

## IMPLEMENTATION OF SOCIOCULTURAL-BASED CHARACTER EDUCATION IN SENIOR HIGH SCHOOL

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**Abstract:** The purpose of this study is to analyze the implementation of sociocultural-based character education with the aim of providing empowerment in the world of education for the formation of national character based on sociocultural values, at the high school education level. This sociocultural-based character education has been adapted to the goals of national education which focuses on teachers and developing skills and knowledge, as well as building the nation's character. The research uses qualitative methods with phenomenological design. Data collection techniques used observation techniques, interviews, FGD (focus group discussions), and document studies to obtain the observed data. Data analysis is guided by data reduction techniques, data presentation, and conclusion drawing. The result of this research shows that the implementation of sociocultural-based character education is referred to as an alternative solution and learning model to instill character values that consider the advantages of local/regional culture and the potential of sociocultural values. Lampung, as one of the provinces of Indonesia, certainly has the uniqueness and characteristics of the traditional culture of Lampung, which is known as a friendly and heterogeneous community, so it is very relevant for planting and strengthening character education in high school. Sociocultural and local culture-based character education design is implemented in an integrated manner in subjects.

**Keywords:** *character education, sociocultural, senior high school, lampung*

## IMPLEMENTASI PENDIDIKAN KARAKTER BERBASIS SOSIOKULTURAL DI SEKOLAH MENENGAH ATAS

**Abstrak:** Tujuan penelitian ini, menganalisis implementasi pendidikan karakter berbasis sosiokultural (sosial-budaya) dengan tujuan untuk memberikan pemberdayaan dalam dunia pendidikan guna pembentukan karakter bangsa berlandaskan nilai-nilai sosial-budaya, di tingkat pendidikan Sekolah Menengah Atas. Pendidikan karakter berbasis sosiokultural ini telah disesuaikan dengan tujuan pendidikan nasional yang menitikberatkan pada guru dan mengembangkan keterampilan dan ilmu pengetahuan, serta membangun karakter bangsa. Penelitian menggunakan metode kualitatif dengan desain fenomenologis. Teknik pengumpulan data menggunakan teknik observasi, wawancara, FGD (focus group discussion), dan studi dokumen untuk mendapatkan data yang diamati. Analisis data berpedoman kepada teknik reduksi data, penyajian data dan pengambilan kesimpulan. Hasil penelitian ini menunjukkan bahwa implementasi pendidikan karakter berbasis sosiokultural dirujuk sebagai solusi alternatif dan model pembelajaran dalam rangka menanamkan nilai-nilai karakter yang mempertimbangkan keunggulan budaya lokal/daerah dan potensi nilai-nilai sosial budaya. Lampung, sebagai salah satu provinsi di Indonesia, tentu memiliki keunikan dan ciri khas budaya adat Lampung yang dikenal dengan masyarakat ramah dan heterogen, sehingga sangat relevan untuk penanaman dan penguatan pendidikan karakter di Sekolah Menengah Atas. Desain pendidikan karakter berbasis sosiokultural dan budaya lokal diimplementasikan secara terintegrasi dalam mata pelajaran.

**Kata Kunci:** *pendidikan karakter, sosiokultural, sekolah menengah atas, lampung*

## INTRODUCTION

The morale of the Indonesian nation's children today tends to be very low, besides that many have entered foreign cultures

into Indonesia, so that it can affect the behavior and morals of the nation and can even trigger the erosion of the country's culture and noble values, this is commonly

known as moral degradation. Zaman (2019) said that many students today who behave immorally or do not have a conscience, seen from the juvenile delinquency starting with students mistreating teachers, free sex, drinking and so on. This is a very abnormal phenomenon for the world of education which should guide and shape noble morals and characters. Indonesian education feels challenged to continue to improve the strengthening of noble values by implementing character education on a sociocultural basis to have noble and dignified morals.

To anticipate in responding to the phenomenon of the globalization era, of course the Indonesian government has provided policies to overcome it which have been stipulated in Law (UU) Number 20 of 2003 concerning the National Education System article 3 states that national education functions to develop capabilities and shape the character and civilization of a nation with dignity to educate the nation's life, aiming at developing the potential of students to become human beings who believe and have faith in God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Rohman & Mukhibat (2017) besides that, the real function of national education must also be directed towards shaping the character/character of the Indonesian nation, so that it can become a civilized and dignified nation and be able to become a nation that has other advantages compared to other nations. On the other hand, the outcomes of educational institutions and school institutions should be able to produce a smart and good generation in a broad sense. This means that education is not enough to just make smart and clever, but it must be able

to create noble values and national character (Sopacua, Fadli, & Rochmat, 2020).

