

Implementation of Character-Based Psychoeducation Counseling on Kudus Local Wisdom in a Folklore Book of “Kyai Telingsing dan Sultan Hadirin”

Indah Lestari 


Universitas Muria Kudus, indah.lestari@umk.ac.id

Gudnanto


Universitas Muria Kudus, gudnanto@umk.ac.id

Edris Zamroni


Universitas Muria Kudus, edris.zamroni@umk.ac.id

Dwi Yuwono Puji Sugiharto 

Universitas Negeri Semarang Indonesia, s_dyp@yahoo.com

Muhammad Japar 

Universitas Negeri Semarang Indonesia, jafar@ummgl.ac.id

Mulawarman 

Universitas Negeri Semarang Indonesia, mulawarman@gmail.unnes.ac.id

Abstract

Character education becomes an important international issue as an effort to improve the quality of human resources. This study aims to describe the exploration and implementation of character education through psychoeducation counseling service on Kudus local wisdom in a folklore entitled Kyai Telingsing dan Sultan Hadirin at Madrasah Aliyah students. This study is qualitative research in type of phenomenology. The data is collected using questionnaire and in-depth interview. The research subjects are 4 counseling teachers at MAN 2 Kudus. The data analysis refers to Cresswell's analysis steps. The research findings describe that teachers' strategies in implementing character education through psychoeducation counseling service on Kudus local wisdom in a folklore entitled Kyai Telingsing dan Sultan Hadirin are providing character building facilities and designing character development programs for psychoeducation counseling service. The school carries out it by providing models, intervention, consistent habituation, and character reinforcement. The implementation of it shows good results for students' character development. The school obstacles in implementing character education are students' differences, public perceptions about the school as guiding and educating process, and limited school facilities.

Keywords: Exploring, Psychoeducation, Local Wisdom, Folklor, Kyai Telingsing dan Sultan Hadirin

INTRODUCTION

Moral education or character education is currently an interesting issue in Indonesia (Pramono et al., 2021; Hidayati et al., 2020; Nusantari et al., 2020; Abdullah, 2018; Isdaryanti et al., 2018; Parwati et al., 2018). This issue is also developing in all over the world especially its

implementation has become an interesting topic (Jeynes, 2019; Vela et al., 2018; Christen, 2018; Bart et al., 2018; Callina et al., 2018; Karim et al., 2018) including Indonesian education due to social changes when the human character is highlighted (Halim & Wardana, 2017; Brata et al., 2017; Atmajayawati & Hening, 2018; Tutkun et al., 2017; Rambe et al., 2018; Savucu et al., 2017). Education is presented with many adolescents who have behavioral problems and other negative attitudes that are increasing, so the government instructs the Indonesian education to strengthen the character education (Presidential Decree No. 87 of 2017).

An important issue today is that education has an important role in shaping qualified and characterized human resources, so they are able to compete in the globalization era (Hidayati et al., 2020). Madrasah Aliyah education has formed intelligent and Islamic scholars. There is something more important than being smart, namely moral formation. It is called character education. Indonesian government through the Ministry of Religion and the Ministry of Education and Culture has recently promoted the character education. It has been included in the national curriculum for all education levels such as Madrasah Aliyah/Senior High School (Suyatno et al., 2019).

The government through the Ministry of National Education has declared the need for character education, it is imperatively stated in Indonesian Law number 20 of 2003 about National Education System. The national education aims to develop citizen's abilities, shape their moral characters and national civilization in order to educate the citizen. Its purpose is develop the students' potential to be faithful and obedient people who have good physical and mental conditions, be knowledgeable, be creative, be independent, and also become democratic and responsible citizens (Indonesian Law No 20 of 2003 article 3). Based on that law, teachers and students should not only have hard skills but also have good soft skills.

The research issue of character education has led to character learning in which its character values derived from national culture and local wisdom values (Yusuf, 2017; Halim & Wardana, 2017; Sugiyo & Purwastuti, 2017; Anggraini & Tuti, 2017; Parwati et al., 2018; Hidayati dkk, 2020). Some previous researchers consider that character education is derived from law and religion; meanwhile the personality psychology and inter-social relations show sub-optimal results and do not preserve the local wisdom (Bart et al., 2018; Callina et al., 2018; Atmajayawati & Hening, 2018). Character education based on the concepts of local wisdom has been explored by many researchers. It is necessary to investigate and explore the existence of local culture further to the implementation of character education based on the values of local wisdom (Yusuf, 2017; Komalasari & Saripudin, 2018) such as folklore.

The value of local wisdom in Kudus that has been widely recognized is a folklore entitled Kyai Telingsing dan Sultan Hadirin. It maintains teachings about exemplary, discipline, neatness, politeness, cooperation, responsibility, obedience to worship, care, independence, diligent, and self-confidence. The values of local wisdom in this folklore are based on religion, Pancasila, and the objectives of national education. The values are (1) religious, (2) honesty, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independence, (8) democratic, (9) curiosity, (10) national spirit, (11) patriotism, (12) appreciates achievement, (13) communicative, (14) peaceful, (15) loves reading, (16) environmental care, (17) social care, (18) responsibility (Puskurbuk, 2011: 3).

