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Character Education Based on Javanese Cultural Values in Madrasah Aliyah Al Islam Surakarta, MAN 2 Semarang, and Madrasah Aliyah Al Manshur Popongan

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Abstract

This study aims to analyze the importance of character education based on Javanese cultural values and the implementation of character education construction based on Javanese cultural values. The objects of this research were Madrasah Aliyah Al Islam Surakarta, MAN 2 Semarang, and Madrasah Aliyah Al Manshur Popongan. In its implementation, qualitative research was used with phenomenological and naturalistic approaches. Data collection techniques were through observation, interviews, and documentation. The discussion in this article leads to the conclusion that Javanese culture is vital since it can be used as a medium and means of forming students' character, containing the fundamental beliefs and knowledge sources in harmony with Islamic teachings. The implementation process is through the construction of approaches, values, methods, media, strategies, and evaluations reflected in the 2013 curriculum and Central Java Regional Regulation Number 9 of 2012, which are integrated into every subject, extracurricular activities, school culture, habituation and exemplary, and school regulations.

Keywords: Character Education, Javanese Culture, Islamic Teachings

A. Introduction

The younger generation needs attention, treatment, and policies. Consequently, the participation of educational institutions, government, academic practitioners, and cultural practitioners is required to contribute to the importance of character education. The projection of the implementation and construction of character education then greatly influences moral intelligence, impacting speech, attitudes, actions, behavior, and social, moral, and cultural conditions of character or personality of a person individually or in groups in the process of a good and civilized life order.

On the other hand, a cultural crisis and the noble values of civilization occur in Javanese society. The culture and values are almost ignored, forgotten, and even abandoned by the younger generation. It is because they are considered less aligned with the civilization of life in society in the current globalization era. In fact, these Javanese cultural values teach the noble character values of the nation and contain philosophy and knowledge.

The dynamics of generational civilization to maintain and preserve the Javanese culture of character values is an inspiration and innovation in developing character education in educating, teaching, and exemplifying Javanese cultural values or traditions. For example, always to be identified as *wong Jawa* (Javanese), the Javanese state not to be *wong jawa wis ilang jawane tegese wong jawa sing wis ora duwe subasita, unggah ungguh, andap asor, kaya wes ilang prenatal tata kramane* (a Javanese who have lost Javanese cultural values and Javanese civilization, such as courtesy, manners, good behavior, polite speech, and the loss of noble rules or customary norms). Since the ancestors passed it down, it is hoped that Javanese culture will survive even though it has faced the influence of contemporary culture for a long time.

Moreover, the character is not just formed naturally or is congenital. However, it is through knowledge of character values, appreciation, and cultural habituation. Thus, these good values unite and animate in every activity or habitat. Character values, as disclosed (Suyadi, 2013, p. 5), cover all life activities related to God, oneself, fellow human beings, and the environment, embodied in thoughts, attitudes, feelings, words, and actions based on norms religious norms, laws, etiquette, culture, and customs.

Conversely, deviant characters, according to researchers, are nonconformities in student behavior toward teachers, parents, or the family, as well as behavior that strays from the order (rules) of customs, culture, and religious norms. Thus, problems that arise as cases of immorality and other delinquency deserve special attention and treatment, regulations, or

specific rules, such as problems in Madrasah Aliyah Al Islam Surakarta, Madrasah Aliyah Negeri 2 Semarang, and Madrasah Aliyah Al Mansur Popongan Tegalgondo, Klaten Regency.

Violations in educational institutions related to deviant behavior are a form of deviant ethics and are not in accordance with character values, damaging and triggering students' behavior to be arrogant and seem unethical in Madrasah Aliyah. There are cases of students who dare to curse at their teachers or vice versa, teachers who brutally berate students, the occurrence of immoral behavior, sexual harassment between students and students or teachers and students, cases of juvenile delinquency, fights and brawls between groups, and other immoral cases. These cases are very vulnerable for students to commit violations of religious rules and even criminal acts.

Through research entitled *Character Education Based on Javanese Cultural Values (Study at Madrasah Aliyah Al Islam Surakarta, Madrasah Aliyah Negeri 2 Semarang, and Madrasah Aliyah Al Manshur Popongan Tegalgondo, Klaten Regency)*, the researchers hope that it can be used as study material in the framework of making policies regarding the education implementation at the regional or central level and contributing to changes in education or mental revolution in realizing the next generation of people with noble character and character based on Javanese cultural values.