Research from White & Shin (2016) provides an explanation that character education must be able to play a role in shaping the character of the nation with the existing socio-culture in a nation. Tiara & Yarni (2019) also state that character education with a sociocultural perspective not only introduces students about the reality of Indonesia's sociocultural conditions but also directs students to be able to live side by side and create an attitude of mutual understanding, respect, and respect for differences, especially regarding sociocultural differences. The differences in this article provide a new color as a solution to the alternative implementation of sociocultural-based character education which aims to help from the function of national education, meaning that it is not only educating the nation but also needs to shape the character of the nation to become civilized and dignified citizens.

The hopes of the goals of national education are of course not fully realized maximally. Education in Indonesia is still considered inadequate in shaping or educating the superior character of the nation's generation so that many moral, character, and character issues hinder the development and noble ideals of the Indonesian nation. With the phenomena related to moral degradation in Indonesia both within schools and outside schools, policymakers must encourage and take steps that are anticipatory, educational as a solution. Sadly, some school institutions still ignore the main objectives of education, namely developing knowledge, forming, and instilling values/attitudes, and skills in an integrated and balanced manner, as schools have given more portions to cognitive knowledge, consequently the portion is for developing

attitudinal and behavioral competencies, values and morals are still very minimal. Therefore, the role of character education is re-reflected and reconstructed about these conditions.

In response to the problems that have occurred above, it is necessary to include the sociocultural aspects (sociocultural values) into the character education system (sociocultural-based character education) to strengthen the national education system. This sociocultural-based character education is not necessarily made in the form of subjects, but is integrated into all existing subjects, so that in its implementation there are no additional subjects, but enough to reinforce each subject.

## METHODS

The method used is a qualitative research method with a phenomenological approach, which aims to understand or study the experience of human life, looking for the nature or essence of the experience and the goal is to understand experience as it is realized (Moleong, 2014). Sociocultural has a phenomenological context related to character education because researchers will see and examine the culture and social status of students in schools so that from there researchers can provide an interpretation of sociocultural-based character education that adapts to regional culture, namely Lampung culture. This has become relevant in the implementation of sociocultural-based character education in senior high schools in Lampung, so it can also be applied in other regional schools by adjusting the sociocultural area.

Thus, the researcher uses a phenomenological design because it is to see and examine the educational process that is in accordance with the sociocultural area. Data

collection techniques used observation techniques, interviews, FGD (focus group discussions), and documentation studies to obtain observed data (Sugiyono, 2015). Data analysis is guided by the technique proposed by Miles and Huberman (1994) which consists of three activity lines, namely data reduction, data presentation, and conclusion drawing. The validity of the data is tested by source triangulation, namely checking data or information obtained through different sources such as comparing observations with interviews or comparing observations with existing documents (Fadli, 2021).

## RESULTS AND DISCUSSION

### Sociocultural-Based Character Education

Character education is a conscious and planned human effort in educating and empowering the potential of students who aim to build character/character so that they can become useful individuals. Character education can also be interpreted as an educational system that has the aim of instilling certain character values in students, in which there are competency knowledge, awareness/willingness, and actions to carry out these values (Rosad, 2019). The Ministry of National Education (2010, p. 37) provides a formulation that character education is character education plus which must involve aspects of cognitive (knowledge), feeling (feeling), and action (action). Also, character education has a meaning as moral, value, and character education which aims to develop students' abilities in determining good and bad actions, maintaining what is good, and applying goodness in their lives.

Character education in schools is a pattern of inculcating character values for students which include aspects of knowledge, awareness/willingness, and actions

to carry out these aspects, both towards God Almighty, self, neighbor, environment, and nationality, so that human beings are we. In character education in schools, educational components must also be involved such as the content of the curriculum, the learning process, and assessment/assessment, management of subjects, school management, implementation of co-curricular activities/activities, empowerment of infrastructure, financing, and work ethic, as well as the environment. the school (Islam, 2017). In the current era, strengthening character education in Indonesian schools must instill five main values including religious values, nationalism, independence, cooperation, and integrity. Apart from the five main values, of course, they do not stand alone and develop independently, but these values must interact with each other, which develop dynamically and can shape personal wholeness.

