



Development of Learning Tools for Character Value Education Subjects Based on Local Wisdom of Maluku Culture in the History Education Study Program of Unpati

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Abstract

This study aims to develop textbooks to support efforts to strengthen history education study program students in understanding the competencies achieved in the Character Value Education course. This study used method *development research* consisting of two stages, namely the *preliminary study* stage and the stage *formative evaluation*. The results of the study provide meaning and urgency for character education, learning formats and integrating local culture in Maluku in character education learning. To provide understanding of how to act for students when facing life's phenomena and dilemmas correctly. Character education can develop cultural values as an integrated cultural character teaching material in relation to the development of character education.

Keywords: character, wisdom, local, development

INTRODUCTION

World of education has a big responsibility for the development of the younger generation as well as the emergence of destructive, anarchist and radical behavior. On that basis, all education stakeholders ranging from basic education to higher education, must give greater attention and assistance to students or students in forming mindsets and behaviors that are justified by regulations and laws. Educators in tertiary institutions have a large enough role in shaping the character of the nation's children. Education of important character values is applied up to the level of higher education to strengthen the mentality of the nation's next generation to have good character and a spirit of patriotism and high nationalism.

The history education study program as one of the study programs at the FKIP Unpati becomes character values education as one of the compulsory courses on campus. Therefore, as higher education educators have a function as teachers, educators and trainers so that they can develop cognitive, affective and psychomotor aspects of their students as prospective

history teachers in schools. Given that Djoko Suryo stated that history lessons in schools are fundamental not only in relation to the development of national personality, national identity and identity, but also in the context of developing the quality of humans and Indonesian society as common targets in development (Djoko Suryo, 1993: 1). Therefore, in producing history teachers, lecturers are required to be innovative and creative to be able to master and develop material, and to apply a variety of methods in the teaching and learning process, so that they can achieve the goals formulated.

Along with the fast and rapid development of science and technology in the era of globalization, it has had a significant influence in the world of education. Various efforts to improve the quality of education continue to be made such as curriculum updating, developing various forms of learning, designing teaching materials, developing learning tools that can be used or used as guidelines in assessing and studying problems in learning

Character Value Education courses are subjects that will equip students with knowledge, attitudes and skills in knowing and understanding the philosophy of the birth of character education in Indonesia and various concepts of character values contained in the national education curriculum. Through this course, students have the opportunity to study the essence of character value education in Indonesia and the components of good character according to Thomas Lickona, namely Moral Knowledge, Moral Feelings and Moral Actions. In the end, students are required to practice acting out character values in several learning methods that they can determine.

The main task of the teacher is teaching, which means teaching students to apply certain goals or competencies. These competencies have been formulated in a curriculum that serves as a guideline for implementing the learning process. The problem is how to implement it in the learning process so that the expected competencies are achieved. The competency that is expected to be mastered by students after taking this course is that students are able to explain the philosophy of the birth of character education in Indonesia, the concept of character values in the national character education curriculum according to Likhona.

To achieve the maximum learning objectives, planning and learning strategies are needed. Good planning and strategy determine the type of interaction in the learning process. The learning strategy used must lead to good learning activities so that the learning objectives can be maximally achieved. The learning tools used in the character values education course, namely the use of learning resources by students, do not vary, in the form of textbooks available in limited reading rooms, in this case they are not sufficient, causing students to be bored of attending lectures. The preparation of the Semester Learning Plan (RPS) is not yet optimal in helping students build a constructive understanding of the material presented.

Literature Review

Learning Devices Learning

Devices are a number of materials, tools, media, instructions and guidelines that will be used in the learning process. In the character value education course with learning tools that need to be prepared including syllabus, learning implementation plan [RPS] teaching materials, media and assessment. The development of teaching materials is based on the values of Maluku local cultural wisdom, while the reference for developing the tools is based on the Indonesian National qualification framework (KKNI) that applies in tertiary institutions. The Indonesian National Qualification Framework (KKNI) is a competency qualification framework that can compare, equalize, and integrate between the education and job training fields as well as work experience in order to recognize work competencies in accordance with the job structure in various sectors. KKNI embodies the quality and identity of Indonesia relating to the national education system, national job training system, and the equality of outcomes assessment system of learning (*learning outcomenational*), which is owned by Indonesia to produce quality and

productive national human resources. The government hopes that human resources who have studied in tertiary institutions will become productive and quality human resources. Therefore, to deliver a course, lecturers need to design learning tools that are in accordance with KKN [Kemenristek Directorate of Learning, 2006].