A Kudus Folklore Book of Kyai Telingsing dan Sultan Hadirin

Many cultural relics from the past are the legacy of our ancestors. It has attracted the scientist. One of which is folklore. The local wisdom is a cultural product in the past that is believed to be able to contribute on the creation of peaceful life. As a product of local wisdom, a folklore entitled Kyai Telingsing dan Sultan Hadirin. It contains the aspects of history, experience, views of life, customs, beliefs, politics, obsession, and other activities in a society. However, this local potential is being neglected by the local government due to the lack of management knowledge in socio-cultural sector.

The folklore Kyai Telingsing dan Sultan Hadirin is in form of prose in Loram Kulon village, Kudus, Indonesia which has local wisdom and educational values. The local wisdom values in this folklore are exemplary, discipline, neatness, politeness, cooperation, responsibility, obedience to worship, care, independence, diligent, and self-confidence. It needs to be preserved, developed, and passed down to the next generation as a culture which has positive values.

THEORETICAL REVIEW

Many experts try to describe the concepts of value and character education. According to Lickona (2018) value/character is real behavior or the implementation of moral in form of real actions that are actualized in visible behavior. Value is closely related to human emotions, thoughts, and behavior (Parwati et al., 2018). Human as social creature accomodates his society by absorbing the value, attitude, and belief (Jeynes, 2019). Moral value not only affects the culture, but it also influences the quality of society (Muliastuti, 2017). Its symptoms can be viewed in daily life. Moral plays an important role in the education process and society development especially in democratic society (Sudarmika et al., 2020). Therefore, implementing moral/character value in family, school, and social environment is very important (Suhirman et al., 2021). A good character value is able to create situations of discipline, exemplary, responsibility, cooperation, politeness, care, obedience, and self-confidence (Bachr, 2017). Students' character values are able to reduce the tendency for violence between them (Savucu, et al., 2017). Moreover, a study by Vela et al. (2018) shows that character education can be a catalyst for national development.

Character education as a planned and systematic program of the government aims to create good human beings (Suyatno et al., 2019), it is an effort to form students' behavior through positive adaptation (Parwati et al., 2018). It is a process of implementing character education to develop the adolescents through good moral and values (Bart et al, 2018). It also increases students' academic achievements that have to be developed to make them learn about character education based on local wisdom (Anggraini & Tuti, 2017). Character education aims to develop students' skills in absorbing moral values and utilizes it to take "good and best" actions and to understand their goals in life (Julia & Supriyadi, 2018). In addition, character education has a role in improving learning quality at school which is directed to form students' characters and national moral (Novianti, 2017). It has a positive relationship with academic and affective achievement, and positive perception (Rambe et al., 2018; Parwati et al., 2018).

Character education in a school is not only the responsibility of teachers. When it is carried out, the school counselor will be the pioneer and and the program coordinator. It is because the school

counselors have a duty to help students in developing their social awareness and mental health problems, thus they have to be familiar with character education program (Bart et al., 2018).

The school counselors have to involve all stakeholders (students, teachers, parents, and principal) to make the implementation of their programs successful. The basic service programs are the guidance curriculum design including the materials of character education such as cooperation, diversity, honesty, dealing with anxiety, helping others, friendship, learning method, conflict management, preventing the use of drugs, etc. Individual planning programs include skills to make choices, decisions, etc. Responsive service programs include the activities of individual and group counseling.

Bachr (2017) states that character value has to be transferred into all learning and educational activities at school. Research conducted by Bart et al. (2018) shows that a school, which implements character value successfully, combines various activities. There are many ways to instil characters into the students. Suyatno et al. (2019) find six strategies to create values in a continuous process. It consists of habituation value, cultural value, moral knowledge, love and feeling value, moral action, and exemplary. Rambe et al. (2018) explains that common strategies which are used in building students' characters are intervention, role models, habituation, facilitation, reinforcement, and others involvement.

Kudus regency has a populer folklore and local wisdom that can be used in character education learning (Kanzunnudin, 2017). The folklore books that have become the cultural characteristics of Kudus contain the values of local wisdom. It becomes interesting to be a source to instil character education (Novi, 2018). It can be used as teaching material of character education. The folklore teaches exemplary, discipline, neatness, politeness, cooperation, responsibility, obedience to worship, care, independence, diligent, and self-confidence. Kudus folklore is preserved and its cultural characteristics are practiced in daily life (Hidayati et al, 2019). Those teachings are able to be adapted in developing character education to the students who reflect Kudus society.