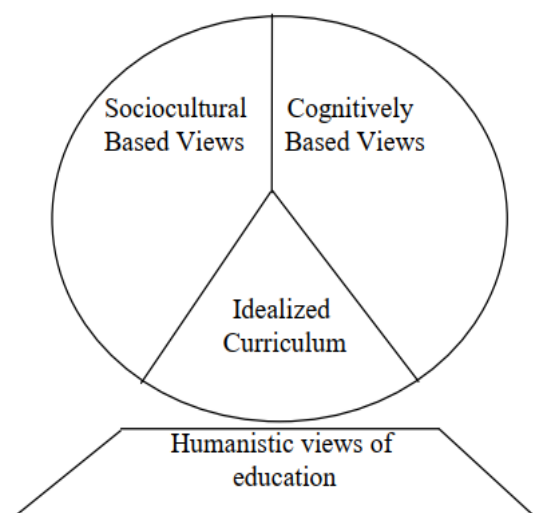
There are many ways to implement character education in schools, but at least four alternative strategies can be integrated. First, with a strategy of integrating character education content that has been formulated into subjects. Second, with a strategy of integrating character education into daily activities in the school environment. Third, with a strategy of integrating character education into the activities that have been programmed. Fourth, strategies by building communication and cooperation between schools and guardians of students (Mumpuni, 2018). Education in Indonesia from all levels, especially high school level education units, is still ignorant and has not touched the character aspect, even though if Indonesia wants to improve the quality of its human resources and immediately rise from being left behind, then it must evaluate the current education system. This means that character education in schools must be

able to involve aspects of knowledge, feelings, and actions. Lickona (1992) provides the view that without these three aspects, it can be said that education will not be effective, efficient, and in its implementation must be carried out systematically and sustainably so that its goals can be achieved.

Sociocultural character formation in the individual is a function of the entire potential of the human individual be it cognitive, affective, conative, and psychomotor in the context of socialcultural interactions (in family, school, and society) and lasts throughout his life (Lonto, 2015). Sociocultural, character configuration in the context of totality can be grouped into several things, namely spiritual and emotional quotient, intellectual quotient, sport and kinesthetic, as well as effective and creativity quotient. Supranoto (2015), individuals with low character quality, namely individuals whose level of social-emotional development is still low, so are at risk of experiencing difficulties in learning, social interaction, and being unable to control themselves. Given the importance of strengthening and cultivating character in schools, especially in Senior High Schools, because students in Senior High School already have a high level of awareness so that their character and character are even better to become superior human resources for the nation, so that character planting in Senior High School is still considered very good, important to do. Likewise, for students who have a variety of characteristics, it is necessary to strengthen and cultivate character as early as possible through assistance, both from parents, teachers, and the community. Therefore, it is necessary to implement a sociocultural-based character education.

The application of character education in schools is very important in the process of shaping the character of the nation, as

mandated in Presidential Regulation (Perpres) Number 87 of 2017 concerning Strengthening Character Education (PPK/SCE). The mandate is based on law. Number 20 of 2003 concerning the National Education System which has the function of developing capabilities and shaping the character and civilization of a noble and dignified nation to educate the nation (Fathurrahman, Pulungan, & Munastiwi, 2020). In the national education system, in addition to aiming to educate the nation's life, it is directed also to shape the character of the nation, which is by the potential for the excellence of a civilized and noble local culture. This means that students need to accommodate all potential, including the existing sociocultural wealth (Juliawan & Widana, 2020). That way, it is necessary to develop student learning that provides opportunities for teachers to develop sociocultural-based character content that occurs around the learning process, namely accommodative learning in terms of local excellence and sociocultural-based as shown in figure 1 below.



**Figure 1. Humanistic View of Education (Dubin & Olshtai, 1986)**

Sociocultural is described as a blueprint, to guide human behavior in community life which is hatched in family life

(Wells & Claxton, 2002). Sociocultural regulates the behavior of a person in a group, makes a person sensitive to status, and helps him to know what other people expect of him and what will happen if they do not meet their expectations (Anh & Marginson, 2013). Sociocultural also helps a person find out how far he can play an individual role and what responsibility he has towards the group (Eun, 2010). Sociocultural has the meaning of ideas, habits, skills, arts, and tools that characterize a certain group of people (John-Steiner, 1996). Condon (1973) socio-culture is a system of integrated patterns that regulate human behavior no society exists without a socio-culture, thus illustrating the need for sociocultural to meet certain psychological and biological needs in humans. This means that sociocultural determines for each person, in the context of affective and cognitive behavior, which becomes a template for social and individual life. However, sometimes someone tends to feel reality in their sociocultural context (Mahn & John-Steiner, 2003).

