizing the values of the characters in Mumtaz Islamic Boarding School". *Attarbiyah Journal of Islamic Culture and Education*. Vol.2. No. 1.
- Iqbal, Abu Muhammad. (2005). *Pemikiran Pendidikan Islam*. Yogyakarta: Pustaka Pelajar,
- Jerome, Lee and Ben Kisby. (2019). *The Rise of Character Education in Britain Heroes, Dragons and the Myths of Character*. New York: Palgrave Macmillan.
- Kartini, Kartono. (2010). *Patologi Sosial 2, Kenakalan Remaja*. Jakarta: PT Rajagrafindo.
- Kemendiknas. (2010). *Panduan Penerapan Pendidikan Karakter*. Jakarta: Pusat Kurikulum.
- Kemendiknas. (2011). *Pedoman Pelaksanaan Pendidikan Karakter*. Jakarta: Pusat Kurikulum dan Perbukuan.
- Kementrian Agama. (2010). *Syaamil Al-Qur'an the Miracle Reference*, Jakarta: Sygma Publishing.
- Lickona, Thomas. (2004). *Character Matters*. New York: Simon & Schuster.
- \_\_\_\_\_. (1992). *Educating for Character*. New York: Bantam books.
- Madjidi, Busyairi. Ibnu Maskawaih pemikirannya tentang psikologi dan pendidikan, dalam *al-Jami'ah*, Jurnal Ilmu Pengetahuan Agama Islam, Yogyakarta: IAIN Sunan Kalijaga.

- Majid, Abduldand Dian Andayani. (2013). *Pendidikan Karakter Perspektif Islam*. Bandung: Remaja Rosdakarya.
- Ma'arif, Syamsul, dkk. (2012). *School Culture di Madrasah dan Sekolah*. Semarang: Lembaga Penelitian IAIN Walisongo.
- Mulyasa. (2012). *Manajemen Pendidikan Karakter*. Jakarta: Bumi Aksara.
- Murtala, et al. (2019). *Artistic Expressions and Ethno-Cultural Identity: A Case Study of Acehese Body Percussion in Indonesia*. Singapore: Springer Nature Singapore Pte Ltd.
- Nadhifah. (2017). "Model Pembinaan Karakter Holistik Integratif di PAUD Terpadu An-Nur Sleman Yogyakarta" *Jurnal Al-Athfal*. Vol.3.No. 1.
- Nucci, Larry, et al. (2014). *Handbook of Moral and Character Education*. Second edition. New York: Routledge.
- Nurdin, Nurmalahayati, et al. (2017). *Integrating Disaster Risk Reduction and Climate Change Adaptation into School Curricula: From National Policy to Local Implementation*. Singapore: Springer Nature Singapore Pte Ltd.
- Sahlan, Asmaun and Angga Teguh Prasetya. (2012). *Desain Pembelajaran Berbasis Pendidikan Karakter*. Yogyakarta: Ar-Ruzz Media Group.
- Scherer, Lexie. (2016). *Children, Literacy and Ethnicity: Reading Identities in the Primary School*. First published. New York: Palgrave Macmillan.
- Shihab, M. Quraissy. (1998). *Wawasan Al-Qur'an: Tafsir Maudlu 'i atas Berbagai Persoalan Umat*. Bandung: Mizan.
- Sholihindand Rosyid Anwar. *Akhlaq Tasawuf: Manusia, Etika, dan Makna Hidup*. Bandung: Nuansa, 2005.
- Soekarno. (1964). *Dibawah Bendera Revolusi*. Jakarta: Yayasan Merah Putih.
- Suryabrata, Sumadi. (1993). *Psikologi Pendidikan*. Yogyakarta: Rajawali Pers.

- Triyono, Moch. Bruri and KiryaMateeke Moses. (2019). *Technical and Vocational Education and Training and Training in Indonesia*. Singapore: Springer Nature Singapore Pte Ltd.
- Uhbiyati,Nur. (2012). *Dasar-Dasar Ilmu Pendidikan Islam*.Semarang: FT IAIN Walisongo.
- Ulwan, Abdullah Nashih. Tt. *TarbiyatulAuladFil-Islam*.Jilid II.Bairut: Darussalam li-altiba'ahwa-nasrwal-tauzi.
- Zubaedi. (2012).*Desain Pendidikan Karakter, Konsepsidan Aplikasinya dalam Lembaga Pendidikan*. Jakarta:Kencana