Folklore cannot be separated from oral culture which is as an old culture that has developed in Indonesia. Folklore as a literary work originates from an oral tradition produced and spread by Indonesian ancestors. In line with Dwinuryati & Andayani (2017) who state that folklore is a type of oral literature which includes literary expression of a society and oral culture. Halim and Wardana (2017: 127) add that folklore is oral literature which emphasizes mimetic aspect; it also forms oral culture with the oral state of mind that belongs to traditional culture. Folklore is anonymous story that is untied to time and setting which is spread orally in a society including fables, fairy tales, legends, myths, and saga (Kanzunnudin, 2003:18-19). It is directly related to human and how to make sense around them.

The essence of folklore is a part of collective culture passed down from the ancestors to the future generatons through oral and written cultures which contains the values of life in various forms of prose. A folklore entitled Kyai Telingsing dan Sultan Hadirin is an oral story in form of prose. The character values of local wisdom contained in that folklore are exemplary, discipline, neatness, politeness, cooperation, responsibility, obedience to worship, care, independence, diligent, and self-confidence.

METHOD

Research Design

This study is phenomenological research that applies quantitative and qualitative approaches. Quantitative approach is used to estimate the average score of teacher assessment on character education. The strategies and obstacles of character education are analysed using qualitative approach.

Participant

The population of this study were all students of class XI MAN 2 in Kudus totaling 400 students from class XIA to class XIJ. The sample of this study is the school of MAN 2 Kudus in class XI A and XI B. The participants of this study are 4 counseling teachers and 21 teachers who taught in the classroom. The number of teachers is 25 people. Eighty students involved are taken from 2 classes of MAN 2 Kudus. Class XI A consists of 11 males and 29 females. Class XI B consists of 9 males and 31 females.

Data Collection

The data was collected using questionnaires and in-depth interviews. The teachers were asked to answer questionnaire about strategies and obstacles in implementing character education. They also had to assess the students' characters. Twenty five teachers were chosen to be interviewed. It was focussed on the strategies in implementing character education such as modeling role, intervention, consistent habituation, and reinforcement. These strategies were derived from Kudus folklore entitled Kyai Telingsing dan Sultan Hadirin.

Data Analysis

Data was analysed quantitatively and qualitatively. Quantitative data analysis was carried out by calculating the average score of teacher's assessment on character education which resulted in 11 components of character contained in a folklore entitled Kyai Telingsing dan Sultan Hadirin. The average scores before and after learning process which was implemented character education were presented in an interpreted table. The data analysis was carried out by utilizing the steps by Creswell (2013) namely: (1) organizing data; (2) reading and writing memos; (3) describing, classifying data into codes and themes; (4) interpreting data; and (5) presenting and visualizing data. The entire data was then interpreted to obtain an understanding of its implementation and teachers' obstacles in conducting character education based on Kudus folklore entitled Kyai Telingsing dan Sultan Hadirin.

Instrument Validity

Before taking field data, the research instruments to be used were validated by three experts, namely psychologists, learning experts, and linguists. After the instrument was validated and received input from the three experts, it was revised according to the input, and the research instrument was said to be valid by the three experts. Furthermore, the research instrument is ready to be used in the field for data collection.

FINDINGS AND RESULTS

The implementation of character education can be carried out using several strategies and approaches, namely: (1) integrating values and ethics in the learning subjects (teachers); (2) internalization of positive values instilled by all school members (principal, teachers, and parents); (3) training and habituation (subject teachers and counseling teachers); (4) providing role models (all school members); (5) creating characterized situation at school; and (6) acculturation through habituation. In this study, the counseling teachers disseminate the character education using Kudus folklore entitled *Kyai Telingsing dan Sultan Hadirin* to subject teachers, all of students and school members during the Monday flag ceremony as a form of psychoeducation counseling service.

According to Bart et al. (2018), the combination of strategies in character education can be viewed in four kinds of integration. The character education in MAN 2 Kudus can be viewed in the values of exemplary, discipline, neatness, politeness, cooperation, responsibility, obedience to worship, care, independence, diligent, and self-confidence.

First, the integration is carried out through the subject teachers in the learning materials. The character education is implemented integratedly into the preparation of syllabus and indicators that refer to standard competence and basic competence contained in the curriculum. In psychoeducation, the counseling teachers socialize the integration of character education through the subject teachers in the material being taught. The examples of integration into the Religious subject are: (1) shaking hands and kissing teacher's hand to give respect and *tawadhu* to the teacher (politeness); (2) applying discipline and gratitude values through having worship together, calling to prayer / *adzan* and *iqomah* alternately based on the schedule (discipline, obedience to worship, independence, self-confidence, responsibility, cooperation); (3) instilling the value of sincerity and sacrifice through donations to orphans and the poor (care).

Second, the integration is carried out through the subject teachers in thematic learning. The thematic learning is an approach to learning that deliberately combines several basic competencies and indicators from various subjects. It can be developed using: (1) competency mapping to obtain comprehensive and complete descriptions of standard competence, basic competence, and indicators of various subjects integrated into the chosen theme; (2) identification and analysis for each standard competence, basic competence, and indicator which is suitable for each theme; (3) establishment of theme, connection of basic competence and indicator with the theme; (4) preparation of syllabus: the thematic syllabus has been included in the character education that will be taught to students; (5) preparation of lesson plan in character education.