Sociocultural has a meaning as a condition of ingrained behavior manifestation and mode of perception, so it becomes very important in a certain entity or group (Vågan, 2011). Existing characters have become part of socio-culture, that is, part of that character. These two compositions are closely intertwined where one cannot separate the two without losing the meaning of the two so that in character education a person must also include the sociocultural conditions he has (Englund, Olofsson, & Price, 2018). Stuart & Nocon (1996) provide an overview related to sociocultural-based character education seen from the last decade, that the idea of character education with little or no in-depth understanding of the sociocultural norms and patterns of some communities. The opinion of Ho, Lam,

& Yeh (2016) suspects that character education can present certain sociocultural conditions as a "fact". Stuart & Nocon (1996) again proposed that language learners undergo sociocultural learning as a "process", namely, to feel and interpret feelings, be in the world, and relate to someone who is and with whom they meet (Johnson, 2009). Character education based on socio-culture is a process of sharing meaning among representatives of certain sociocultural life. The meaning experiences, a character education process that can continuously penetrate and deepen a person's thought patterns, feelings, and actions.

### Implementation of Sociocultural-Based Character Education in Senior High School

The implementation of sociocultural-based character education is an integral part of an interaction between culture and thought. Cognitive cultural patterns and freedom are sometimes explicitly implied in an action, for example, the style of behavior will be a determining factor for a certain culture. Munafiah (2019) claims that sociocultural can shape a person's character,

meaning that the approach is depicted from what is presented in books, issues, findings, conclusions, and principles of character learning and teaching (Shabani, 2016). The principles are (1) motivation from within as the main motivation for learning; (2) self-confidence as an important start for success; and (3) character and culture as a link.

The study of character education in this case is aimed at the substance of meaning, to see it from the point of view of function as essence. This functional approach has a role or meaningful character education in its social and cultural context which is very important and very closely existing. So, the teaching materials used in the learning process of Senior High Schools in Metro, Lampung should and should be packaged and developed with a functional approach through the integration of character education based on sociocultural other terms Sociocultural-Based Character Education which has insight into local wisdom in Lampung, Metro according to the relevant subject matter as shown in Figure 2 below.

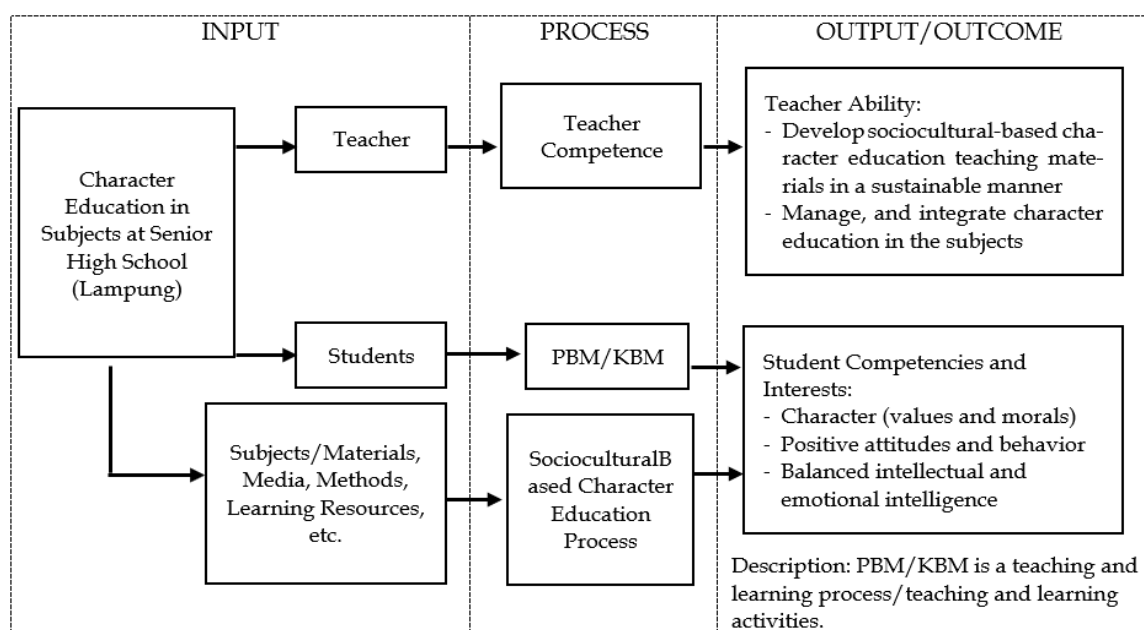
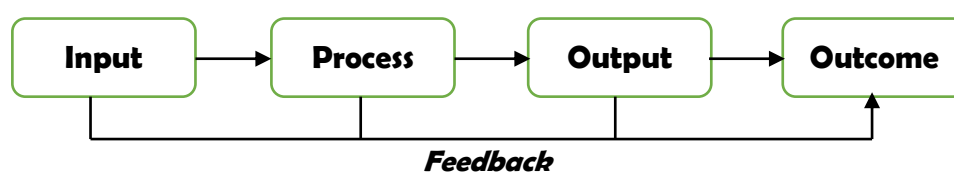