The research used the qualitative method. As stated (Sugiyono, 2010, p. 341), it is to achieve goals and obtain research benefits based on the purposive and snowball philosophy of positivism. In addition, the collection technique was carried out by triangulation (combined), data analysis was inductive/qualitative in nature, and the qualitative research results emphasized meaning rather than generalization. These components (Suwandi, 2009, p. 59) include research subjects, research settings, data sources, data collection techniques, data validity checking techniques, data analysis techniques, performance indicators, and research procedures. Then, the type and research approach (Arikunto, 2013, p. 121) employed field research, with research where data collection was carried out in the field by analyzing and presenting facts systematically about the condition of the research object. The research approach further utilized phenomenological and naturalistic as conveyed (Moleong, 2012, p. 2) that the data collected comes from direct observation, active participation, interviews, field notes, personal documents, memo notes, and other documents, the empirical reality behind phenomena that exist in-depth, detail, and thoroughly. Also, research subjects used purposive and snowball sampling by specializing in subjects according to the research aims and background. The research subjects here are informants who provide the broadest, most valid, and complete information or data.

According to the explanation (Sutopo H.B, 2006, p. 92), data collection techniques used participant observation techniques, in-depth interviews, documentation, and field notes. Data collection techniques also validate research data using triangulation techniques based on a multi-perspective phenomenological mindset to draw valid conclusions. Data triangulation is a variety of different data sources. It indicates that the same or similar data will be more valid when extracted from several different data sources. Triangulation is also a method of collecting similar data but using different data collection techniques: observation, interviews, and documentation.

Furthermore, the data analysis technique in this study refers to Miles and Huberman's interactive analysis. According to the explanation (Sugiyono, 2010, p. 3), the activity in qualitative data analysis is carried out interactively and continues unceasingly until it is complete so that the data is saturated. In this regard, data analysis was performed simultaneously with the data collection process.

The analysis process in this study was carried out through four stages, as stated by (Rijali, 2019): data collection, data reduction, data presentation, and data verification. Data collection was from interviews, observations, and documentation recorded in field notes, consisting of descriptive and reflective parts. Data reduction was used to select relevant and meaningful data, focus data leading to problem-solving, discovery, meaning, or answering research questions. Then, simplifying and organizing the data systematically and describing the essential findings and their meaning were conducted. After that, the data presentation was in writing or words, pictures, graphs, and tables to combine information to describe the situation. Finally, conclusions were drawn during the research process, as was the case with data reduction, where after sufficient data had been collected, temporary conclusions were drawn, and after the data were entirely complete, final conclusions were drawn.

B. Discussion

1. The Importance of Character Education Based on Javanese Cultural Values in Madrasah

Character education (Kusuma, 2009, p. 146) is a system that instills character values in students, containing components of knowledge, individual awareness, determination, and willingness and action to carry out values towards God Almighty, oneself, fellow human beings, the environment, and the nation and state so that a good human being is formed.

The essence of education, as asserted (Wibowo, 2013, p. 13), is to prepare students through the educational process to access their roles in the future. In the Education System Law Number 20 of 2003 Article 3, it is stated that national education functions to develop capabilities and shape the character and personality of the values of national civilization, which are helpful in the framework of educating the nation's life (Indonesia & Undang-Undang, 2003).

In Indonesia, the objectives of implementing character education (Aunillah, 2011, p. 3) are (1) to form Indonesian people who are moral, (2) to form Indonesian people who are intelligent and rational, (3) to form Indonesian people who are innovative and like to work hard, (4) to form Indonesian people who are optimistic and confident, and (5) to form Indonesian people who have a patriotic spirit.