Third, the integration is carried out through habituation in the classroom or at school. The habituation to develop character can be carried out by: (1) greeting in the beginning of teaching and learning; (2) leading the prayer by taking turns before starting the work to instil the gratitude value; (3) providing opportunities for others to talk before giving comments; (4) raising hand when asking questions, answering, or expressing opinions. Student will speak after being invited; (5) shaking hands when meeting teachers; and (6) calling to prayer (*adzan* and *iqomah*) and having worship together at school.

Fourth, the integration is carried out through extracurricular activities or self-development. The activities include: (1) scouting: students are trained to develop themselves and improve all

characters such as practicing discipline, honesty, being on time, tolerance, self-confidence; (2) youth red cross to foster a sense of care for others and to train them in social life; (3) sports to teach the value of sportsmanship in game, the main goal is to instil the values of hard work and high moral; (4) study tour: outside learning to enrich students' knowledge by visiting certain places; and (5) outbond: outside learning by emphasizing physical activities that are full of challenges and adventures.

Strategy in Implementing Character Education

1. Psychoeducation Counseling Planning

First, the formulation of learning objectives is revised/adapted. It can be carried out in two ways. The existing learning objectives are revised, so it not only develops cognitive and psychomotor abilities, but it also develops affective ability (character) and it is added specific learning objective for character education. Planning in psychoeducation counseling is re-examining the group's needs to make a priority scale, determining targets and the materials that have local wisdom value in Kudus society. The material is a folklore entitled Kyai Telingsing dan Sultan Hadirin.

Second, the learning approach or method is changed / adjusted, so the chosen approach/method will not only facilitate students to obtain knowledge and targeted skills, but it will also develop their characters. The counseling teacher, through psychoeducation counseling group collaborated with subject teachers, integrate the local cultural character education namely Kudus folklore entitled Kyai Telingsing dan Sultan Hadirin.

Third, the steps of psychoeducation counseling service collaborated with subject teachers are also revised. Learning activities in each stage (opening, main, and closing) are related to the character based on local wisdom values in the folklore entitled Kyai Telingsing dan Sultan Hadirin. It has to be carried out, so all learning activities in each stage facilitate students to acquire targeted knowledge and skills and develop characters based on the cultural character of Kudus society. The principles of psychoeducation counseling service are effective to develop students' characters in the cultural context.

Fourth, the assessment is revised. It is carried out by changing or adding the assessment techniques that have been formulated to measure character education in the context of Kudus folklore entitled Kyai Telingsing dan Sultan Hadirin. The techniques are chosen to measure students' achievement in competence and characters which are derived from the local wisdom values of Kudus folklore.

Fifth, the teaching materials are prepared. It is usually taken from textbooks related to the cultural characters of Kudus folklore entitled Kyai Telingsing dan Sultan Hadirin. It needs to be prepared by revising or adding the character values in the existing learning materials. The textbooks are eligible in its feasibility content, presentation, language, and graphics. However, the materials do not adequately integrate the character education based on Kudus local wisdom. If the teacher is not creative and only follows textbook, the implementation of character education has not been optimal. Therefore, adjusting the teaching material, that is in line with syllabus and lesson plan of character education, is needed. It can be carried out by adding the integration of learning activities that can simultaneously develop and instil characters. Another way is carried out by adapting the learning activities stated in the textbook. In addition, adaptation can be carried out by revising the

learning substance with the theme of Kudus local culture in a folklore entitled Kyai Telingsing dan Sultan Hadirin. The counseling teachers are pioneers of character development who need to collaborate with the subject teachers to build perceptions in integrating the character education.

2. The Implementation of Psychoeducation Counseling

Learning activities in opening, main, and closing stages are selected and implemented to make students practice the targeted character values. In this learning process, the counselors and teachers have to design learning stages that facilitate students to be active in it. The counselors can also observe and evaluate (assess) the process occurred, especially the students' characters.

The stages of psychoeducation counseling service are: (1) exploring client's knowledge about the local wisdom value in Kudus folklore entitled Kyai Telingsing dan Sultan Hadirin; (2) providing support to families in instilling character education; (3) restoring the function of patient and families; (4) training the families to be able to express feelings, exchange views (removing communication barriers to create characters); (5) learning new skill from the folklore entitled Kyai Telingsing dan Sultan Hadirin to find good character values.

The facilitator group provides information to group members. In addition, the new skill is processed and integrated. The material is delivered through folklore book to discover the character values contained in it. Moreover, the discussion about the character value is carried out (the role of teachers and counselor to balance the process in giving information).

The stages of psychoeducation counseling service provided by subject teachers in the classroom are: (1) opening, it reviews the previous material about character education in Kudus folklore entitled Kyai Telingsing dan Sultan Hadirin, discusses homeworks, and introduces topics; (2) working, it focusses on group goals which enables discussion and interaction of certain topics or skill to identify the character value in Kudus folklore, and practices the effective behaviors; (3) processing, it usually uses questions to help students in understanding the activities and its implementation within and out of the group; (4) closing, it helps group members to prepare in leaving groups.