Figure 2. Sociocultural-Based Character Education Implementation Framework

The implementation of character education in the learning process must be properly designed and designed as much as possible, starting with identifying problems and needs (need analysis), continuing with developing materials and learning strategies (model development), and ending with evaluating their effectiveness and efficiency (evaluation). In this series of frameworks, there are also indicators, which are divided into four, namely (1) having or can be

divided into smaller parts or subsystems: (2) each part has its function; (3) all the parts perform functions together; and (4) this joint function has a specific purpose. This framework certainly aims to achieve what has been the goal of character-integrated learning. Also, the general model framework for character education has several components, namely input, process, and output along with outcomes, more clearly visualized in the following Figure 3.



**Figure 3. Components of the Character Education Model**

The character education component in the input can be in the form of students, subjects, methods, tools, media, learning tools, and lesson preparation/planning. Process indicators are in the form of activities that interact with various inputs, both raw input (student input), instrumental input (input in the form of tools including teachers and curriculum), and environmental input (physical and non-physical environmental input). The results of the character learning process in the form of output are the third indicator. That is, the output is a direct or indirect reflection of the character learning process in certain ongoing subjects. The realization is that the learning output can be in the form of learning achievement, changes in self-attitudes, changes in self-behavior, inputs, processes, outputs, outcomes, scores, or values of mastery of certain competencies, and other related matters. The outcome that is on the fourth indicator in a learning system is the meaning of the output in a wider system or other re-

levant systems. On the other hand, an outcome can also be interpreted as a result or measure of the impact of the output. If it is related to the example output above, the character learning outcome can be described by how far the noble values achieved in character learning have meaning or can sustain everyday attitudes and behavior both in the school environment and in the family and social community environment.

Character education in the learning process must be integrated into subjects in Senior High School Metro, Lampung requires good appreciation from various parties, especially teachers and students who are both actors and targets in character education. One of the efforts that need to be done is to realize it by developing sociocultural-based character education teaching materials (Sociocultural-Based Character Education). With the hope that the implementation of character education in Senior High School can pay attention to the aspects of sociocultural excellence in Metro, Lampung, a culture that is thick with hospitality

and heterogeneity, as well as the philosophy of life of the people of Lampung, namely "*piil pesenggiri*", which includes the ways of life of the Lampung people both as personal and interact with newcomers and their social environment. Of course, this is by the current 2013 Curriculum to prepare the generation of Indonesians to have the ability as individuals who are faithful, productive, innovative, good character, and effective and able to contribute to the life of society, nation, and state by preserving and preserving culture. Indonesia, both local and national.

At the conceptual level, the implementation of character education in the 2013 Curriculum aims to improve the quality of the process and its results, which leads to the formation of the nation's character, integrated, and balanced by the Graduation Competency Standards (GCS/SKL) in each education unit. Also, the 2013 Curriculum is more directed towards competency and character-based, thematic, and contextual approaches. It is hoped that students will be able to independently increase and use their knowledge, study, and integrate and personalize the values of character and character so that they are manifested in everyday behavior (Panoyo, Riyanto, & Handayaningrum, 2019). The 2013 curriculum shapes students to make observations (observations), ask questions, and reason about the knowledge they teach. Students are given subjects based on integrated themes to know life, the environment, and have a strong personal foundation in sociocultural life and better creativity. This means that character education will greatly affect the mental attitude of individuals in life activities.