Higher education is a continuation of secondary education which is held to prepare students to become members of society who have academic and / or professional abilities who can apply, develop, and or create science, technology and arts. Learning in tertiary institutions is a little different from learning in middle school or elementary school. Learning in higher education focuses more on students or often referred to as *student centered learning*. It is assumed that students are adults who are able to think critically, and can differentiate between what is good and what is not good for them. Besides that, students can also use their brains in learning without having to be forced. In delivering material, the lecturer uses a variety of strategies that involve students actively. This is done so that students have a spirit of independence in learning and to foster student creativity. Therefore, lecturers need to make a design for each meeting in delivering a course.

Learning tools include concept maps, course syllabi, Semester Learning Plans, Learning Process Plans, Student Task Plans, Student Worksheets, and the last is a learning outcome assessment sheet that is adjusted to the Indonesian National Qualifications Framework. The concept map made includes a map of the study materials to be taught in the character value education course. The course syllabus that is created includes a description of the character value education course. The semester learning plan that is made includes the material plan and teaching methods that will be implemented in one semester. The learning process plan that is made includes the material plan and method that will be taught at each meeting. The design of student assignments that is made includes the design of discussion materials, assignments and work results. The student worksheets that are made include various questions that will be worked on by students. The last tool is an assessment of learning outcomes that is made is an assessment of student attitudes during learning.

Local Wisdom of Maluku Culture Local

Wisdom is explicit knowledge emerging from a long period of co-evolving with the community and its environment in a local system that has been experienced together. The evolutionary process that is so long and inherent in society can make local wisdom a potential source of energy from the collective knowledge system of society to live together dynamically and peacefully [Hetharion, 2019. 87]. This understanding sees local wisdom not only as a reference for one's behavior, but further, which is capable of dynamizing the life of a society that is full of civility / wisdom towards others and their natural environment.

In accordance with the opinion of Nurjaya (2006, pp. 2-4) about the nature of local wisdom is: The wisdom of the indigenous / local community environment basically originates from the value and religious systems adopted in the community. Religious teachings and beliefs of local communities animate and give color and influence the image of their environment in the form of attitudes and behavior towards their environment. The essence contained in it is to provide guidance to humans to behave in harmony and in harmony with the rhythm of the universe, so as to create a balance of relationships between humans and their natural environment.

Substantially, local wisdom is the values that apply in a society. The values that are believed to be true and become a reference in the daily behavior of the local community. Therefore, it is very reasonable if Geertz, (1992, p. 26) says: Local wisdom is an entity that determines human dignity in the community. This means that local wisdom, which contains elements of intelligence, creativity and local knowledge from elites and their people, is decisive in the development of a crystallized civilization from the culture of the people of

Maluku. Maluku is a province of a thousand islands which has a shared culture of traditional customs spread across eleven city districts. Maluku culture is an aspect of life that includes customs, beliefs, arts and other habits that are lived and enforced by the people of Maluku. In the development of national culture, it is necessary to cultivate and practice national cultural values and regional cultural values that are noble and civilized. National cultural development can absorb positive foreign cultural values and can enrich the nation's culture and reject cultures that are not in accordance with fair and civilized human values, as well as prevent the influence of globalization and foreign cultures that are contrary to the cultural values of the nation.

In developing learning tools, especially teaching materials, researchers will develop local wisdom values of Maluku culture, both customs, marriage, other art games to enrich the socio-cultural values of students in the history education study program. Because students are members of society who can contribute to the development of their area.

RESEARCH METHOD

This research uses the method *development research* which consists of two stages, namely the *preliminary study* stage and the stage *formative evaluation* which includes *self-evaluation*, *prototyping* (*expert reviews* and *one-to-one*, and *small groups*) and *field tests* (Tessmer, 1993). The research plan will be carried out in the odd semester of the 2020/2021 academic year by involving students who offer the Character Value Education course at the FKIP Unpatti History Education Study Program. The research procedure can be explained as follows:

1. Stage *Preliminary Study*

At this stage the researcher conducted an analysis of student needs, the syllabus of character value education courses. Furthermore, it is adjusted to the guided discovery method and prepares the research procedure.

Stage *Formative Evaluation*

a. *Self-evaluation*

The main focus at this stage is designing learning tools, namely syllabus, RPS, and assessment by paying attention to three important aspects, namely construct, content and language. When designing learning devices, researchers refer to the course syllabus. The next activity is that the researcher conducts his own assessment of the design results that have been made. The results of the assessment are called the first prototype.

b. *Expert review and one-to-one*

In parallel, the results of the first prototype design were given to experts (*expert reviews*) and students with varying abilities to study learning tools in terms of content, construct and language. Comments or suggestions given by experts and students become the basis for researchers to make revisions so as to produce a second prototype.

c. *Small Group*

To find out the practicality of the textbooks being developed, the second prototype was then tried out on a limited basis by involving four students who were not part of the research subject. The revision results at this stage produce a third prototype.

d. *Field test*

At this stage, a number of students who were research subjects were tested using the third prototype. The main focus in this field test is to determine the effectiveness of the learning tools developed on student learning outcomes in understanding the character value education course material.