3. The Evaluation of Psychoeducation Counseling

Evaluation or assessment is an important part of educational process. In character education, assessment has to be carried out properly and correctly. It does not only involve students' cognitive achievement, but it also involves their affective and psychomotor achievements. Character assessment is more concerned on students' affective and psychomotor achievements, rather than their cognitive achievement. However, it has to be started from cognitive first. The results of character learning in Indonesian language and literature department can be viewed in table 1.

Table 1. Observation Results of Character Learning in Indonesian language and literature department

Character Education	Class XI- A	Class XI- B	Explanation
Exemplary	23	24	Start to develop
Discipline	20	23	Start to develop

Diligent	26	26	Become a habit
Neatness	26	27	Become a habit
Politeness	28	29	Become a habit
Cooperation	30	29	Become a habit
Responsibility	25	25	Become a habit
Obedience to Worship	27	28	Become a habit
Care	25	25	Become a habit
Independence	25	28	Become a habit
Self-Confidence	30	30	Become a habit

Notices :

[Have not been appeared] (1-8)

[Start to appeared] (9-16)

[Start to develop] (17-24)

[Become a habit] (25-32)

Based on table 1, the effectiveness level of five dimensions in students' characters such as responsibility, neatness, politeness, cooperation, obedience to worship, care, independence, diligent, and self-confidence are in the category of being a habit. It shows that those attitudes become a culture in their lives. Meanwhile, the discipline and exemplary attitudes are good categorized. It shows that both characters are in the category of start to develop. It has not become a culture. This condition shows that the implementation of character education integrated in classroom learning and characterized culture at school has been effective. The discipline and exemplary attitudes are two aspects of character values that take longer to increase its results. It shows that to instil discipline and exemplary attitudes through the integration of learning materials about Kudus folklore entitled Kyai Telingsing dan Sultan Hadirin has not been optimal.

The Implementation of Character Education

In building a culture of character values to the students, the way that need to be carried out is creating characterized situation (full of values) at the beginning. The situation needs the implementation of underlying values. The first thing is to build divine character. It is realized in form of a relationship with Allah, God Almighty, through the quantity and quality improvements of religious activities at school such as having worship together, fasting on Monday and Thursday, reciting the Koran, praying together, etc. Furthermore, human's characters have to be build. It can be carried out by creating perception about school as social institution which can be classified into three relationship, namely: (1) a superior-subordinate relationship; (2) professional relationship; and (3) equal relationship based on positive values such as brotherhood, generosity, honesty, mutual respect, etc. The development of character education values requires the awareness of

school members to support the character education program carried out at school. They support each other to instil good character in every school program.

In other words, the formation of positive character can be done using four approaches. First is the instructive-structural approach. It is a character building strategy which has become the principal's commitment and policy so, the various regulations and policies have been stated to support school activities, its facilities and infrastructure. Second is the formal-curricular approach. It is a character building strategy which is integrated into teaching and learning process of all subjects and focussed on developed character. Third is mechanical-fragmented approach. It is a character building strategy based on the understanding that life is as a lifelong educational process. It develops a set of life values, each of it runs based on its function. Fourth is organic-systematic approach. It views character education as a school system that seeks to develop the spirit of life based on values and ethics. It is manifested in character attitudes and life skills for all school members.

The character education is an educational system that develops the students' character values, so they are able to implement it in their lives. The implementation of character education in the learning process can be carried out by introducing the values of Kudus folklore entitled Kyai Telingsing dan Sultan Hadirin, and integrating those values into students' behavior through inside and outside classroom learning. Thus, the learning activities is not only make students master the targeted competency and material. It is also designed and carried out to make them recognize, realize, and integrate values.

There are several ways to introduce the values of Kudus folklore, build students' awareness of it, and help internalize it at the learning stages. The examples of values instilled in the opening activities are the teacher comes on time (discipline), praying before starting learning (obedience to worship), teacher checks students' attendance (discipline). The preliminary activities at least have to include orientation, perception, motivation, reference, and group division.

For closing activities, it includes teacher-student activities and students make summary/conclusion. At this stage, the values instilled are independence, cooperation, responsibility, and self-confidence. Furthermore, teachers carry out assessment or reflection on the programmed activities that have been carried out consistently. The values instilled are diligent and exemplary. Teachers provide feedback on the process and results of learning. The values instilled are self-confidence, politeness, and diligent. Moreover, teachers plan to make follow-up in forms of remedial learning, enrichment program, counseling service, and giving individual/group assignment. They also deliver the lesson plan for next meeting.

Based on a set of learning activities which consist of introduction/opening, main activities, closing; it can be concluded that the values instilled in the learning process are exemplary, discipline, politeness, care, obedience to worship, independence, cooperation, self-confidence, and diligent. Teacher's success in implementing character education can be viewed from the students' abilities in relating the learning materials with the real-world situations. Therefore, the students are able to implement their knowledge into their daily life.