For this reason, character education based on Javanese cultural values is crucial to implement in Madrasah Aliyah Al Islam Surakarta, Madrasah Aliyah Negeri 2 Semarang, and Madrasah Aliyah Al Manshur Popongan Tegalondo, Klaten Regency for several reasons. They include (1) character education based on Javanese cultural values in accordance with the goals of national education and the values and teachings of the Islamic religion. (2) The immoral actions of the younger generation should receive attention, treatment, and policies from educational institutions, academic practitioners, and cultural practitioners. (3) It becomes a source of knowledge, principles, or concepts in speech (*basa*), attitude (*unggah-ungguh*), and behavioral actions to have character intelligence. (3) It is a form of *handerbeni* (sense of belonging) and love for Javanese culture in the process of making life better and more dignified. Also, (4) it reflects on preserving, developing, and understanding the meaning of moral messages and advice (*pitutur luhur*) of Javanese cultural values.

2. Implementation of Character Education Based on Javanese Cultural Values in Madrasah

a. Learning Javanese, Javanese literature, *Tembang Macapat*, and *Geguritan*

Javanese culture, according to Sartini (Hidayat, 2010, p. 18), can be seen through (1) developed Javanese culture, taboos, and obligations of Javanese behavior; (2) the meaning of Javanese rituals and traditions; (3) Javanese folk songs, legends, myths, and folklore, which usually contain lessons or advice; (4) data information and knowledge from community spiritual leaders; (5) the ways of the local Javanese community in fulfilling their daily lives; (6) tools and materials used for particular needs;

(7) the condition of natural resources or the environment commonly utilized in people's daily lives.

The results of interviews with Mrs. Mar'atul Antiyah, Deputy Head of Curriculum for Madrasah Aliyah Al Islam Surakarta, an explanation was found that Javanese literary works still have relevance to be taught to students to shape their character.

Therefore, it is indispensable to provide moral education to students. Parents and teachers must help children develop resilient personalities, which can help them withstand strong negative influences. In this case, the use of Javanese is behavior. According to the Great Dictionary of the Indonesian Language, behavior is an individual response or reaction that manifests in movement (attitude), not only body or speech. Human behavior is a set of human behaviors influenced by customs, attitudes, emotions, values, ethics, power, persuasion, or genetics.

The principle of respect in question (Endraswara, 2010, p. 23) is more about respecting parents, teachers, elders (older adults), and *priyayi* (people with positions). The following principle is harmony in life, which refers to social harmony from a culture of mutual respect. Meanwhile, *unggah-ungguh* and manners are a form of rule that must be applied to educate politeness in Javanese society.

b. Javanese Krama Language

Increasing the positive character of students through the use of the Javanese *krama* language for students at Madrasah Aliyah Al Islam Surakarta, Madrasah Aliyah Negeri 2 Semarang, and Madrasah Aliyah Al Manhsur Popongan Tegalondo, Klaten Regency, can be done in the way as stated (Walgito, 2005, p. 15). It is affirmed that human behavior is mainly formed in the form of 1) formed behavior and 2) learned behavior. Meanwhile, the way to shape behavior according to expectations is through 1) forming behavior with habits, 2) forming behavior with insight, and 3) forming behavior using models.

In implementing character education based on Javanese cultural values in Madrasah based on observations of students or directly communicating with students, only a few students spoke Javanese Krama. It indicates that students at Madrasah Aliyah al Islam Surakarta, Madrasah Aliyah Negeri 2 Semarang, and Madrasah Aliyah Al Manhsur Popongan Tegalondo, Klaten Regency, were used to using Indonesian when communicating with their teachers, and only a small number used Javanese krama.

The results of the authors' observations also obtained data that only a few students used Javanese Krama, or most students had not or did not use Javanese Krama. It could be seen when children interacted with their father/mother at home or when hanging out in the community. After the authors paid attention to and observed children who spoke Javanese Krama, they were more polite or humble.

c. *Pencak Silat* Extracurricular Activities

As a martial art for the Indonesian people, *pencak silat* has three forms. As stated (Muhyi & Purbojati, 2014, pp. 110–126), it is seen from the side of the description or profile of *pencak silat* and secondly from the side of the appearance of *pencak silat* in Indonesia. (1) Genuine *pencak silat* is a martial art from the local community, indigenous people, or ethnic groups. (2) Non-original *pencak silat* is a type of *pencak silat* born and grew not from the local community but from outsiders, such as kung fu from China, jujitsu from Japan, and others. (3) Mixed martial arts is a mixture of martial arts and foreign martial arts (foreign martial arts that wish to join the name of *pencak silat* according to regulations). *Pencak silat* is also a martial sport that requires some dominant physical abilities in *pencak silat* matches. In addition, *pencak silat* also needs mastery of the physical, technical, tactical, and mental athletes in trying to beat the opponent.