Regulation of the Minister of Education and Culture Number 65 of 2013 concerning Basic and Secondary Education Process Standards explains that according to

SKL, learning objectives include the development of the domains of attitudes, knowledge, and skills that are elaborated for each educational unit. The three domains of competence have different acquisition trajectories, so it is necessary to develop teaching materials related to character education based on sociocultural students by referring to the interesting and fun meaningful learning paradigm. The desired expectation is that the competence of students in character education is oriented towards life skills that are relevant to the level of psychological development of students. In-Law. No. Article 38 of the National Education System, Article 38 explains, that the primary and secondary education curriculum is developed according to its relevance by each group or education unit and school/madrasah committee under the coordination and supervision of the education office or district/city religious department for basic and provincial education for secondary education. Thus, specifically in the implementation of character education learning in the classroom, teachers as actors in the field have the right to contribute to compiling the curriculum that is enforced by their schools, because the problem of understanding the conditions of students and school's places teachers who only intersect with problems in implementing curriculum in the field, especially in implementing character education learning. That way, it is hoped that teachers must hone their abilities/skills so that they have innovative power and creativity in developing learning models and teaching materials.

The pattern of developing the implementation of character education learning like this will certainly be very beneficial in terms of exploring the natural resources and human resources that are owned, to produce quality graduates. The development of character education teaching materials in



each subject is the main source in the learning process between teachers and students in addition to other sources. Therefore, teachers need to have competence in developing teaching materials related to character education, especially those based on sociocultural. So, the sociocultural basis can be a characteristic in the development of character education teaching materials, with the aim of not forgetting the superiority of the noble values of regional and local culture with local wisdom. That is, the values of regional and local culture should not be forgotten by students, so that in the future, the spirit of nationalism, religion, patriotism, integrity, independence, cooperation, will become local pride and wisdom in the long term, which is used as national identity and identity, regional, local which has been attached to the students. As the government's efforts in the successful implementation of regional autonomy, in the sense that each region does need an identity, identity, or distinctive (unique) characteristic that is different from the others in the unity of the Republic of Indonesia.

In the current era, the presence of anarchist attitude and the fading of nationalism, at this time it is indicated that the children of the nation have been introduced to the values contained in their regional culture, but they still lack the principle of awareness so that negative attitudes still exist. On the other hand, the nation's children are presented with too many foreign cultures that are unconsciously carried away in the learning process and daily behavior, as an independent nation in responding to these conditions, sociocultural-based character education in every lesson is an alternative effort in reducing foreign cultural influences that are difficult to avoid.

## CONCLUSION

The implementation of sociocultural-based character education is a separate or alternative solution in the implementation of character education by regional and local sociocultural excellence in anticipating, overcoming, and preventing moral dedication and national character. This, of course, is in line with the function of national education, namely developing abilities and shaping dignified national character and civilization to educate the nation's life and to develop the potential of students to become human beings who believe and have devotion to God Almighty, noble, healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens. In addition to educating the nation, its scope is directed at shaping the character of a civilized nation with high dignity and capable of becoming a nation that has certain advantages over other nations.

Under this description, the output of an educational institution or school institution should be able to produce intelligent, intelligent, and good people in a broad sense. Education is to make children smart, smart and also able to create noble values under the character of the nation, which is supposed to instill and strengthen the noble values or characters that are judged by the local or regional culture. It is known that the culture of the people of Lampung is often known as a friendly and heterogeneous society, and the people of Lampung are very open to the presence of newcomers, this has indeed become a philosophy, namely *piil pesenggiri* which lists the Lampung people who are good and friendly despite the various ethnicities and tribes (*Sai Bumi Ruwa Jurai*, one the earth is inhabited by two customs, namely the original Lampung *Pepadun/Saibatin* custom and the customs of

immigrants), in terms of personal and interaction with immigrants and their social environment. Of course, with this socio-culture, the students at Senior High School Metro, Lampung are very relevant in imitating this culture to become the nation's children who are virtuous and have plus character. Therefore, it is necessary to implement sociocultural-based character education with various cultures of Lampung.

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