MAN 2 Kudus has the advantages of implementing character education. The school is designated to be a model of religious school. Because of it, the implementation of character education at MAN 2 Kudus can be easily implemented. The followings are the activities to instil character education at MAN 2 Kudus.

Table 2. Questionnaire Results in Character Learning at MAN 2 Kudus

Questions	4		3		2		1	
	Clas	Clas	Clas	Clas	Clas	Clas	Clas	Clas
	s	s	s	s	s	s	s	s
	XIA	XIB	XIA	XIB	XIA	XIB	XIA	XIB
Character education is very important	18	18	12	13	10	9	-	-
I always provide good example to my friends	19	19	11	12	10	9	-	-
I go to school on time and always obey the school's regulations	18	19	12	10	10	11	-	-
I always wear neat uniform	17	20	13	13	10	7	-	-
I always take a bow when I pass in front of older people to ask permission	25	22	10	12	5	6	-	-
I like to discuss and cooperate with my friends about the subject matter	20	19	11	11	9	10	-	-
I always attend the school programs	19	20	11	12	10	8	-	-
I always put the trash in the rubbish bin	19	18	11	11	10	11	-	-
I always do my homework	19	18	10	12	11	10	-	-
I always pray <i>dhuhur</i> and <i>dhuha</i> together and pray before doing activity by saying <i>basmallah</i>	20	20	10	11	10	9	-	-
I always do the test on myself	21	21	11	11	8	8	-	-
I always feel confidence in front of many people	20	21	10	10	10	9	-	-

Notices :

[Strongly Agree] (4)

[Agree] (3)

[Disagree] (2)

[Strongly Disagree] (1)

Observation Results of Students' Culture

Discipline

At school, the students are joining learning activities. It is realized in the implementation of school regulations. There are some students who wear inappropriate uniform. Some of them come late for the flag ceremony.

Neatness

The male students have worn uniforms neatly. They wear long pants and a belt. Their hair is short. The female students wear long dress and a veil for moslem.

Politeness

The students are polite to their teachers and the guests who come to school. Every morning, some teachers stand in front of school gates to welcome the students. They shake hands. The students greet and kiss teacher's hand.

Cooperation

The students work together in the learning process when doing group assignment in class and at home.

Responsibility

The students are responsible to study well. They do the assignment given.

Obedience to worship

There are activities doing together such as praying *dhuhur*, *dhuha*, and reciting the Koran together at MAN 2 Kudus.

Care: There is a lack of students' awareness to keep clean. There are many rubbish especially in the classroom.

Independence

The students try to finish the assignment on time. Independent learning is carried out in discussion activities. Students' active roles in it indicate that they have high learning independence.

Diligent

The students of MAN 2 Kudus are diligent in doing assignments. No student is late in submitting it.

Confidence

The students are confident in front of many people. They are able to lead prayer, serve as ceremonial officers, deliver speech and opinion.

Observation Results of Teacher's Culture

Exemplary

Teachers show polite attitudes, give good speech, and have good personality that pleases all students. Teachers provide the examples of being diligent, being on time, being responsible, etc. In addition, they are always cheerful in providing guidance, assistance, suggestion, and constructive critics. Overall, they have positive images.

Discipline

Teachers are discipline in teaching. They are responsible to work as an educator.

Neatness

Teachers' clothes are so tidy. Their good appearance attracts students to join the classroom learning.

Politeness

Teachers speak well and respect their students. They are patient with them.

Cooperation

There is cooperation between teacher and students especially during the learning process. The cooperation among teachers can be viewed in giving suggestions and critics. They exchange the positive informations for progress of learning.

Responsibility

Teachers are responsible to master effective teaching methods. They have to be role models, provide advice, be able to make evaluation.

Obedience to worship

It can be viewed when all school members have pray *dhuhur* together.

Independence

Independent teachers are able to develop their creativities in preparing learning design. One of them utilizes powerpoint media in the learning process. This is his way to make students involved in the learning proces and to provide materials for them.

Care

Teachers develop the relationships with their students, listen to them, create good situation, understand students individually, and meet their students' academic achievements and emotional needs.

Self-confidence

Teachers are confident when teaching their students.

Character education at MAN 2 Kudus is carried out in 3 activities. First, it is integrated with the subject learning. Various things related to character (values, norms, religion, etc) are designed and implemented in subject learning, such as religion subject, civicsk social science, natural science, physical education, Indonesian language, etc. It is started with the introduction of cognitive and affective values. Finally, the students implement it in their daily life based on Kudus folklore entitled *Kyai Telingsing dan Sultan Hadirin*.

Second, the character education is integrated with school management. Various things related to character are designed and implemented in the school management activities such as the management of students, school regulations, human resources, facilities and infrastructure, finance, library, learning, assessment, and information.