In addition, *pencak silat* is an original Indonesian martial art to form a human being who is consistent and reliable in every soul and can obey the rules of existing regulations to create human beings who are virtuous, ethical, uphold truth, and dignified. The noble values of *pencak silat*, as stated (Kholis, 2016, pp. 176–184), are philosophical values of noble character imbued with the noble values of the Pancasila philosophy. Noble values in *pencak silat* are developed in four aspects: (1) aspects of mental-spiritual development, (2) aspects of developing arts and culture, (3) aspects of developing martial arts, and (4) aspects of sports development.

d. Archery Extracurricular Activities

Character values in archery (Rohmah & Suhardini, 2018, p. 7) include 1) religious, namely obedient attitudes and behavior in carrying out the teachings of the religion they adhere to, 2) tolerance towards the implementation of other religious worship, and 3) live in harmony with followers of other religions.

e. Use of Javanese Traditional Clothing

The use of traditional Javanese cultural clothing has functions, including (1) for the preservation of natural resources, (2) for the development of human resources, (3)

for the development of culture and science, (4) as advice, moral messages, literature, and abstinence, (5) meaning rituals of religious belief, such as communal/kinship integration ceremonies, (6) having social meaning, for example in agricultural recycling ceremonies, and (7) meaning ethics and morals.

There are four kinds of culture-based learning (Tilaar, 2002, p. 39): (a) learning about culture, i.e., placing culture as a field of knowledge. Culture is studied in special study programs about culture and for culture. In this case, culture is not integrated with the field of science. (b) Learning with culture occurs when culture is introduced to students as a way or method for learning certain subjects. According to the expert (Mudjijono, 2014, p. 160), learning with culture includes using various forms of cultural embodiment. Next, (c) learning through culture is a strategy that allows students to show their achievement of understanding or the meaning they create in a subject through various cultural manifestations. Furthermore, (d) learning to be cultured is a form of embodying culture in students' actual everyday behavior. For example, children are always encouraged to use the *Krama Inggil* language on Saturdays through the Cultural Saturday Program.

f. *Tahlilan* Cultural Tradition Activities

The activities of dhikr and *tahlil yasinan* have become a tradition passed down by the senior clerics as a medium or means of gathering, socializing, and commemorating death events. This tradition is also a ritual of respecting and praying for people who have died.

This *yasin tahlil* activity has four benefits (Hayat, 2014, p. 299): benefits in the social and religious life of the community, benefits in religious values, benefits for oneself related to God, and benefits for oneself as a human being. 1) Benefits in social life include the growth of human values with various community activities and increased sensitivity to the dynamics of a developing society. 2) Benefits of religious values include increasing faith, a place for self-introspection, motivation to do good, creating peace of religious tolerance, and absorption of religious knowledge. Meanwhile, 3) the benefits to oneself related to God are like providing spiritual guidance in understanding God's power in the gifts and perceived favors.

3. Analysis of Character Education Construction Based on Javanese Cultural Values

a. Matrix of implementation analysis and construction analysis

The matrix of implementation analysis and construction analysis of character education based on Javanese cultural values at MA Al Islam Surakarta, Madrasah Aliyah Negeri 2 Semarang, and Madrasah Aliyah Al Manshur Popongan include several aspects. The following is the aspect matrix:

Table 1. Implementation And Construction Of Character Education Based On Java Cultural Values