RESULTS AND DISCUSSION

Development of Character Value Learning Tools The character

Planting and habituation program through the character education program must be designed comprehensively. Starting from the preparation *roadmap* of a character education,

steps for character planting, character education implementation strategies and how to create a school / campus environment that is conducive to good character habituation. In addition, there must be a commitment from all *stakeholders* to participate in the success of the character education program and the need to develop a complete curriculum on character education.

The most important thing is the preparation of guidelines for the implementation of character education in all subjects or courses and guidelines on how teachers and lecturers teach character education in their respective subjects. Without the availability of the guidebook for the implementation of character education, character education programs will be difficult to succeed, because teachers do not know how they will teach character education. Without the availability of character education manuals in every subject, teachers and lecturers must have difficulties and confusion about what they should teach and how the methods / strategies to teach it. Therefore, the effort to compile a character education guidebook in all subjects is a must if you want a character education program to run well.

This means that without a character education curriculum, lecturers do not have guidelines on how to teach character education (For example, if a teacher does not have a character education curriculum, how do teachers teach character education?) This is where the importance of character education curriculum documents and character education implementation guidebooks in all eyes. lesson. I think such books are still rare and may not even exist (not yet compiled by the government). Without the availability of these important documents, I think the character education program in this country is only limited to discourse and rhetoric.

Based on the analysis of the needs obtained from the lecturers, students and teaching materials discussed earlier, it is found that the learning of character values needs to be developed towards achieving optimal learning objectives for increasing character competence which includes all dimensions of student development, namely knowledge, attitudes / values, skills and participation. character value. For this reason, the strategy developed is the development of learning tools as an important part of implementing character value learning courses based on local wisdom of Maluku culture.

Determination of the study in the scope of the study of the character value material is illustrated in the syllabus and RPS below. This course discusses in depth the concepts and applications of character education. Therefore, the metrics of this subject are basically theoretical and practical concepts of the implementation of character education in schools including how to develop student character. The main content of this course includes: CHAPTER I The Meaning of Character, values and concepts of character education include: (1) basic concepts of character and character education, (2) objectives of character education, (3) functions of character education according to experts, (4)) the values of character education (5) the principles of character education, (6) the goals of career education and national education. Chapter II. Meaning of Values, Value Education and National Character Values include (1). Definition of values, [2] distribution of values, [3] values of national character education, [4] components of good character and indicators according to Likhona. Chapter III Character Education in Schools includes, [1] Integrating the values of character education in learning planning, implementing and evaluating learning, [2] Character education through self-development programs, [3] character education through school culture. CHAPTER IV. Classrooms with character include, [1] building bonds and character models, [2] Teachers as character models, CHAPTER V. Character Education in Family, School and Society includes, [1] character education from within the family, [2] character education in schools, [3] Character education in the community. Chapter VI. Culture-Based Character Learning Design includes, [1] Cultural Approach in Educational Development, [2] Definition of Culture-Based Curriculum Design, [3] Development Patterns from planning, implementation and evaluation. Chapter VII. Culture-based character education includes [1] domestic washing culture, [2] Pela

and Gandong culture, [3] Sasi Culture. The concept of learning equipment developed is attached.

The study of the scope of this curriculum was then developed in the preparation of the Syllabus and RPS books and then other tools. In this study the author can compile a syllabus, RPS and development of teaching materials and modules that will be developed into textbooks.

CONCLUSION

The importance of good character value education in shaping student morality on campus is a strategic matter to minimize problems surrounding the character of this nation's children has become a common concern of all components of the nation. The character crisis is marked by increasing violent crime, drug abuse [drugs], pornography and porno-action, as well as promiscuity [free sex] which has become a problem or social pathology in society. The results of the study provide meaning and urgency for character education, learning formats and integrating local culture in Maluku in character education learning. To provide understanding of how to act for students when facing life's phenomena and dilemmas correctly.

Various cultures of Maluku, both non-objects, traditional games, dances, and various cultural heritage contain values, can build the character of Maluku people who care about the environment carried out from family, society, education, related institutions, mass media. Character Education can develop cultural values as teaching materials for integrated cultured character in relation to the development of character education in the world of education from SD - PT.

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