Third, the character education is integrated with extra-curricular activities. The activities include: (1) sports (soccer, volley ball, badminton, tennis, etc); (2) religion (read and write the Koran, study hadith, worship, etc); (3) cultural arts (dancing, singing, painting, theater); (4) Scientific writing;

(5) scouting; (6) Basic Student Leadership Training; (7) Youth Red Cross; (8) Flag Raising Troops; (9) exhibition, workshop; and (10) health, etc.

The Result of Observation

The strategy and subject implementation that have been well integrated with the values of Kudus folklore entitled Kyai Telingsing dan Sultan Hadirin. Students' enthusiasm is very high because they have known the theme of Kudus folklore so, it makes learning easier. The learning process is active, creative, fun. They work together in group discussion. In this way, the strategy and the implementation of character education based on Kudus local wisdom entitled Kyai Telingsing dan Sultan Hadirin can increase students' cognitive achievement. It also motivates them to have better attitudes / behavior.

The Result of Interviewing the Teachers

Teachers say that they have prepared lesson plans which is integrated with character education based on Kudus folklore. They have prepared the book entitled Kyai Telingsing dan Sultan Hadirin and informed students to read it first. The teachers are able to show the indicators of character education measurement based on Kudus folklore. They have assessment rubrics and its explanation from the descriptors.

The Result of Interviewing the Students

The students understand the character education cognitively. It is based on Kudus folklore which is integrated in the subject learning. The character education learning motivates the students to become better individuals. They need role models from the school members (teachers, staffs, and other members) who have positive characters.

The Implementation Results of Character Education

The implementation of character education based on Kudus folklore entitled Kyai Telingsing dan Sultan Hadirin gives positive results on the character of MAN 2 Kudus, Indonesia. Based on the data collected using questionnaire, there are differences in instilling characters. The respondents (principal and teachers) give their opinions. In their point of views, the character education based on Kudus folklore entitled Kyai Telingsing dan Sultan Hadirin is able to develop 11 characters stated in the curriculum. The characters are exemplary, discipline, politeness, care, obedience to worship, independence, responsibility, cooperation, self-confidence, diligent, and neatness.

The fact shows that the school are successful in implementing character education. The most significant difference is the aspects of modeling and discipline in the teaching and learning process. Student-centered learning requires students to have active discussions and share opinions. It improves students' motivation to discuss it with their groups. They are motivated to develop their skills.

Another character is responsibility. The literacy program becomes the reason to increase students' interest in reading. Many teachers state that students' intention to read is low. Reading is a skill. The students, who cannot read well, will find difficulties in it. the cases that mostly find by the researchers are lack of students' intention, focus, and endurance in reading. They are easily bored

and sleepy. The literacy program provides students' habituation to read. It causes them to feel enjoyable to learn.

Many *adhiyaya* strategies that are sufficient to encourage students to be more sensitive and care about their environment. Likewise, encouraging social care develops social empathy and their care. The various programs are carried out at school such as *Jumat Bersih* (Cleaning together on Friday), *Sabtu Sehat* (having gymnastics together on Saturday), and *Jumat Donasi* (having donation on Friday). It develops students' care. Some teachers explain that students will be embarrassed when their environment is dirty. Therefore, classroom cleanliness becomes their pride. They show their empathy for their peers who have financial problems. In a school, the researchers find a case where a student cannot afford the cost of study tour. All of her classmates help her by raising some money to pay it.

The Obstacles in Implementing Character Education

In general, the implementation of character education has a positive impact on students' character development. The facts show that 11 characters stated in curriculum have been well developed. However, this result is optimally developed so, the researchers find many obstacles in the implementation process. One of the obstacles is the heterogeneous school condition. It is possible that every school has different result with others. Furthermore, the school has difficulty in providing adequate prayer facilities. Its prayer room is too small. The process of worship together has to be carried out in turns. This situation causes limited prayer time during break-time. As a result, some students have difficulties in managing their break-time.

The other obstacle in implementing character education is human resources / teachers. Many teachers are difficult to determine appropriate teaching methods and strategies. In their opinions, they have to obtain a lot of training or tutorial programs to increase their creativity in designing character education based on local wisdom. In addition, the assessment aspect becomes one of the obstacles. The teachers have complained about the design of assessment instruments. Their assessment is in doubt because they realize that they cannot master the design of character education design. They have difficulties in determining the appropriate assessment technique, so the students are assessed in an invalid way.

Another obstacle is the students' heterogeneity. They are heterogeneous based on their family backgrounds. They have been living for 15 years. Therefore, they have strange attitudes. It becomes a big obstacle because managing hundreds of students who have different characters is relatively difficult. If the character development is forced, the character will only be applied at school.

The last obstacle is the public paradigm that considers 'school is an activity to improve students' cognitive achievement'. In general, the results of daily test are higher than the exemplary in taking it. This paradigm belongs to the parents. Therefore, the school has to provide the right paradigm that 'school is a process in creating better persons in cognitive, affective, and psychomotor areas'. This understanding underlies positive synergy between school and parents in implementing character education.