ASPECT	MA AL ISLAM SURAKARTA	MAN 2 SEMARANG	MA AL MANSHUR	CONSTRUCTION
Approach	Approach through: 1. Instilling the value 2. Character development 3. Value analysis 4. Learning to do	Approach through: 1. Instilling the value 2. Character development 3. Value analysis 4. Learning to do	Approach through: 1. Instilling the value 2. Character development 3. Value analysis 4. Learning to do 5. Value clarification	Approach through: 1. Habituation of values based on Javanese culture 2. Analysis of values based on Javanese culture 3. Javanese cultural character development 4. Evaluation of values based on Javanese culture
Values	1. Religious 2. Respect and courtesy 3. Love for Allah and the universe and its contents 4. Responsibility 5. Discipline 6. Independent 7. Be honest 8. Compassion 9. Care and cooperation 10. Confident, creative 11. Work hard and never give up 12. Justice and leadership 13. Kind and humble 14. Tolerance	1. Religious 2. Respect and courtesy 3. Love for Allah and the universe and its contents 4. Responsibility 5. Discipline 6. Independent 7. Be honest 8. Compassion 9. Care and cooperation 10. Confident, creative 11. Work hard and never give up 12. Justice and Leadership 13. Kind and humble 14. Tolerance	1. Religious 2. Respect and courtesy 3. Love for Allah and the universe and its contents 4. Responsibility 5. Discipline 6. Independent 7. Be honest 8. Compassion 9. Care and cooperation 10. Confident, creative 11. Work hard and never give up 12. Justice and Leadership 13. Kind and humble 14. Tolerance	1. Love culture 2. Respect and courtesy 3. Religious 4. Love for Allah and the universe and its contents 5. Responsibility 6. Disciplined and independent 7. Be honest 8. Compassion 9. Care and cooperation 10. Confident, creative 11. Work hard and never give up 12. Justice and leadership 13. Kind and humble 14. Tolerance

	15. Love peace and unity	15. Love peace and unity	15. Love peace and unity	15. Love peace and unity
Method	1. Educating 2. Exemplary 3. Setting priorities 4. Practical priority	1. Educating 2. Exemplary 3. Setting priorities 4. Practical priority	1. Educating 2. Exemplary 3. Setting priorities 4. Practical priority	1. Educating 2. Value habituation 3. Exemplary 4. Repeating
Media	Javanese subject matter, <i>Geguritan</i> , <i>macapat</i> songs, Javanese literature, <i>pencak silat</i> , wearing traditional Javanese clothing, and archery extracurriculars	Javanese subject matter, <i>Geguritan</i> , <i>macapat</i> songs, <i>Javanese literature</i> , <i>pencak silat</i> , wearing traditional Javanese clothing, and <i>tahlilan</i> cultural tradition activities	Javanese subject matter, <i>Geguritan</i> , <i>macapat</i> songs, Javanese literature, <i>pencak silat</i> , wearing traditional Javanese clothing, and <i>tahlilan</i> cultural tradition activities	Javanese krama language habituation, Javanese subject matter, <i>Geguritan</i> , <i>macapat</i> songs, Javanese literature, <i>pencak silat</i> , wearing traditional Javanese clothing, and <i>tahlilan</i> cultural tradition activities
Curriculum	The 2013 curriculum regulated in the Regulation of the Minister of Education and Culture Number 65 of 2013 Central Java Regional Regulation Number 9 of 2012 concerning Javanese Language, Literature, and Script Regulation of the Governor of Central Java Number 57 of 2013	The 2013 curriculum regulated in the Regulation of the Minister of Education and Culture Number 65 of 2013 Central Java Regional Regulation Number 9 of 2012 concerning Javanese Language, Literature, and Script Regulation of the Governor of Central Java Number 57 of 2013	The 2013 curriculum regulated in the Regulation of the Minister of Education and Culture Number 65 of 2013 Central Java Regional Regulation Number 9 of 2012 concerning Javanese Language, Literature, and Script Regulation of the Governor of Central Java Number 57 of 2013	The 2013 curriculum regulated in the Regulation of the Minister of Education and Culture Number 65 of 2013 Central Java Regional Regulation Number 9 of 2012 concerning Javanese Language, Literature, and Script Regulation of the Governor of Central Java Number 57 of 2013
Strategy	1. Through curricular, co-curricular, and extracurricular activities simultaneously 2. Introduction, inculcation, growth, development, and consolidation in character education based on Javanese cultural values	1. Through curricular, co-curricular, and extracurricular activities simultaneously 2. Introduction, inculcation, growth, development, and consolidation in character education based on Javanese cultural values	1. Through curricular, co-curricular, and extracurricular activities simultaneously 2. Introduction, inculcation, growth, development, and consolidation in character education based on Javanese cultural values	1. Integrating character education based on Javanese cultural values into all relevant lessons, especially Javanese language lessons, Javanese literature, <i>macapat</i> songs, religious studies, physical and health education, extracurriculars, martial arts, and wearing traditional clothes

				2. Habituation of character education based on Javanese cultural values becomes a habituation application, especially the habituation of the Javanese Krama language.
Evaluation	1. Exemplary 2. Reprimand 3. Madrasah rules/regulations 4. Environmental conditioning	1. Exemplary 2. Reprimand 3. Madrasah rules/regulations 4. Environmental conditioning	1. Exemplary 2. Reprimand 3. Madrasah rules/regulations 4. Environmental conditioning	1. Value habituation behavior 2. Exemplary 3. Warning/reprimand 4. Madrasah rules/regulations 5. Guidance and counseling 6. Introspective

b. Aspects in the Construction Process of Character Education Based on Javanese Cultural Values

The construction of character education based on Javanese cultural values is carried out through the following aspects:

1) Approach aspect

Character education based on Javanese cultural values is through (1) habituation of instilling values based on Javanese culture, (2) analysis of values based on Javanese culture, (3) development of Javanese cultural characters, and (4) evaluation of habituation of values based on Javanese culture. Approach aspects were found in Javanese language lessons, *unggah-ungguh basa* (Javanese *krama*), *geguritan* (poetry), Javanese literature, *macapat* songs, education and extracurricular activities of *pencak silat*, archery extracurricular, wearing traditional Javanese clothing, and *tahlilan* tradition activities.

2) Aspects of values

Javanese cultural values have been integrated and implemented in teaching and learning activities, co-curricular activities, and extracurricular activities, according to the function and meaning of Javanese culture, i.e., as the principle of learning knowledge, self-development of students, strengthening students' learning enthusiasm, and reinforcing the independence and responsibility of learners.

Javanese culture-based values contained in Javanese language lessons, *geguritan* (poetry), and Javanese literature, containing values of knowledge, philosophy of advice,

and moral messages, are important character values and must be preserved and developed. As a Javanese (*Wong Jawa*), it has not fully become a motivation in educational institutions and even as a philosophy, role model, or reference for the success of character education.

Aspects of values that can be seen in character education based on Javanese cultural values comprise (1) love of culture, (2) respect and courtesy, (3) religion; (4) love for Allah and the universe and its contents, (5) responsibility, (6) discipline and independence, (7) honest, (8) compassion, (9) caring and cooperation, (10) confident, creative, (11) hard work and never give up, (12) justice and leadership, kind and humble, (13) tolerance, and (14) love peace and unity.

3) Learning Methods/Models

The method or way of teaching is to convey good actions or deeds, norms, cultural values, philosophy, science, advice or religious teachings, and national insights. The method is also a value habituation treatment, the application of habituation carried out routinely in learning programs to achieve results and produce habits.

4) Media or means

Media is a means component in achieving targets, results, and objectives in learning activities, instilling, preserving, and habituating the implementation of character education based on Javanese cultural values. The media/means of character education based on Javanese cultural values were through Javanese language subjects, *geguritan* (poetry), *macapat* songs, and Javanese literature, the use of the Javanese *krama* language, *pencak silat* extracurricular activities, extracurricular archery activities, the use of traditional clothing, and *tahlilan* cultural tradition.

5) Curriculum aspect

The 2013 curriculum guidelines are based on the Minister of Education and Culture Regulation Number 65 of 2013 concerning Process Standards, Minister of Education and Culture Regulation Number 66 of 2013 concerning Assessment Standards, and Minister of Education and Culture Regulation Number 81A of 2013 concerning Implementation of the 2013 Curriculum. Also, it refers to Central Java Regional Regulation Number 9 of 2012 concerning Javanese Language, Literature, and Script and Central Java Governor Regulation Number 57 of 2013 concerning Implementation Guidelines.

6) Strategy

Character education strategies based on Javanese cultural values were carried out in an integrated manner in Madrasahs through 1) integrating character education based on Javanese cultural values into all relevant subjects, especially Javanese language lessons, Javanese literature, *macapat* songs, religion lessons, physical and health education, and *pencak silat* extracurricular, archery extracurricular, and the use of traditional clothing. 2) The habituation of character education based on Javanese cultural values becomes a habituation application, especially the habituation of the Javanese *krama* language.