Discussion

The process of recognizing character values is based on Kudus folklore entitled *Kyai Telingsing dan Sultan Hadirin* which is divided into two aspects namely as an entertainment and as character education. The existence of both aspects contains meaningless jokes and conveys boring positive values. It is in line with Novianti (2017) who packages these two important aspects so, it is useful for students in creating positive character values. Dwinuryati & Andayani (2017) state that folklore is a fantasy story as an entertainment and moral teaching. The entertainment aspect in Kudus folklore entitled *Kyai Telingsing dan Sultan Hadirin* is delivered by varying the types of it, and using various media and supporting method. The ordinary folklore with fictional stories take the theme of adolescent problems, and use it as problem solving. The stories bring up teenagers as role models as well as the Islamic stories.

Character is not inherited. It is continually built up through human's thoughts and actions (Cristen, 2018). The exemplary is taken from Kudus folklore entitled *Kyai Telingsing dan Sultan Hadirin* which is conveyed to the students. They are usually enthusiastic to follow the character's good behavior. Teachers are the role models for students in acting, speaking, and doing all activities related to ethics. Teachers are able to be students' role models. It is supported by a study of religion facilitated by the school. Arifin et al. (2017: 28) make teachers to have noble characters which are going to be taught to their students.

This exemplary is continuously exemplified by teachers and school members. Brata et al. (2017) state that modeling or exemplary can be carried out in two ways. Firstly, the models can be fictional characters, historical figures, or local and contemporary heroes. Secondly, the models can be adults in students' life such as their teachers, older siblings, parents, school staffs, etc. In other words, the character education is holistic because it requires the participants of all stakeholders including the principal, teachers, and parents (Bart et al., 2018).

The implementation of character education is divided into the stages of moral knowing, moral feeling, and moral action (Lickona, 2018). The stages are chosen to make character values become students' habit at home and at school.

The main problem is related to teachers' capacity, parents' paradigm, public paradigm, and school facilities. In line with Bachr (2017) and Hidayati et al. (2020), the obstacle in implementing character education is caused by teacher's difficulty in integrating it into classroom learning. Moreover, the obstacle related to public paradigm is the misconception that the learning process is only focused on intellectual development.

The paradigm causes parents not to actively participate in instilling character education. While the successful implementation of it is the synergy between school members and parents. A study carried out by Jeynes (2019) concludes that in the development of character education, there are several parents who are reluctant to take part in its process. In addition, Parwati et al. (2018) state that paradigm causes students to have enormous academic pressure because they are required to focus on cognitive learning outcomes. On the other hand, educational facilities are inadequate and poorly distributed. It leads to difficulties in maintaining a sustainable process of character

education (Vela et al., 2018). Suyatno et al. (2019) also explain that one of problems in implementing character education is the learning tools such as providing necessary curriculum materials to instil the characters.

Effort that can be made to overcome these obstacles is by improving teacher's quality. Teachers need to obtain trainings and workshops to support the implementation of character education curriculum (Hidayati et al., 2020; Isdaryanti et al., 2018; Kharim et al., 2018; Sugiyo dan Purwastuti, 2017; Yusuf, 2017; Anggraini & Tuti, 2017). The socialization of it also needs to be carried out to parents and the society. Implementing integrated teaching and learning of character education in every subject requires a certain learning path (Abdullah, 2018). The values of character education have to be in line with the local wisdom values. Further research is required especially on the assessment of character education.

Conclusion and Implication

Based on research findings, the alternative strategies that can be utilized at *Madrasah Aliyah* or Senior High School in implementing character education are: (1) providing supporting facilities; and (2) designing a character development program which includes all school elements such as teachers, staffs, students, and parents using Kudus folklore entitled *Kyai Telingsing dan Sultan Hadirin*. The aim of this alternative strategy is to instil the understanding, implement the character education in daily life, and create positive energy among all school elements. The school implements character education by providing role model, intervention, habituation, and reinforcement. The strategy is the result of synergy between all school members, society, and parents. School can strive to implement character education based on Kudus folklore entitled *Kyai Telingsing dan Sultan Hadirin* which has positive influence on the students' character development. In general, the obstacles in implementing character education are related to students' heterogeneity and public paradigm about 'school only develop cognitive achievement'. On the other hand, another school has complete learning facilities.

The main factor that supports the success of character education in Indonesian *Madrasah Aliyah* is the adequate learning facilities however, the fact show that all of Indonesian *Madrasah Aliyah* have different learning facilities. Therefore, the Indonesian government is responsible for providing good learning facilities that pay more attention to educational facilities. In addition, the school has to have better synergy with the society and parents in instilling character education. The character education is everyone's responsibility. In future research, it needs to focus on the differences of students' characteristics in every school level. There should be other studies that discuss the strategy, implementation, and evaluation of character education in primary and secondary schools based on the local wisdom values in which the school is located. It will become the characteristics of the school.

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