7) Evaluation

Each educational institution evaluated character education based on Javanese cultural values to assess the program results or targets of implementing character education directly or indirectly, conducted through several evaluation components: 1) exemplary, 2) the habituation of values, 3) self-introspection, 4) warning or reprimand, 5) guidance and counseling, and 6) madrasa rules of conduct.

C. Conclusion

Character education based on Javanese cultural values is essential to implement in Madrasah Aliyah Al Islam Surakarta, Madrasah Aliyah Negeri 2 Semarang, and Madrasah Aliyah Al Manshur Popongan Tegalondo, Klaten Regency, because 1) value-based character education based on Javanese culture has a basic creed, which is in accordance with and in harmony with the teachings of Islam. 2) The immoral actions of the younger generation need to receive attention, treatment, and policies from educational institutions, academic practitioners, and cultural practitioners. 3) It becomes a source of knowledge, principles, or concepts in speech (*basa*), attitude (*unggah-ungguh*), and behavioral actions to have character intelligence in the process of life being better and dignified. 4) It reflects on preserving, developing, and understanding the meaning of moral messages and advice (*pitutur luhur*) of Javanese cultural values. Finally, 5) it becomes a source of knowledge, principles, or concepts in speech (*basa*), attitude (*unggah-ungguh*), and behavioral actions to have character intelligence.

The implementation of character education based on Javanese cultural values was carried out through 1) aspects of the approach, by instilling values through learning Javanese, *macapat* songs, *geburitan*, Javanese literature, *pencak silat* extracurricular, archery extracurricular, and wearing traditional Javanese clothes. 2) Aspects of values included respect and courtesy, religion, love for God and the universe and its contents, responsibility, discipline

and independence, honesty, compassion, caring and cooperation, confidence, creativity, hard work and never giving up, justice and leadership, kind and humble, tolerant, and love peace and unity. 3) The method consisted of exemplary, determining preferred extracurricular priorities, priority practice, and reflection. 4) The media used in language lessons were *geguritan*, Javanese literature, *macapat* songs, archery extracurricular, and *pencak silat* extracurricular. 5) The 2013 curriculum is based on Central Java Regional Regulation Number 9 of 2012. 6) The strategy for implementing character education in Madrasahs in an integrated manner comprised of implementing character education values through curricular, co-curricular, and extracurricular activities simultaneously as a form of planting, growing, developing, and strengthening character education based on Javanese cultural values. Also, 7) evaluation was performed through exemplary behavior, spontaneous activities, reprimand, and environmental conditions.

Further, the construction of character education based on Javanese cultural values in the approach was through habituation of values based on Javanese culture, analysis of values based on Javanese culture, development of Javanese cultural characters, and evaluation of habituation of values based on Javanese culture. Aspects of the values achieved were the love of culture, respect and courtesy, religion, love of God and the universe and its contents, responsibility, discipline and independence, honesty, compassion, caring and cooperation, confidence, creativity, hard work, and never give up, justice and leadership, kind and humble, tolerance, and love peace and unity. The learning method or model was the treatment of values and exemplary habituation. Then, the media or facilities were through the habituation of Javanese *krama*, Javanese language lessons, *geguritan*, *macapat* songs, Javanese literature, extracurricular activities of *pencak silat* and archery, the habituation of wearing traditional Javanese clothes, and the habituation of *tahlilan* cultural traditions. In addition, the 2013 Curriculum refers to Minister of Education and Culture Regulation Number 65 concerning Process Standards, Minister of Education and Culture Regulation Number 66 of 2013, and Central Java Regional Regulation Number 9 of 2012 concerning Javanese Language, Literature, and Script. In addition, a character education strategy based on Javanese cultural values was conducted by integrating all relevant lessons, especially Javanese language lessons, Javanese literature, *macapat* songs, religious lessons, physical and health education, *pencak silat* extracurricular, and the use of traditional clothing. Moreover, the habituation of character education based on Javanese cultural values became a habituation application, the habituation of Javanese *krama*. Finally, the evaluation aspect was performed by assessing the program results or targets of implementing character education through (1) exemplary, (2) habituation of values, (3) self-introspection, (4) warning or reprimand, (5) guidance and counseling, and (6) madrasa rules of conduct.

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